The Inter Ocean

DAILY AND SUNDAY.

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EDITOR AND PUBLISHER.

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Equal Rights for All.

President James M. Lynch of the International Typographical union, in his address to that body in Washington on Monday, deplored the intolerant attitude of many trades unionists.

"Surely," he said, "we cannot deny to others the right which we claim—the right to organize—and it is not aside from the probabilities that through this era of organization may come the era of peace."

As illustrating the benefit derived by union printers from recognition of the equal right of employers to bargain collectively, Mr. Lynch cited the arbitration agreement made two years ago with the Newspaper Publishers' association. Under that agreement, he said, all save two disputes had been settled satisfactorily.

In the light of facts and common sense it is passing strange that any labor organization should even for a moment seek to deny to employers the right of collective bargaining—the very corner stone of the whole labor movement from the beginning—and thus cast doubt upon the validity of labor's title to that right.

By insisting upon bargaining collectively, while refusing the same right to employers, it is true that wage-earners may here and there obtain a temporary advantage. They may squeeze out of some hard-pressed employer higher wages than they could have got from employers as a body. But the gain is merely Esau selling his birthright for a mess of pottage over again.

The fundamental object and sole justification of all organizations to which personal rights are given up for the common benefit is the obtaining of equal rights all around. And industrial and social peace is accomplished and perfected exactly in the proportion that each member of the community recognizes the necessity of equal rights for all.

This Is Irregular.

Were it not for one objectionable circumstance attending the elopement of Joseph Bauer and Mrs. Louise Kingsley of Rochester, N. Y., there would have been real cause for rejoicing over the affair on the part of every friend of the national administration.

Mrs. Kingsley is 50 and the mother of seventeen hearty children. Mr. Bauer's age is not given, but he is the father of three grown boys. The combination, therefore, includes twenty children in all, and, under favorable conditions, this would be considered a fair start for a newly married couple.

Moreover, there is the best of reasons for believing that Mrs. Kingsley is fond of her seventeen, that Mr. Bauer entertains a genuine fatherly affection for his three, and that both are fond of each other's offspring.

This was made evident by the fact that when Mrs. Kingsley eloped she took her seventeen with her, while Mr. Bauer was accompanied by his three. Indeed, the facts in the case point directly to the conclusion that Mr. Bauer fell in love not with the mother alone, but with the mother and children, and that it was partly because of her attachment for his three sons and her natural liking for a large family that Mrs. Kingsley consented to elope with Bauer.

Just how the affair was managed remains a mystery. Possibly Bauer and his three sons, according to agreement, received Mrs. Kingsley and her seventeen in an omnibus or a furniture van as they descended from the windows late at night, and doubtless Mr. Bauer had the foresight to secure car-load rates from the railroad that carried them out of Rochester. At all events, the elopement must have been well managed, for it seems that Mr. Kingsley suspected nothing until, upon awaking the next morning, he was struck with the unwonted quietness in his home.

This is where we touch upon the objectionable feature of the case. As an interested party, Mr. Kingsley should have been consulted before the consolidation took place. His claim upon the consideration of Mrs. Kingsley and the seventeen should not have been ignored by the promoters of the new community of interests.

As an original investor in the family, and one who had contributed to the best of his ability toward its upbuilding and maintenance, he suffered manifest injustice when his wife and Mr. Bauer undertook to freeze him out and to increase the capital stock.

We do not quite see wherein this big family, as it is now constituted, can expect recognition from the White House. If Mrs. Kingsley had been a widow it might have been different; it might have been different even if she had secured a legal separation from her husband in advance of the formation of the trust; but, as matters stand now, it is too much to expect that the President, strong though his leanings may be toward those who raise and love and cling to large families, shall give it his approval.

Why Chicago Leads.

Chicago stands next to New York in gain in bank deposits in the last ten years. It leads all other cities in the manufacture of agricultural implements, turning out annually a product having a value of $25,000,000.

Chicago stands first in the manufacture of bicycles and tricycles, second in the manufacture of men's clothing, third in the manufacture of women's clothing, second in the manufacture of electrical apparatus and supplies, first in foundry and machine-shop products, second in the manufacture of furniture, first in hardware, third in iron and steel, first in architectural iron work, first in lumber and planing-mill products, first in patent medicines, second only to New York in book and job printing and publishing, and is exceeded only by New York and Philadelphia in newspapers and periodicals.

Chicago stands first in slaughtering and meat packing, having an annual product valued at $248,811,000, to $73,205,000 in Kansas City, $67,716,000 in South Omaha, $19,000,000 in St. Louis, $18,382,000 in Indianapolis, and $647,800,000 in the whole country. We stand first in the manufacture of soap and candles, with a product of $9,064,000, New York standing second.

Including all branches of industry, Chicago ranks as a manufacturing city next to New York, with a product of $888,945,000, to a product of $603,465,000 in Philadelphia and $1,371,358,000 in New York. Back of the rapid increase in banking power is the increase in volume of business and the steady growth in manufactures.

Chicago is becoming a great financial center because the city has had such rapid growth as an industrial and business center; because in the city and in the territory tributary to it there are all the agencies in process of development that contribute to substantial wealth.

Oak Park's Deplorable Oversight.

The people of our prairie suburbs who attended the open-air concert at Oak Park last night were doubtless well pleased with the entertainment. The First Regiment band was at its best, and the program was executed in a manner to elicit the highest commendation of the best musical connoisseurs between Fortieth avenue and the Desplaines.

And yet there was something lacking. The smiles of expectancy which illumined every face when the leader of the band raised his baton, as the signal for the beginning of a new air, gave place to an expression of unsatisfied longing as the strains of the cornet and flageolet died away, and the last echo of the bass horn was carried on the Lake Breeze into the stilly night.

The program should have been arranged so as to include a few airs, at least, which would appeal to the popular taste of the prairie suburbs. Through some unaccountable misunderstanding, however, the musical committee and the bandmaster overlooked the fact that Oak Park is the place of residence of a man who aspires, and with good cause, to the second highest place within the gift of the American people—a man whose name is known and honored from Hog Light to Dallas, from Lobster Lake to the Skokie Flats—a man whose benevolences, philanthropies, and red neckties have endeared him alike to the best and the plainest of his fellow townsmen. Need we say that the man we have in mind is the Hon. John Farson, the First Citizen of Oak Park?

A selection from "Tannhauser" was all very well in its way, and nobody could object to a Keler Bela overture, or to a dash of "Cavalleria Rusticana," but at an Oak Park band concert, in the open, the compositions of recognized masters in the art of music should be interspersed with popular airs, and especially popular airs having at once a local and a patriotic significance.

Imagine, for example, the thrill that would have passed through the multitude last night if the band had struck up "When Johnny Comes Marching Home!" Imagine the enthusiasm which would have been aroused if, as the First Citizen of Oak Park rode up in his red automobile and modestly took a place in the front row, the cornet, as if inspired by the occasion, had struck up the tune of "Johnny, Get Your Gun."

There is no dearth of music appropriate to the time and place. Everybody in Oak Park and the surrounding suburbs would understand the application if the band had played "For He's a Jolly Good Fellow," "A Hot Time in the Old Town," the "Presidental March," "I'm the Warmest Member in the Land," or "He's Up Against the Real Thing Now."

Let us hope that the faults of last night's concert at Oak Park may be corrected in succeeding recitals of this character, and that the program may be relieved and enlivened with airs calculated to touch the tenderest chords in the human breast of the western belt of suburbs.

If there are no Farson intermezzos, no Farson polka mazourkas, no Farson marches, no Farson schottisches, no Farson nocturnes, no Farson reveries—if there are no Farson two-steps, or quick-steps—then let them be composed, for it is high time that the Farson music should be in the air.

Just a Financial Straw.

Managers of New York city savings banks in the last few weeks have been noting a curious and interesting fact. It is the withdrawal of their money by old and steady depositors who were known to be prosperous and in no need of their reserves of cash.

Such withdrawals naturally put a careful bank manager upon inquiry to ascertain whether any unknown influence was affecting adversely the credit of his bank. It was speedily discovered that no such influence was at work.

These depositors—men with accounts ranging from $100 to $1,000—were taking out their money because they saw they could get for it, at present low prices of many excellent securities, a better return than the savings banks could give them.

This underground popular movement toward the stock market—and that there is such a movement there are many evidences—shows the error of those who look at the business and financial situation of the country too much through Wall street spectacles.

That many men of large means, and many of considerable means, have been trying to go too fast and too far after the profits of industrial development and organization, may be admitted. That many such men find themselves overloaded with securities which have failed to yield the expected profits may be admitted.

Nevertheless productive industry of all kinds has gone on prospering steadily and shows no sign of check. And the people of small means who are directly in contact with real industry—who judge of its condition by their own wages and the returns of their own merchandising—see no reason why there should be a check.

On the contrary, they see bargains in the securities market which the most cautious investor finds it hard to resist, and they are taking advantage of the opportunities offered.

For more than a year Wall street has been wondering "when the public would come in." The public is coming in, not in the way promoters hoped, but after things of real value. And of the continuance of the winds of steady prosperity that coming in is a most significant straw.

Mr. Jones' Annual Complaint.

Our esteemed fellow citizen, Fernando Jones, whose arrival in these parts is suspected to have antedated the construction of the first Fort Dearborn, complains because the assessors have fixed the valuation of his taxable holdings at $4,000.

In making a complaint on this account he is simply exercising a prerogative of citizenship and following the example of many people who came here after the fire, and some who have arrived here since the World's Fair. Hence his protest calls for neither criticism nor censure. In confidence, he would probably admit that his holdings, real and personal, are worth perhaps all of $4,000, or a trifle more, but for taxation he naturally prefers to estimate them at a more conservative figure.

Fernando Jones in other days hunted quail and prairie chickens on the site of the present wholesale houses, shot many a fine buck on the banks of the river, and recalls with considerable emotion the day he was chased by a bear across the present courthouse square. And yet, although he was here when the first shovelful of earth was turned for the Illinois and Michigan canal, when General Winfield Scott came West in a prairie schooner to inspect the garrison at Chicago portage, when the cholera ravaged the settlement, when "Long John" Wentworth "cleared out" "The Sands," when the lager beer riots raged from the lake to the south branch, and when fire laid the city in ashes, he is still forced to pay taxes.

Every year, as sure as the assessment season comes around, this ancient and rugged pioneer has—to use his own simple method of expression—"made his kick." He makes it vainly, uselessly, but religiously. He knows when he makes it that it will do no good, but it has become a fixed habit with him to make it, and, having made it, he becomes reconciled to fate and pays his taxes, if not with pleasure, at least in the happy consciousness that his annual complaint is recorded in the annals of Cook county.

It is a source of satisfaction to thousands of our people who are now passing into the winter of life, and who knew Fernando Jones in their youth as an old settler, that with the exception of the loss of his mule, that sank under the weight of years toward the close of the last century, and the cost of laying cement sidewalks around his six five-acre lots in the township of Jefferson, he has suffered no serious material hardships through all this time. Doubtless he feels the burden of the cemented acres in the township of Jefferson severely, but the natural buoyancy of his spirits and the knowledge that some of his cemented corner lots in the township of South Chicago are not altogether unproductive have helped to lighten his load.

And, now that he has made his complaint for 1903, let us hope that he may forget all of his other troubles, including the mule and his suburban real estate, and enter with his usual sprightliness and zest into the festivities which next September will attend the celebration of our centennial anniversary.

General Miles and the G. A. R.

It is unfortunate that General Miles has been brought forward as a candidate for commander-in-chief of the Grand Army of the Republic. His candidacy represents, in spite of all he may say to the contrary, certain resentments, disappointments, and ambitions that are foreign to the character and spirit of the Grand Army of the Republic.

The G. A. R. has been kept up to the standards of comradeship and soldier sentiment through the ruling-out of political discussion and partisan feeling. All attempts to introduce contention based on political contingencies have been resisted. The policy of the organization has been to avoid all discussion that would tend to divide the old soldiers into factions or parties, or that would tend to keep alive personal feuds and antagonisms.

To make General Miles commander-in-chief at this time would be to reverse this policy. No other member of the Grand Army of the Republic has been associated with so many controversies as General Miles.

These controversies have led to the estrangement of many of his old comrades. His acts and his words in the last four years have separated him from his own political party and brought him the approval of the Democratic party. He represents a group of army officers intensely hostile to former Secretary of War Alger and to Secretary Root.

He represents an element in the regular army opposed to the present organization and he is brought forward as a candidate for commander-in-chief of the G. A. R. by the Maryland delegation, which is dominated by hostility to the Roosevelt administration.

General Miles himself has said that he is in favor of the election of General Black as commander-in-chief. He has been quoted as saying that he was going to San Francisco to urge the election of General Black. In the face of this declaration his name is used in a way to create the impression that an appeal will be made, based on resentment and personal loyalty, to elect him commander-in-chief of the Grand Army of the Republic in a Presidential year.

Those who know General Miles best know that such an opportunity would be used to embarrass his enemies and to overturn policies adopted in the face of his protest. Because of all this, his candidacy is unfortunate for himself and unfortunate for the Grand Army.

To exempt the retail liquor departments of clubs from the operation of the license ordinance would have the effect, of course, of discouraging the saloon business, but it would encourage the club business, and there is some doubt as to whether this result would compensate us for the loss of dramshop fees.

The Macedonian Revolt.

The object of the agitators responsible for the uprising in Macedonia is to secure the interference of European powers. They are planning not to drive the Turkish troops out but to create a situation so distressing that the signers of the treaty of Berlin will interfere to compel the withdrawal of the troops.

Therefore, the leaders of the insurrection are not overscrupulous as to the means employed against the Turks or the Christians who do not sympathize with the Macedonian committee or that part of it dominated by Sarafoff.

The followers of Sarafoff are not in Macedonia as an organized army engaged in civilized warfare. Christian villages in the vilayet of Adrianople have been destroyed by the Turkish irregulars, and the Macedonian insurrectionists are destroying villages of all who do not support their cause. They are using dynamite as well as gunpowder to destroy life and property. Their chief aim is to increase the difficulties of the political situation.

If the Macedonians were united in support of the insurrection, or if the Bulgarians were united on a policy for Macedonia, the insurrection would have more strength. But fully half of the Macedonian committee are opposed to the plans of Sarafoff, and the political parties in Bulgaria are at variance as to the policy to be pursued in Macedonia. Both favor the reforms promised in the treaty of Berlin, but one favors the nominal sovereignty of Turkey over Bulgaria and Macedonia rather than the actual domination of Russia.

The Daneff Cabinet of last year in Bulgaria represented the party friendly to Russia. The Petroff Ministry, which came into power last May, is less friendly to Russia, but not more friendly to the policy of Sarafoff. So parties and people are divided and Sarafoff is in Macedonia to foment through fair means or foul the revolt against Turkish authority.

He is said to have under his command a force of 8,000 armed men in the disturbed provinces, but last year Turkey concentrated 80,000 troops in the same provinces, and will probably send as many to quell the present revolt.

However, the Macedonian insurgents and their Bulgarian allies do not expect to cope with the Turkish army. They expect merely to make enough trouble to induce Europe to interfere and establish a form of government for Macedonia similar to that of Bulgaria and to put the Christian population of the provinces under a Christian ruler.

The courts by taking speedy action in certain cases can do much toward preventing lawlessness and lynchings, but fully as much can be done by the people if they will overcome the present tendency toward infuriation.

If the European concert could only harmonize long enough to divide the southeastern part of the continent equitably, there might still be clouds on the Balkans, but not so many of them as there are now.

In the event of a war between the United States and Colombia, the sister republic will have to extend its borders in order to provide space for our Missouri mules.

The Western crops could stand more heat, but so long as snow does not fall they will be able to pull through.

Professor Langley's flying machine may be all right as soon as it recovers from its sinking spells.

In the first place, however, the European concert will have to give a performance.

COLOR LINE IN NAVY.

Young Negro Correspondent Deplores Recent Troubles on Warship.

To the Editor.—A few days ago a dispatch from Washington stated that the white enlisted men on board a government warship objected to messing, etc., with the negroes, and as this created friction among the men, it was feared that the high disciplinary standard maintained would be lowered. To obviate this it appears that there is to be inaugurated such a system of enlisting negroes in the navy that, in time, they will be gradually "weeded out." Negroes are not to be encouraged to enlist, and fewer are to be taken in than discharged. In this manner the result hoped for is to be accomplished.

The enlisting of persons for the army or navy is done directly under governmental authority, and by persons representing the government. The carrying out, then, of such a plan as stated would mean that the government is to recognize the color line. It is true that negroes are not to be entirely barred, for that would be an open support of the color line, and the nation who proclaims herself the "home of the free" could not afford thus to disgrace her proud name, and so win the ridicule of civilization. But if it is sought by this plan of gradually "weeding out" to make the matter less patent, the fact that negroes, and it seems negroes only, are to be "weeded out," and that too because whites object to eating with them, is nevertheless evidence that the government is to recognize the color line.

In the same dispatch it is stated that conditions in the army are different; that there the negroes are in organizations entirely separate from the whites. Why could not similar conditions obtain in the navy? If, for the good of the service, it is absolutely necessary to separate the negroes from the whites, if white enlisted men are afraid that "the black will rub off" and contaminate them, why not have vessels manned entirely by negroes? Is it helping a down-trodden people to discourage them in serving the only country they know as home? Almost completely barred from opportunity everywhere else, is the government to gradually, noiselessly close the "door of hope" in the black man's face? Our president has said otherwise.

As a young negro, feeling the soul-killing proscription which is already stifling his race, realizing that this problem, American rather than negro, must soon come to an issue, and knowing the tremendous influence which the press exerts on public opinion, I beg you to use your power to avert this discrimination apparently soon to be practiced in our navy, and save this proud nation from such a disgrace. G. A. STEWARD,
2342 Vernon Ave.

Chicago, Ill.

Reason.

"Here's an interview with a man whose name is withheld, it says, for obvious reasons. Now, I don't see any reason."

"Oh, that's perfectly obvious."

"Well, what is it?"

"There's no such man."—Detroit Free Press.

NEWS OF THE THEATER.

Return of Many Players from the Foreign Playground.

They are returning from Europe in boat loads—are the players and their managers—all ready and eager for the fray. The vacation time has given way to the rehearsal period, and accounts of victories won are being succeeded by promises and prophecies for the season that will blossom the first of the month.

James K. and Mary Mannering Hackett are among the recent arrivals, both appearing healthy, wealthy, and wise. Mr. Hackett readily affirmed the rumors that have been in circulation concerning his season's plans. He will begin with "John Ermine of the Yellowstone," dramatized from the Remington stories by Louis Evan Shipman, the clever young author best known to playgoers as the author of Henry Miller's "D'Arcy of the Guards." "Alexander the Great," which Mr. Hackett bravely announced earlier in the season, may be done later, probably depending upon the success of "John Ermine" and, also, upon the reception of the "Alexander" play in which Frederick Warde and Louis James are to appear.

Miss Mannering is taking quite as much interest in Milord Hackett's plans as she is in her own, and talks of them a great deal. She admitted, however, that she brought over some simply lovely things in the costume and millinery line. She will continue under the direction of Frank McKee and present a new comedy.

Possibly the most startling statement made by Mr. Hackett was that he was unable, in all his search through the British museum, to find a suit of ancient armor that was large enough for him. "And yet," says the actor, "we continually hear stories of the prowess of the ancient Grecian warriors, their wonderful strength and skill in handling heavy weapons."

Eleanor Robson and her mother, Madge Carr Cook, have also returned, anxious to begin preparations for their respective starring tours. Miss Robson is to be fitted with a dramatization of Israel Zangwill's pretty story, "Merely Mary Ann," and she is enthusiastic over its possibilities. Zangwill will make the stage adaptation, having recovered from the blow he received with his "Children of the Ghetto." It may be recalled that previous to the production of that play the Jewish author devoted a part of a lecture he delivered in New York to saying harsh things concerning dramatic writers and suggesting a doubt as to their sincerity and, in frequent instances, their honesty. When his first play was produced in New York the unanimity of the writers in their condemnation of the piece, as well as the author's ability as a playwright, left but little room for doubt as to their belief in this particular instance and "The Children" never revived, either in the West or in London.

Mrs. Cook, who has contributed worthy character drawings for a number of years, being prominent in the Amelia Bingham productions for some time, has been digesting Mrs. Wiggs during her vacation and is ready to rule over that lady's dominion, the Cabbage Patch.

The Sousa band is also home from its foreign travels, with John Phillip recovered and grateful. Three hundred and sixty-two concerts in 133 different towns and thirteen different countries were given during the tour, and everywhere American music was cheered and the national anthem redemanded. By command of the St. Petersburg chief of police the Russian national anthem was the first number on the program and repeated as long as it was applauded, but even in this country the audience approved "The Star Spangled Banner" with equal enthusiasm. Prince Henry attended the Berlin concert and became almost hysterical in his enthusiasm.

Arthur Pryor, the solo trombonist of the Sousa band and for some time the assistant leader, is to leave the organization and become a bandmaster himself. He has played with Sousa eleven years. In October he will organize and rehearse a band of fifty men and tour the country, going abroad at the end of two years.

Henry E. Dixey will close his engagement in Powers' theater a week from Saturday night. The regular season will begin Monday, Aug. 31.

The latest is a dramatization of the life of Robert Burns, to be made by a producer and writer of melodramas.

Katherine Bloodgood, the contralto who married Lieutenant Kip of the army and moved to the Philippines, is back in America and will return to vaudeville at the Temple this fall. Her husband may travel with her.

A note from a press representative signing himself Swift Adams convinced us that the name was the most appropriate of descriptive appellations. But we have changed our mind. A dramatic weekly announces that "Louis B. Christ will go in advance of George L. Baker's 'The Christian' company this season."

Josie Sadler, in Boston, has offered a prize of $15 for ten jokes to fit the chorus of her "Henny" song, and George Lederer promises to pay $500 for the best "state" song submitted before Oct. 30. Thus there is always a chance for the ambitious. B. M.

WANTS WOMEN TO CLEAN CITY.

Housewives Know How, Business Men Don't, Says Professor Zeublin.

The task of street cleaning should be turned over to the women of the city, according to Professor Charles Zeublin of the University of Chicago. The housewives of the city know a great deal more about cleaning and keeping clean than the busy, hardheaded business men who are supposed to look after the streets, says the professor.

Professor Zeublin was lecturing yesterday on "The Making of the City." Said he:

"The term municipal housekeeping is not a misnomer. Therefore, the task of cleaning the streets and keeping them clean should be turned over to the housewives, who are experienced, instead of being left to be mismanaged by business men.

"Speaking frankly, the American people aren't very clean. By American people I mean the native born, those who can trace their ancestry back to the colonial period. We multiply the bathtubs in our houses and then go about spitting on sidewalks and on the floors of public buildings. We have filthy alleys, tolerate the smoke nuisance, and provide no public baths. Our idea of cleanliness is crude and barbaric.

"Municipal reform in the United States began in 1894. Purification in municipal politics dates from that year. There are many encouraging signs in municipal politics. For instance, it can be said that a two-thirds majority of the aldermen of the Chicago city council cannot be bought outright, although it is to the eternal shame of the city that such a fact should be made the basis for a boast."

STUDENTS INVADE FROG POND.

University of Chicago Men Warned Not to Bathe in New Aquarium.

"This aquarium is for tadpoles and fishes and is not intended as a swimming pool for students."

This notice on a large placard was tacked to a tree near the new aquarium on the University of Chicago campus, yesterday.

The beautiful $6,000 home for the tadpoles, frogs, and fishes is almost completed. The basins were filled with water Monday evening. This little lake, with its cool water, proved tempting to a number of the men who live in Hitchcock hall. After dark Tuesday night they went over into Hull court, where the aquarium is located, and had a refreshing plunge. Hence the sign on the tree.

The instructors have also let it be understood that they have the waters of the aquarium filled with dangerous germs with which they are at present experimenting. This rumor is expected to be more effective than signs in keeping the frolicsome young men out of the frog pond.

THE HASSAYAMPA.

There's a legend, centuries old,
By the early Spaniards told,
Of a sparkling stream that lies
Under Arizona skies.
Hassayampa is its name,
And the title to its fame
Is a wondrous quality
Known today from sea to sea.
Those who drink its waters bright—
Red man, white man, boor or knight,
Girls or women, boys or men—
Never tell the truth again.

Though the story sounds, 'twould seem,
Like an opium-eater's dream,
I am soberly inclined
In it much of truth to find.
By its premise I account
For a very large amount
Of the lying that is done
Every day beneath the sun.

When the banners and the band
Lead the speaker to the stand—
Politician sleek as grease—
He proceeds "to speak his piece."
And the while we cheer or chafe,
Shows us, if we would be safe,
He must be our guiding lamp—
He is full of Hassayamp!

While a vaunting veteran tells
How a hundred battle-bells
Saw the deeds he's noted for—
How his valor closed the war,
We are silent, yet we think
He has quaffed the fateful drink;
Naught can his delusion cure—
He's a Hassayamper sure!

When a woman seems to gauge
With such candid skill her age
That the net result appears
Short about a dozen years,
I suspect that, now and then—
Just the same as do the men—
She, unthinking, lets her lip
Take a Hassayampa dip.
—Andrew Downing in New York Sun.

STORIES ABOUT PEOPLE.

Something Saved, Anyway.

Senator Henry Heitfeld of Idaho tells many a good story of the days when he was a "cow puncher" on the plains of Kansas. One day he met a woman, who, in summing up her misfortunes, said:

"Yes, Mr. Heitfeld, it has been a black year with us. First we lost our baby, and then Martha died on us; then the old man himself died, and then the cow died, too, poor hussy! But her hide brought me $6."—Washington Times.

Why Mr. Dickson Quit.

Senator Hoar used to be shaved by a colored barber of the name of Dickson whenever he went to Boston. One morning he opened a conversation by saying: "I believe you are a member of the African church in —— street?"

"No, sah, not at all, sah," was the reply, made with much dignity.

"Ah, I thought you were when I was here last."

"But not dis yeah, sah."

"Ah, have you resigned?"

"Well, sah, it was dis way: I jined dat church en good faith and de fust yeah I give ten dollahs to'ds the stated gospel, en all de church people calls me 'Brudder Dickson.' De second yeah ma bizness fell off, en I give five dollahs; en all de church people dey call me 'Mister Dickson.' Do dis razzer huht yo', sah?"

"Not at all; it is very easy."

"Thank yo', sah; well, de third yeah I feel so pohly dat I don' give nuthin' 't all fur preachin', en all de church people dey pass me by en say 'dat old niggah Dickson.' After dat I quit 'em."—New York Press.

Silence Too Profound.

Congressman William E. Lovering of Massachusetts told this story of the late "Tom" Reed the other evening:

"It was one of those long night sessions in the House when the Dingley tariff bill was in the conference committee, and we were all worrying lest the debate on the measure, when it should emerge, would pass all the bounds of our strength and patience.

"I went to the Speaker's desk at one stage and asked Mr. Reed if he would entertain a resolution to the effect that no one should be allowed to speak on the tariff unless he had something new to say. Mr. Reed gave me one of those quizzical looks of his and drawled out:

"'Mr. Lovering, tyrannical as I am, thoroughly depraved and bad as I am, I have not yet reached the point of heartlessness where I can condemn this House to a silence as profound as that resolution would entail. I will not entertain it, sir.'"—New York Times.

DEBATE ON SCRIPTURES.

Discussion to Be Had Between Two Prominent Ministers of Pittsburg.

Special Dispatch to The Inter Ocean.

PITTSBURG, Pa., Aug. 11.—A unique debate on the holy scriptures has been arranged between the Rev. Dr. E. L. Eaton, pastor of the North Avenue Methodist Episcopal church, Allegheny, and Charles T. Russell of the Watch Tower Bible and Tract society, to be held in the Allegheny Carnegie hall next October. The discussions will revive interest in some radical theological precepts and will be watched with interest by both ministers and laymen of all Christian faiths.

In a duplicate letter written yesterday the schedule for the meetings and the subjects were arranged by the two ministers. The following propositions were arranged for discussion:

Proposition I.—The scriptures clearly teach that divine grace and power, full and free, have been constantly exercised toward mankind since the fall, to the intent that all, if they would, might be saved; hence there will be no probation after death, nor need of any. Dr. Eaton to affirm, Mr. Russell to deny.

Proposition II.—The scriptures clearly teach that the souls of the dead are unconscious while their bodies are in the grave. Mr. Russell will affirm, Dr. Eaton will deny.

Proposition III.—The scriptures clearly teach that all of the saved will become spirit beings, and after the general judgment will enter heaven. Dr. Eaton will affirm, Mr. Russell will deny.

Proposition IV.—The scriptures clearly teach that only the "saints" of this gospel age will share in the first resurrection, but that vast multitudes will be saved in and by the subsequent resurrection. Mr. Russell will affirm, Dr. Eaton will deny.

Proposition V.—The scriptures clearly teach that the second coming of Christ will precede the millennium, and that the object of both—the second coming and the millennium—is the blessing of all the families of the earth. Mr. Russell will affirm, Dr. Eaton will deny.

Proposition VI.—The scriptures clearly teach that the divine penalty for sin—perpetual transgression of God's holy law—eventually to be inflicted upon the incorrigible, will consist of inconceivably great sufferings, eternal in duration. Dr. Eaton will affirm, Mr. Russell will deny.

In the debate each speaker will have fifty minutes in his first address and ten minutes to close. The following dates have been agreed upon: Sunday afternoon, Oct. 18, and at 8 o'clock on the evenings of Oct. 20, 22, 27, 29, and on Sunday afternoon, Nov. 1.

SIMPLE BOOKKEEPING.

Is a Lead Pencil Worth More than a Pen?

The supervision of every store should extend to the books.

The simplest is always the best method of expression. Why use a pen, penholder, ink and erasers, when a pencil with a rubber on the end will supply all demands better, cheaper, and with less labor.

Is there any good reason why a retail merchant should not keep his books in lead pencil? One of Chicago's largest wholesale houses does.

If pencil is used, then the books used can be of cheaper paper and correspondingly less expensive. Therefore, I think a retail merchant's books should be kept with a hard lead or indelible pencil.

It is easier, cleaner, takes less time, and makes the correction of errors quicker and easier. Ink is no safeguard against errors or dishonesty. A man can falsify and steal as easily through ink as through pencil.

Bookkeeping is only memorandum work, anyhow. Make it as simple and easy as possible. Don't waste profit in ink. It is the little leaks that eat up the profits. Unnecessary labor is a leak. Expensive paper in books is wasteful. I believe in cheap paper and pencils, bright boys or girls who can add and subtract, and good common sense business judgment to tell them how to put the figures down so they will add up something to show the movement of the business.—Victor Robertson in Credit Men's Bulletin.

THE WHIRL OF SOCIETY.

I met Billy Hale Thompson on the street yesterday, and I would like to know what is the matter with him. He's still husky of form, bronzed of face, and healthy in intellect—as he showed me when he asked me to have one—but somehow he is changed. I wanted to ask him why, but didn't have the nerve, which is saying a great deal, when one is supposed to be able to do most anything—and nobody understands that better than Billy himself.

I will not forget Billy at the Lipton races last year. Then the boats were contending for the chance to get the Lipton cup which Sir Thomas offered for the best yacht on the great lakes. The alderman—I think he was an alderman then, but that doesn't make any difference—sailed somebody else's boat and didn't win. When he came in from the mooring his mother threw her arms around him and kissed him.

"I was watching from the clubhouse," said she, "and I saw them change the buoys out there."

She referred to the change of signals from the judge's boat, which indicated which way the course lay, but Billy simply hugged her and didn't explain.

If we might fool all our wives and mothers the same way! But we can't, so it's as well that we make the best of it on earth. That's what Prince and Princess Engalitcheff are doing. They are making a motor tour in the East. They declare, however, that the East is not so good as the West by many degrees. They have found the East, I understand, full of mud—the kind that coats vehicles, clings to chains, and covers steering apparatus. I thought Western roads were bad, but from what I hear these are worse, so let us pray for them.

Down a garden pathway,
In a garden old,
Tripped a dainty maiden—
But her heart was cold.

Came a prince to woo her;
Said he loved her true;
Maiden said he didn't;
So he ceased to woo.

Came a dashing stranger;
Took her off by force;
Said he'd make her love him!
And she did, of course!!

The Germania Maennerchor will continue this evening at the clubhouse, 25 Germania place, the loggia parties that are a feature of Wednesday evening of each week during the month of August. Krell's orchestra will furnish the music for these occasions.

Mr. and Mrs. George A. Gilbert, 3356 Calumet avenue, with Miss Rowena and Charles R. Gilbert, are on their way to Europe.

The Misses Schlick, 455 Dearborn avenue, are in Newport. They will visit other eastern resorts later, and will return to Chicago about Sept. 1.

Dr. and Mrs. J. S. Boyd and son, 413 Washington boulevard, have left Chicago for an extended Eastern trip.

Miss Mildred Carter, 1441 Ogden avenue, with her cousin, Miss Nettie Carter, has gone to Manitou, Col.

The board of managers of the Daughters of the American Revolution made plans yesterday at the Great Northern hotel for the entertainment of distinguished guests who are to be here centennial week. It was decided to give a reception and colonial tea the evening of Wednesday, Sept. 30.

What are we coming to, with our really best guests trying to commit suicide at our best hotels? I don't believe I can stand it, it seems so awfully vulgar. Last week two perfect ladies jumped from the beach and into the surf because they had nibbled purple gumdrops, and then, when the police pursued them, the one who didn't make her escape took to a handcar. That shocked me more than anything else.

Yet one never can tell what young women will do. Once upon a time one waded through a fountain in Baltimore, another chose the basin in Union Square, New York, for her paddling, and it was only a couple of days ago that three of them tested the ability of the life-saving service at Asbury Park when they tried to go out a mile or two and meet an incoming steamer.

And then the race tracks! They certainly are an attraction, however. But for me, an afternoon on the hotel veranda, with three or four around me to whom I can tell pleasant tales, and then listen to others—well, then I'm satisfied.

Long live the queen! Miss Olga Laroussini, who was chosen head of the carnival—which we poor people, who are not able to go to New Orleans, only hear about—is now visiting Mrs. Emanuel J. Senni, her sister, at 300 Schiller avenue. Miss Laroussini, I understand, was head of the carnival and Chicago people are paying tribute to her. I don't blame them—she's worth it.

The Ashland club held its annual dinner last night. I wasn't able to get over, but I understand everybody had a good time. But that's to be expected over there on Ashland boulevard.

Chicago is well represented at Lake Pelican this week. Miss Elizabeth Head arrived at that resort Monday to be the guest of Dr. Bidell and Miss Purdy. Mr. and Mrs. Lynden Evans are entertaining Judge and Miss Evans of 1577 Kenmore avenue and Miss Evelyn Matz, 2252 Calumet avenue, at their cottage. Mrs. Tilroy and Miss May Ross of 1901 Indiana avenue are also spending a few weeks there.

Mr. and Mrs. J. H. Barnett, 169 Rush street, are occupying Loring Point cottage, on the Lauderdale lakes, Wisconsin, for a few weeks.

Miss Mary Rankin, who has been the guest of her aunt, Mrs. William H. Bush, 606 North State street, left yesterday for her home in Minneapolis.

The bachelor friends of Mr. Frank R. Cain were surprised by the formal announcement of his marriage to Miss Alma E. Fenner of this city. The ceremony was performed July 6 by the Rev. Camden M. Cobern at the parsonage of St. James' Methodist Episcopal church, 4611 Ellis avenue. Mr. Cain is a member of the Chicago Athletic club, and occupied quarters there prior to his marriage. Mr. and Mrs. Cain will go to housekeeping in the fall.

Mrs. Emmons Blaine of the Raymond has gone to the Adirondacks.

Mrs. J. Ogden Armour, who has been in Europe all summer, sailed from Liverpool for New York this week to join Mr. Armour, who has chartered the Boston yacht Idalia. Mr. and Mrs. Armour will cruise in Eastern waters for two months.

Mrs. James R. McKay and Mrs. Marion McKay Leroy, 290 Ohio street, have left Paris, where they spent several weeks.

The engagement is announced of Miss Hazel Smith, daughter of Mrs. Wayland Smith, and Mr. Richard Jaeckel, son of Mr. and Mrs. Hugo Jaeckel of New York.

H. H. Geddes and Miss Geddes, who went abroad some time ago, are now at Hamburg.

Mr. and Mrs. Allen Prentice, 489 North State street, and Miss Emma Prentice are at Green lake, at the Spring Grove house.

'Twas only the other day I heard chivalry was dead. I don't believe it. Do you?
WILLIE DEARBORN.

TURNS PRESS AGENT TO SPREAD RELIGION

Pastor Russell of Watch Tower and Bible Tract Society Abandons Old Methods for Novel System of Reaching the World.

FOLLOWERS BESIEGE PRESS WITH PLEAS FOR PUBLICITY

Flood Leading Newspapers at Clergyman's Request With Requests for Insertion of Latter's Sermons Expounding New Faith.

Finding the staid and dignified methods of the past for the spread of religion too antiquated for this rapid commercial age, the Watch Tower and Bible Tract society has adopted a brilliant scheme, devised by Pastor C. T. Russell of Allegheny, Pa., head of the organization, for furthering its work upon modern lines.

Appreciating the enormous advantages of liberal advertising, Pastor Russell has developed a press agent's device, which has met with results hardly anticipated by its projectors. Like too many other good things, the plan came to grief through being overdone, and its failure can only be attributed to the zeal of the members in executing their leader's bidding.

All of the great daily papers throughout the country, and some not so great, have received within the past week scores of postal cards, bearing apparently innocent requests from "Constant Reader," "Daily Admirer of Your Valuable Paper," "Vox Populi," and other writers, for the publication of Pastor Russell's sermons.

The letters were the response of the clergyman's devoted followers to an appeal by the latter to his flock at their convention in St. Louis recently, and since repeated in personal letters, that they besiege the editors of their favorite dailies with requests for the publication of his discourses.

Thinks Plan Legitimate.

That Pastor Russell had no conception he had erred is evidenced by the following excerpt from an editorial in the society's official organ, of which he is editor:

"In re justification, we believe that quite a good many Christians were born in a justified condition, and that the sentiments of their hearts always were for righteousness, and that therefore they cannot accuse themselves of having sinned willfully, nor feel such great contrition as those who have been living in sin—in alienation from God. Nor should they. They are already the Lord's, and for them to be converted (turned round) would mean to turn away from the Lord. The editor is one of this class."

When at first one or two postal cards a week were received in The Inter Ocean office, asking that the sermons be included in the schedule, a natural interest was aroused. But when finally the campaign reached a climax, with seventeen postals in one day, all couched in nearly the same phraseology, the interest changed to suspicion as to the spontaneity of the interest shown. Upon investigation it was learned that, not content with the results of his appeal made in St. Louis, in the current issue of the "Zion's Watch Tower and Herald of Christ's Presence," Pastor Russell further urges the press bureau to keep busy.

"Our general advice is that papers of large circulation and good character be preferred in every case," he says. "If you have written a postal card to one paper and it has not responded, it could do not hurt to write similarly to another—to whichever you prefer. Where papers are obtainable regularly at a news stand it is not necessary to promise a year's subscription; it would be enough to say that you would get the papers of your newsdealer and extra copies of those issues containing these discourses.

Regular Form Followed.

The usual form of the postal card was as follows:

"To the Editor: The sermons of Pastor C. T. Russell of Allegheny, Pa., are being widely read and published. If you could secure his Sunday sermons for publication in your paper it would be greatly appreciated by me and many others and would increase the circulation of your paper."

Pastor Russell has not, thus far, furnished any information as to whether he will furnish his matter in manuscript or whether it can be had in matrices or plate, nor has he advertised any column rates for the service.

The Watch Tower and Bible Tract society originated with Pastor Russell in 1875, and is called by the members a "creedless church." They believe in the divinity of God and the salvation of the world through the death of his Son, Jesus Christ. Denying that they are Adventists, they maintain that the millennium will be realized in 1914, after a period of anarchy unimaginable.

For them no future punishment exists. They believe that with the coming of the millennium mankind then upon earth will return to all the purity of motive and life lost through Adam's fall, with the advantage of all the modern improvements of the world's civilized progress.

They have no sacraments. Their observance of the Lord's supper once a year is called "the memorial." They administer a form of baptism by immersion and have a burial service, but the marriage relation they leave to the civil authorities. The membership in Chicago is about 130 persons, who hold meetings of religious character in the Athenaeum every Sunday afternoon and evening.

WILL WORK FOR PEACE.

Newly Elected French Senator Is Friendly to United States.

PARIS, Nov. 13.—Baron d'Estournelles de Constant, heretofore a member of the Chamber of Deputies, was today elected a Senator for Sarthe to succeed M. Legueduc, deceased. Americans here are much pleased with the election of the Baron, owing to his prominence in the movement for strengthening the ties between the United States and France.

Baron d'Estournelles de Constant, in thanking the electors, declared that his election was a striking approbation of the new policy of union and peace promoted by mutual concessions between European nations.

"PILL" VACCINATION WINS.

Court Permits Children So Inoculated to Attend School.

Special Dispatch to The Inter Ocean.

IOWA FALLS, Iowa, Nov. 13.—In the District court here Judge Richards has granted a temporary injunction restraining the school board from preventing pupils from attending school who have been inoculated against smallpox by homeopathic methods only. The argument for a permanent injunction will be asked at the January term. The decision is contrary to former rulings in the state, and opens a field for interminable controversy.

KILLS SON AND ENDS OWN LIFE.

Father Resents Interference and Double Tragedy Follows.

HAMILTON, Ohio, Nov. 13.—Adolph Hummel killed his son Frank today, shot at his own wife, and then committed suicide. The father was abusing his wife and the son was attempting to defend his mother when the shooting began.

Historic Tavern Burns.

Special Dispatch to The Inter Ocean.

CRYSTAL LAKE, Ill., Nov. 13.—The Ashton house burned to the ground this evening. The loss is about $4,000. It was the oldest hotel in northern Illinois. The original part was built in 1836.

PERFORMERS WHO WILL BE SEEN IN AN OLD TIME CONCERT IN AUSTIN TONIGHT.

MRS. M. V. HINSHAW
MISS JENNIE CARRIE

HALLIE SCHROBEL

JAMES S. GIBBS IS DEAD

CHICAGO PIONEER AND BANKER PASSES AWAY.

During Long Illness He Kept Up Daily Talks by Cable With Invalid Wife in Paris.

James S. Gibbs, vice president of the Illinois Trust and Savings bank, died at his home, 400 West Superior street, yesterday afternoon after an illness extending over a period of three months.

Mrs. Gibbs, who is a helpless invalid from paralysis at the home of her daughter, Mrs. Anna Bocage, in Paris, France, has been unable to be with her husband at any time during his illness, and he was attended by his daughter, Mrs. Bocage, who left Paris at her mother's earnest entreaty and came to care for her father.

Invalids Talk by Cable.

Each day Mr. and Mrs. Gibbs corresponded by cable, keeping each other constantly informed of their health and exchanging messages of hope for recovery and the reunion that death denied them.

Mr. Gibbs was one of the pioneers of Chicago, and had long been prominent in the business and club life of the city. He was born at Rochester, N. Y., in 1843, and when a boy came to Chicago with his father, George A. Gibbs, who built the first grain elevator on the Chicago river. It was in this grain elevator he had his first business experience.

He soon joined his father in the latter's bank, and after his father's death became identified with other institutions of similar character until the founding of the Illinois Trust and Savings bank, in 1873, when he was made cashier of the new house, and remained with it until the time of his death.

In 1873 Mr. Gibbs was married to Miss Rowena M. Mulford of Huntsville, Ala., and to them were born two daughters, Mrs. Bocage, and Mrs. Caroline McGrath, who died some years ago.

He was a member of the Chicago, Bankers', Union, Chicago Golf, and Chicago Athletic clubs. He was greatly interested in philanthropic and charitable work.

OBITUARY.

Edward Brown of Ashland, Wis., for twenty years a logger prominent in northern Wisconsin and late Democratic candidate for register of deeds, is dead of pneumonia, contracted during the late campaign. He was prominent in Masonic circles.

Mrs. Emily H. Gew of Seattle, Wash., sister of Rebecca Harding Davis, the author, and aunt of Richard Harding Davis, died yesterday at Catalina island, California.

WILL WEAR ANCIENT DRESSES.

Guests at "Old Tyme" Entertainment to Don Historic Costumes.

Historic costumes of ye olden times and favorite songs of the good old days will be attractive features of the "Old Tyme" entertainment to be given tonight and tomorrow evening at Library hall, Austin, by members of the Austin Woman's club.

M. V. Hinshaw will be director of the debating club and will lead the choruses. Little Jennie Carrie will dance fancy steps and Frank Holly and Schaubel Pierce will play the harpsichords. Many ancient dresses, family heirlooms, will be worn.

HANGS COAT ON GAS JET; IS FOUND DEAD IN BED

Mathias Six Turns on Gas, by Accident Is Surmise, and Goes to Sleep Never to Awake.

Mathias Six, a tailor, living at 141 Fullerton avenue, was found dead in his bed about midnight Saturday. He had been suffering from asthma for a number of years, and had often jestingly said that Theodore Birr, with whom he had been boarding for a long time, would soon have to bury him. While this might support the theory of suicide, it is believed by his friends that his death was accidental. Six's body was found with his overcoat thrown over the foot of the bed. It is surmised he got up after retiring to get his overcoat to throw over the bed, and that in taking it off the gas jet, where it is believed he hung it, he accidentally turned on the gas.

Quarrel Ends Fatally.

CAIRO, Ill., Nov. 13.—Thomas O'Neil was shot and fatally wounded this afternoon by Arthur Grimes. The men are brothers-in-law, and the shooting was the result of a quarrel. Grimes made his escape. O'Neil is said to have killed two men in Missouri.

Lost by Choice.

Man in the Moon to Falling Star—Where are you going?

Falling Star—I don't know, and I don't care! I've been traveling the same old route for a million years, and I got so tired of it that I just bolted!—Detroit Free Press.

Lady—You say you are out of work, and what do you do?

Tattered Ted—I kill seventeen year locusts, mum.—New York Press.

DRIVE DIVE KEEPERS FROM 22ND STREET

Minister's Crusade Against Vice Results in Beginning of New Levee District in Thirty-First Where Refugees Are Gathering.

NEIGHBORHOOD WILL SOON BE CLEANSED, HE CLAIMS

The Rev. Johnston Myers Declares That He Is Working Only for Benefit of Own Locality—Owl Saloon Closed.

As a result of the crusade against vice in the Twenty-Second street district, the Rev. Johnston Myers says that many of the disreputable places have been compelled to move, and that the refugees are gathering on Thirty-First street, where a levee has been in process of formation for some time, and which will be aided by the great influx of disreputable characters who will leave Twenty-Second street within the next year.

Dr. Myers admitted that his crusade was not driving the "red light" characters out of business, but was merely compelling them to move to another part of the city. He says that the object of the agitation during the past year has been to cleanse his own neighborhood, and that he is not responsible if the exiles are allowed to take up their residence in another section of the city.

Fighting for Own Neighborhood.

"This is our neighborhood, and we are fighting to cleanse it," said Dr. Myers. "We don't tell the bad element to go to Thirty-First street, and we would like to compel them to stop their business. If they settle in some other locality and the people object to them as we do here, then let them fight them as we have. We have offered to help the residents in Thirty-First street if they want help."

For over a year the fight between the reformers and the saloon element has been carried on. Headed by Dr. Myers, the reformers waged a ceaseless war on the disreputable places about Twenty-Second street and Wabash avenue. Many of the prominent characters of the levee have succumbed to the attack, chief of these being "Ike" Bloom, once manager of Freiberg's, who has been running a saloon on Dearborn street. Other notorious resorts that have been forced to give up their places of business are Peters of Twenty-Fourth and State streets and the Blue Ribbon saloon on Wabash near Twenty-First street.

Enforce Anti-Owl Ordinance.

The first trouble was in enforcing the closing of saloons at the hour prescribed by the ordinances. In Freiberg's, one of the most notorious dance halls in the red light district, it is claimed, drinks were sold after closing hours which were labeled "honey," "sap," and "soda" and were said to be intoxicating.

After an investigation the Rev. Mr. Meyers claims he has succeeded in putting a stop to this and the laws, he says, are enforced to the strictest letter.

"It will be but a matter of time," says he, "before the levee district of Twenty-Second street will be swept out. We have not made any new plans for furthering the crusade besides those which we have already put in execution.

"Do you think that conditions have been bettered in Freiberg's? he was asked.

"I know they have," he responded. "We have had the drinks analyzed by the city chemist and we find that "honey" has practically no alcohol in it."

PNEUMONIA LEADS DEATHS

CAUSES 15.2 PER CENT OF MORTALITIES FOR WEEK.

Consumption Ranks Second in the List of Fatal Diseases—Warning as to Smallpox.

Pneumonia has taken the lead as the cause of death in Chicago in the last week, having been responsible for 15.2 per cent of the total number of deaths recorded by the health department. The season for pneumonia is nearly a month later than usual this year, supposedly because of the sustained even temperature of the past few weeks.

Consumption Second.

Consumption ranks second in the list of fatal diseases, being responsible for 12.2 per cent.

The increasing number of cases of smallpox is taken to denote that this is a time of possible exposure, and the injunction to vaccinate in strict accordance with the prescribed rules is made more urgent than ever. This position is supported by the finding of a case in a boarding-house close by a fashionable hotel and by the discovery of death from hemorrhagic smallpox unidentified before the patient had succumbed.

Not Properly Vaccinated.

The officials of the health department maintain that none of the cases mentioned, or the 160 others that have been discovered, had been properly vaccinated.

Except diphtheria, pneumonia, and typhoid fever, which show increases, there is nothing in present indications to cause serious apprehension for the future public health. The hospitals, which are a fairly good index of the situation, continue to show a decrease in the number of patients.

The following is the statement of the mortality for the week just ended, compared with the corresponding week of 1903:

	Nov.12, 1904.	Nov.5, 1904.	Nov.14, 1903.
Total deaths, all causes	413	420	484
Annual death rate per 1,000	11.17	11.36	13.46
By Sexes—			
Males	231	234	266
Females	182	186	218

POLICEMAN WILL RELY ON PHOTOGRAPH TO ACQUIT HIM

Takes Picture of Store, Whose Proprietor He Arrested for Obstructing the Sidewalk, to Show He Performed His Duty.

Being too attentive to his duties is what Policeman Thomas Smith says caused charges to be preferred against him for a hearing at the police trial board Wednesday. Smith, who is an amateur photographer, went to the clothing store of David Coski, 19 South Halsted street, yesterday and took a picture of the place to show that Coski's charges of conduct unbecoming an officer are without foundation and that he arrested Coski for obstructing the sidewalk with his wares.

Policeman Smith told Inspector Wheeler that he had ordered Coski and his employes to take several trunks and other merchandise from the sidewalk several times in the day and that Coski placed them back on the sidewalk after he had left the place. He said that he finally told Coski to take the trunks from the sidewalk within two hours or he would be arrested. This Coski failed to do and was arrested Nov. 2. He was fined by Justice Chott, Nov. 10.

Saturday Coski went to Chief O'Neill and made the charges against Police Smith. Smith says he has many witnesses, but to show the police trial board that Coski violated the city ordinance which led to his arrest, he took a photograph of the place yesterday.

Inspector Wheeler said that Smith has been a member of the police department for more than ten years, and has never been taken before any of his superiors for inattention to his duties, nor has he ever been summoned to appear at the police trial board. Smith is considered by other policemen as a model policeman, and in the "graft" investigation was mentioned as being "a most intelligent and perfect policeman."

The photograph will be Smith's only defense, with that of his past record. Coski maintains that the policeman took him to the police station without allowing him to put on his coat, and that he otherwise humiliated him before many persons.

SENDING PALMS TO FORM GREEN BANK FOR FLOWERS

Wealthy Chicagoans Are Contributing Their Finest Greenhouse Productions to Show Which Begins Tomorrow.

Wealthy Chicagoans are sending their finest palms from their private greenhouses to the art gallery of the Fine Arts building and banquet hall of the Auditorium hotel to form a bank of green for the orchids, chrysanthemums and other flowers which are to be exhibited at the annual Chicago flower show tomorrow.

As an innovation, it has been decided to present every woman visiting the show with a rose, carnation, chrysanthemum, or other flower, and to serve refreshments during the exhibit. The refreshment booth will be screened by palms.

Harry G. Selfridge, Mrs. Pullman, Martin A. Ryerson, John J. Mitchell, and the parks of the city were the chief contributors of palms yesterday. It is claimed that Chicago has become the flower market of the United States, and surpasses all Eastern rivals.

WILL RECITE FROM "PARSIFAL."

Mrs. Bertha Kunz-Baker of New York to Spend Winter Here.

Renditions of extracts from Wagner's "Parsifal" will be given in Chicago this winter by Mrs. Bertha Kunz-Baker of New York, who will spend the greater part of her time here during the winter months. Besides rendering extracts from Wagner's famous production, Mrs. Baker will also give other recitals on modern literature of passion and on the gospel of joyous living. Her readings will be from Kipling, Browning, and other prominent authors.

BERTHA KUNZ BAKER

RATE WAR BETWEEN THE BIG STEAMSHIP COMPANIES ENDED

Cunarders' Invasion of Hungarian Company Causes Complications Which Are Amicably Settled at Con

Special Cable Dispatch to The Inter Ocean.

BERLIN, Nov. 13.—The rate war between the big trans-Atlantic steamship companies over the third class rates, originating with the Cunard company's invasion of Hungarian territory, is now a thing of the past, a two days' conference, at which all the leading companies were represented, having resulted in a treaty of peace. The exact terms of the agreement, which are subject to ratification by the Hungarian government, have not been made public, but it is stated that the Cunard company will join the association so far as continental traffic is concerned.

The agreements formerly in existence between the Cunard and continental lines will be resumed, continental rates will be restored immediately, and all war measures withdrawn from today.

Among the companies represented were the Hamburg-American, the North German Lloyd, the Compagnie Generale Transatlintique, the Cunard, the Red Star, and the Adria Hungarian lines. About thirty representatives of the various steamship companies participated in the conference.

The following official statement has been issued: "Negotiations have been concluded—subject to the Hungarian government's approval—inasmuch as the Cunard line will, with regard to their continental traffic, join the association of continental steamship companies, and all war measures will be withdrawn from today. Continental rates will be restored immediately."

VICAR AND SECRETARY KILLED.

Supposed to Have Been Victims of Assassination in Turkey.

CONSTANTINOPLE, Nov. 13.—The death is announced of the Vicar Catholicus Ahtamar, together with his secretary, near Van. It is presumed they were assassinated.

Horseman Is Fatally Shot.

ST. JOSEPH, Mo., Nov. 13.—Joseph Robinson, 32 years old, a horseman, was shot and mortally wounded here today by John Wyatt, a horse trader from Savannah, Mo. Trouble over a horse trade is attributed as the cause.

A Delicious Draught

LOWNEY'S BREAKFAST COCOA

is distinguished from *all others* by its full flavor, delicious quality and absolute *purity*.

The Lowney Receipt Book sent free.

The Walter M. Lowney Co., BOSTON, MASS.

My! My! You are growing old fast! Too bad!

And you know why, too. It's those gray hairs! Don't you know that Ayer's Hair Vigor restores color to gray hair? Well, it does. And it never fails, either. It stops falling hair also, and keeps the scalp clean. Sold for over sixty years. J. C. Ayer Co., Lowell, Mass.

HELD FOR KILLING FOUR OF FAMILY

Adolph Weber, Charged With Quadruple Tragedy and With Burning House, Is Also Suspected of Having Robbed Bank.

Special Dispatch to The Inter Ocean.

AUBURN, Cal., Nov. 13.—As he left the witness stand at the coroner's inquest Adolph Weber was arrested charged with the murder of his father, mother, brother, and sister and with having set fire to their home last Thursday night. The bodies were taken from the burning building, and an investigation showed that all four had been killed.

Weber's description is said to tally with that of the man who recently robbed the bank here. After the daring robbery in the middle of the day the robber drove rapidly down the road leading toward New Castle for about a half-mile and then left the rig and took to the hills. At this time T. S. Palmer, being an expert rifle shot, took his rifle and went after the robber.

Found It Was Weber.

Upon reaching the spot where the buggy was abandoned he noticed a man climbing the hill on the opposite side of the road from that which the robber was supposed to have taken. Upon overtaking the man he found him to be Adolph Weber. Julius Weber, the father, missed one of his home made money bags about this time, which tallied very closely with the one used by the man who held up the bank.

Weber took his arrest coolly. He reluctantly answered the questions propounded to him by Coroner Shepard, the district attorney, and several of the jurymen. A warrant for his arrest had been sworn out, and after its service he asked to be allowed to read the document.

Objects to Warrant.

"I see it has been signed by a justice of the peace," he coolly remarked, "and a justice of the peace has no authority in law to issue a warrant to arrest me."

Sheriff Keenan said he was perfectly satisfied with the legality of the warrant, and advised Weber to accompany him to the jail without making any unnecessary trouble or causing a scene.

Weber, after carefully buttoning his coat, announced that he was ready, and with little loss of time the sheriff brought him to the jail. The prison doors had scarcely closed behind him before he asked to be allowed to consult with an attorney.

How They Were Slain.

The latest theory in the Weber murder case is that the murderer shot the father first; then, as the sister appeared in the hall, he shot her; and then the mother, seeing what had been done, screamed and started from him, when he shot her. She continued on across the room, and, raising her left hand, took down the telephone receiver to call for help, at which time she received the second shot, which penetrated the body just under the left arm. The child being the only one left, the murderer struck him over the head and felled him.

The operator at the central telephone office says that the line that the Weber residence is on showed "busy" at about a half hour before the fire was discovered.

FEARS SATAN WILL GET HIM.

Farmer Refuses to Lie Down, Sleep, Sit, or Ride in a Conveyance.

Special Dispatch to The Inter Ocean.

OMAHA, Neb. Nov. 13.—Charles Nagle, a farmer, living six miles west of Omaha, was arraigned in the police court here charged with assault and battery upon John Hanschild, one of his neighbors. At the trial of his case it came to light that because of a superstitious fear that the devil would catch and punish him if he did so he has not for six years sat down in the presence of any one, slept in a recumbent position night or day or ridden in any sort of vehicle. He labors under the delusion that if he were caught in a sitting or recumbent posture or riding in a vehicle the devil would catch and punish him. Neighbors of the eccentric man testified in court that not for six years has he been seen to sit down, lie down or ride in any sort of conveyance.

These neighbors said that at night he rested in a contrivance of his own invention in which he is held in nearly a perpendicular posture; that he ate his meals standing, and that when he had occasion to go to town he walked behind his wagon or buggy. When he comes to town he will not ride in a street car nor an elevator, and he refuses to board a train under any circumstances.

Nagle appears perfectly rational on all subjects save those of sitting down, lying down to sleep, and riding in a vehicle. He is 40 years old and unmarried.

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ONE FIREMAN OF RESCUE PARTY DIES, TWO HURT, IN LOOP DISTRICT BLAZE

CUMMINS PUT IN LIAR CLASS BY CANNON FIRE

Speaker, Replying to Iowa Senator's Charge That Republican Party Did Not Pass Rate Bill, Calls the Party Roll and Names Critic as Absentee.

CITES LINCOLN'S RAP AT TREASON

Iowan and His Associates Mean to Wreck Republican Party and Must Be Fought as Followers of Bryan, Is Advice of Uncle Joe—Quotes Taft Remarks on the Tariff Act.

Special Dispatch to The Inter Ocean.

WASHINGTON, D. C., Jan. 2.—"Senator Cummins' speech contains nothing new—it is a reiteration of what he has said before, simply a renewal of his war on the Republican party. He has added nothing to his controversy with his party which requires an answer. I suppose he is afraid that the people will forget the war he is waging unless he keeps reminding them of it."

In this manner Speaker Cannon disposed of the attack on himself and other so-called "stand-patters," made by Senator Cummins of Iowa at the Des Moines "dollar dinner" Saturday night.

Bryan and Cummins One.

"The only statements he has added to his attack on his party in his latest speech were those which denied his party the credit of passing some legislation touching on transportation subjects," continued the Speaker. "That is a question of fact. A Republican Congress adopted the Hepburn law, the rate law and the employers' liability law, and a Republican President approved them. Mr. Cummins was not in Congress then—we were. I voted for those bills and Senator Cummins was out in Iowa when we passed them.

"I can add nothing to the answer I have already made to Senator Cummins and to Bryan, too, for their cause is a common one—a war on the Republican party. When I made my speech in Kansas City I made the answer which still fits the case, and I can sum it up in the following extract from that speech:

"'Senator Cummins declares that the Payne law is a repudiation of the Chicago platform. President Taft, when he signed the bill, made a public statement, in which he said:

"'There have been a great number of real decreases in rates, and they constitute a sufficient amount to justify a statement that this bill is a substantial downward revision and a reduction of excessive rates.'

"In his Winona speech the President declared, 'The Payne tariff bill is the best tariff bill the Republican party has ever passed.'

"Senator Cummins declares that the issue from now until the national convention of 1912 is 'Shall the men now in control of party destinies be permitted further to disregard plain party platforms?'

"President Taft is the recognized leader of the Republican party, and the great majority of the Republicans are his followers. The President and the Republican majority in Congress co-operated in the legislation that has been written on the statute books. With whom did Senator Cummins co-operate? Let the record of the vote on this legislation from beginning to end decide.

Likened to "Copperheads."

"Mr. Bryan wants the war against the Republicans who enacted this legislation to go on; Senator Cummins also wants it to go on. When Lincoln found an army marching on the national capital from the South, and a body of sympathizers in the North encouraging that army, he said it was difficult to determine which was the most threatening to the welfare of the nation. History repeats itself, and when Senators Cummins, La Follette, Bristow and their so-called progressive followers join hands with Mr. Bryan in making war upon Republican members of Congress who passed the tariff bill, and upon the President who signed it, in that contest I know of but one way to treat them; and that is to fight them, just as we fight Mr. Bryan and his followers."

J. R. WALSH TO SIGN OVER REMAINDER OF FORTUNE

Former Banker, After Surrendering Last of His Property Today, Will Await Decision of Supreme Court.

The closing chapter of the story of John R. Walsh as a financier and railroad promoter will be written today when, it is expected, the former banker will sign over all that remains of his once great fortune to the clearing house banks.

Within a few days the decision of the United States Supreme court on Walsh's petition for a writ of certiorari will be announced, and if this is denied it is almost certain that the gates of the federal penitentiary at Fort Leavenworth, Kan., will soon close on the veteran of a hundred financial battles.

Should Walsh sign over the remainder of his holdings today, as excepted, and thus release the guarantors of his $7,121,887 note given two years ago, it will leave him without a vestige of the millions that he piled up. It is announced that the Southern Indiana and Chicago Southen railroads, both of which were controlled by the financier, will be reorganized, but further than the fact that they will be operated as independent lines little is known.

A feature of the case which may or may not turn the balance of justice in favor of the convicted financier is the pending suit of William Armstrong, who asks $1,000,000 from a coterie of New York financiers for services he alleged he rendered them. It is a matter of conjecture whether the Supreme court will take cognizance of his charge of a conspiracy against Walsh or whether the fact that there was a plot against the Chicago banker would have any bearing on his case.

GREAT MEN PRAISE CHRISTIAN LIFE AS A MOST WORTHY BADGE

Politicians and Deep Thinkers, Business Magnates and Educational Heads Declare Professor of Christ Is Always Power for Good.

CHICAGO BANKER, ALONE, IS UNCERTAIN OF HIS STAND

Vice President Sherman, Cannon, Garfield, Pinchot, Jordan and Abbott Among Those Who Praise Master's Followers.

If the verdict of sixteen men of national reputation in the educational, political and business worlds may be accepted, there is no doubt but that it is an advantage for a man in public life to be known as a Christian. As to whether or not the spirit of Christ is more dominant in business, politics and international affairs than it was twenty-five years ago, the vote stands fifteen that such is the case, with one not voting.

It was in reply to the following questions, asked them by Bruce Barton, president of the Plymouth league of the First Congregational church of Oak Park, that such men as Vice President Sherman, Speaker Cannon, President David Starr Jordan of Leland Stanford university and David R. Forgan, president of the National City bank of Chicago, took occasion to voice their belief in the constant ascendancy of the Christian religion and Christian principles.

The replies were read last night at the regular meeting.

The questions propounded by Mr. Barton were:

"Is the spirit of Christ more dominant in business, politics and international affairs than when you entered public life?

"Is it an advantage or a disadvantage for a public man today to be known as a professing Christian?"

Banker Declares Himself Uncertain.

One of the most convincing replies was received from Lyman Abbott, editor-in-chief of the Outlook, who cites the public school system, the freeing of the negro and the increased work of home and foreign missions as evidences of progress along religious lines.

The only man who is not sure where he stands is Mr. Forgan.

"Sometimes I think the spirit of Jesus Christ is gaining in the world and at other times I am rather doubtful of it," he writes. But he adds that it is an advantage for a man to be known as a Christian.

Kansas, which never hesitates to answer a question one way or another, offers letters from Governor Stubbs and William Allen White, author and publisher, to show that it pays to "be good" in the tall grass country.

Hobson Declares Christians Potential.

Speaker Cannon and Representative Victor Murdock even called a truce long enough to wave the palm of peace and say the world is growing better and more inclined to follow the teachings of the Man of Galilee.

But the old order of things is attacked most vigorously by Senator Dolliver of Iowa, who says he has made a study of the "habits and customs of statesmen" since the time of Clay and Webster, and that, in spite of the usual story of the narrowness of the old-time religion, there were things tolerated in the day of these venerable men that would not do at all now.

And even Richard Pearson Hobson, who has never given any particular encouragement to The Hague conferees, put it down over his signature that in "the affairs of state, national and international," the Christian spirit had never before been so potential.

Vice President Is Outspoken.

Vice President Sherman answered as follows:

"To your first inquiry I beg to answer that it is my belief that, with the progress of education and civilization throughout the world, the spirit of Jesus becomes more dominant—not in business or in politics, alone, but in the smaller affair of everyday life and in great affairs affecting the life, growth and progress of nations.

"In answering your second inquiry, I hate to believe, and I do not believe, that it is disadvantageous to any man in any calling to be a professing Christian. My belief, based upon observations and experience, is that even those who scoff have beneath that exterior a genuine respect for the man who professes Christianity and leads a Christian life. I am firm in my conviction that the time will never come in this country of ours when a man in high position will hesitate to speak frankly and freely to such questions as you propound."

Gifford Pinchot, chief government forester, in his reply said:

"It is my strong belief that the spirit of Christ is more dominant in politics and business than it was when I entered active life, some twenty years ago. Progress during the latter part of the last ten years has been especially marked.

"I believe it is a strong advantage for a public man today to be known as a professing Christian. It gives him confidence in himself and it gives others confidence in him."

Editor Praises Y. M. C. A.

Lyman Abbott, editor of the Outlook, New York, replied as follows:

"When I entered active life this nation was in slavery; it is now free. The public

(Continued on Page 2, Column 3.)

MORSE STARTS FOR PRISON; WIFE WANTS TO LIVE NEAR HIM

Former Banker Weeps Bidding Family Good-By, but Refuses to Allow Spouse to Occupy Cottage Near Penitentiary.

CRITICISES COURT AND U. S. GOVERNMENT FOR CONVICTION

Declares Case Sets Bad Example of Federal Officers Seeking "a Victim"—Reiterates Charge Jurors Drank to Excess at Trial.

Special Dispatch to The Inter Ocean.

NEW YORK, Jan. 2.—With a supreme effort to be cheerful, but with emotion occasionally getting the better of him, Charles W. Morse left New York this forenoon, guarded by three United States marshals, to begin serving a fifteen years' sentence in the federal prison at Atlanta, Ga., imposed upon him for violation of the national banking laws. He and his guards occupied a stateroom on the Birmingham flyer.

Mrs. Morse will go to Atlanta tomorrow to see her husband. Encouraged by his example, she is bravely maintaining her spirits.

Morse has negatived the proposition that she should take a cottage in Atlanta to be near him. He desires, for a time, at any rate, that she remain in New York, where her advice is deemed of value in the persent stage of the fight. Much as he would like her near him, he has requested that she stay on the firing line.

Before leaving the Tombs, where he had been confined for the greater part of the past year, Morse received his wife and two sons and then the newspaper men. He was too much affected to say anything, but he handed out a carefully prepared statement of comment on his case. The statement is bitter and dramatic.

"I am going to Atlanta to begin penal servitude under the most brutal sentence ever

(Continued on Page 2, Column 2.)

WOMAN'S GLOVE ONLY CLEW IN MYSTERY OF RICH MAN'S DEATH

Wife of Clothing Manufacturer, Accompanying Police on Search, Picks Up Article of Apparel Near Her Husband's Body.

VICTIM IS FOUND TIED IN CHAIR IN GAS FILLED ATTIC

One Hand Left Free, but Suicide Possibility Is Scouted by Coroner—Pockets and Office Desk Are Discovered Rifled.

Special Dispatch to The Inter Ocean.

NEW YORK, Jan. 2.—A woman's fur-lined kid glove found on the floor of the attic in Warren street, near the body of Morris Nathanson, is the only clew given the police or the grief-stricken widow to unravel the mystery of the wealthy clothing manufacturer's suicide or murder.

Nathanson, who had never had any trouble in his family, did not come home last night and toward morning the frantic wife set the police on a search for him. The body was discovered this noon in the attic of his factory, bound hand and foot to a chair with a half-inch rope. Nathanson had been dead for hours, and the vast vacant loft was [illegible] with gas which had escaped from a broken pipe just above the body. The right hand was free, and there were no marks of violence on the body.

Entrance to the factory today was gained through Isaac H. Gold, Nathanson's partner. Police officers got a key from Gold, and, accompanied by him, his wife and Mrs. Nathanson entered the building. Gold, the only person except Nathanson who had a key to the attic, led the party up the stairs and opened the door.

A rush of gas met him. Before he had time to close the door Mrs. Nathanson saw her husband dead in the chair. She shrieked and fell in a faint across the threshold.

Minute examination showed that the body

(Continued on Page 2, Column 5.)

THE GLAD NEW YEAR!

SAYS COLLEGE WOULD HAVE CHANGED JESUS

Pastor Declares if Christ Had Studied at Chicago University He Would Not Have Said Many Things He Did.

"Had Jesus taken a four year course in Chicago university He would not have done and said many of the things He did," declared the Rev. Charles T. Russell, pastor of the Brooklyn Tabernacle and head of the Watch Tower Bible and Tract society, in an address on "The Rich Man in Hell" at the afternoon session of the Bible Class association convention at the Auditorium yesterday. Over 1,000 delegates representing the various organizations of the Northwestern district are in attendance.

Pastor Russell is an enthusiastic advocate of newspaper and billboard advertising in connection with religion and was consequently greeted with a packed house.

The eternal torment question, on which Pastor Russell has lectured for over thirty years, formed the bulk of the discourse. He has always taken a decided stand through his lectures and the Watch Tower Nonsectarian Journal, of which he is editor, against the everlasting punishment idea.

"There have been many mistakes in the translation of the Bible," he declared. "Few believe much of the version except our everlasting futurity, God and Christ. There is something wrong. You and I cannot swallow the teachings handed down from the dim ages of the past."

The Rev. Mr. Russell spoke in scathing terms of the "expert criticism" of the Bible taught by the various colleges, and particularly by the University of Chicago.

MINUS A FOOT, MAN TRIES TO END LIFE

Switchman, Thinking He Is Burden to Wife, Makes Second Attempt at Suicide—Woman, Refused Children's Custody, Expected to Die.

Feeling that, through the loss of his right foot, he had become a burden to his wife and useless to the world, Dwight S. Webster, 58 years old, owner of a delicatessen store at 6558 Champlain avenue, attempted to commit suicide yesterday afternoon, while passing the home of Mrs. Nels T. Lindman, 6223 Lexington avenue, by shooting himself in the right temple.

Pedestrians, attracted by the shot, telephoned the police of the Woodlawn station, who took Webster to the Washington Park hospital.

It is not expected that Webster will recover, the bullet having passed through his head. He has two young sons.

This was Webster's second attempt in a week to commit suicide. He swallowed an ounce of carbolic acid Dec. 26.

Until Jan. 8, 1909, he was employed as a switchman in the yards of the Lake Shore & Michigan Southern railroad, but was compelled to give up his position by the loss of his foot in an accident.

Wrote Note to Wife.

His wife, Mrs. Velma Webster, when notified of his second attempt at ending his life, said he had repeatedly told her he wished to die because he thought himself a burden to her. In a note he left to her, dated Dec. 18, he said:

"I am nearly dead with the pain in my leg and I know that I am in the way. Do not be surprised if I end my life. You will be better off. Get out of the store as soon as you can. Use what money you have in the bank to get some clothes for yourself and the boys. Do not suffer any more. I pity you from the bottom of my heart.

"I want you to forgive me for being cross to you. I am not to blame. I hope and pray that you and the boys will get along all right. Good-by. Your loving husband.

"DWIGHT."

Woman Tries to End Life.

Mrs. Jennie Larson, 32 years old, divorced wife of George O. Larson, 3729 Irving Park boulevard, attempted to commit suicide on the rear porch of his home yesterday by swallowing a quantity of carbolic acid when she could not take her three children, whom she had been permitted to see, to her home, 1756 Park avenue. She was taken to the Dunning hospital by the Irving Park police, where it is said she will not recover.

Larson obtained a divorce from his wife in Judge Dupuy's court last Wednesday and obtained possession of their three children on the ground that his wife was addicted to drink.

Gotham Swains and Lassies Enjoy New Year Coasting Game

Special Dispatch to The Inter Ocean.

LENOX, Mass., Jan. 2.—Prominent young New York society people here for their New Year's holiday fought a snowball battle on the grounds of Trinity church today and early this morning went coasting.

Miss Constane Folsom gave a dance last night at Sunny Ridge, and at its close at midnight a big coasting party was organized in the Curtis hotel.

Women in evening gowns and men in dress suits put on fur coats and heavy wraps and overshoes, and, securing several bobsleds, proceeded to Church hill, where Miss Kate Carey had had the snow scraped off to afford coasting, and from 1 o'clock until 4 this morning there was a very gay time.

Pistol User 'Insane,' Says Col. Chinn, Who Fights With Knives

Special Dispatch to The Inter Ocean.

CINCINNATI, Ohio, Jan. 2.—Colonel Jack Chinn, famous as a "knife fighter" in many states and chairman of the Kentucky State Racing commission, says he is going to introduce a bill in the next Kentucky Legislature, of which he is a member, asking that people who carry pistols be declared insane. He says that any man who carries a gun is a public danger.

Colonel Chinn was shot nine times one day at a Chicago race track and, though picked up for dead, was able in two months to come to Latonia, where he killed two men with his knife. He has killed, in all, more than ten people this way. The only person he ever shot was a negro, who was stealing from him, and he admits that he did wrong in shooting.

George Ball, Truckman, Loses His Life in Search for Comrades He Believed in Burning Structure—Stewart Estate Building Destroyed.

FIRE STARTS IN THE BASEMENT

Flames Sweep Up Elevator Shaft of Five Story Block at 261-263 Wabash Avenue—Property Valued at $25,000,000 Threatened for a Time—Car Lines Blocked.

One fireman, member of a rescuing party, was killed, two persons were injured and loop property valued at more than $25,000,000 was endangered in a fire which entirely destroyed the Stewart estate building, 261-263 Wabash avenue, shortly after 9 o'clock last night.

George Ball, a member of truck company No. 1, was killed while assisting in the rescue of seven members of engine company No. 1, who had been cut off by the flames on the third floor. Three of the rescued were unconscious when carried from the smoke-filled buildings. Strenuous efforts were made to save Ball, but he could not be reached until after the fire had been extinguished.

The fire started in the basement of the building from unknown causes. It swept up the rear elevator shaft and in five minutes the five-story building was enveloped in flames.

Three Top Floors Vacant.

The first floor was occupied by T. W. Wilmarth & Co., an electric light fixture concern, and the second floor by the Interior Mantel and Tile company. The thre top floors were vacant.

Detectives Murphy and Cohen of Inspector Lavin's office were the first to discover the fire. They were passing through the alley in the rear and saw smoke emerging from the basement. They turned in an alarms, and engine company No. 1 responded. When the firemen reached the scene the blaze had climbed to the fifth floor. The third floor was comparatively free from fire and it was believed that the blaze could be fought to good advantage from that point.

Under the leadership of Captain Patrick Eagan and Lieutenant James Hughes, five members of the company climbed to the third floor. Hardly had they dragged their leads of hose in after them than a sheet of flame enveloped the rear of the building and cut off their escape.

Rudolph Pauley, John Sullivan, Peter Corrigan and John Cunningham were overcome by the smoke. Cunningham staggered toward a window, but before he reached it a heavy beam fell, striking him and knocking him to the floor. His right leg was badly cut and bruised.

Truckmen Resce Comrades.

Shortly after the engine company men entered the building, Truck Company No. 1 arrived. A party was sent into the building to rescue those in danger. They fought their way through the flames and smoke and carried the unconscious men to the ladders.

Ball was a member of the rescue party. After the men had been carried out, he insisted that there might be still more persons in the front part of the third floor. His companions attempted to persuade him to get out of the building.

"I'm going up in front. Some of the boys may still be in there," Ball shouted to his comrades as he started away from them. The smoke enveloped him. His companions called frantically to him to come back, but they received no response. A few seconds after Ball staggered away in the smoke there was a blinding flash and the fire spread almost entirely from one end of the building to the other.

His companions were forced to rush to the ladders and flee, leaving Ball. As soon as they reached the ground rescuing parties were organized to go into the building after him. Three parties of firemen attempted to enter the burning structure, but were forced back. An effort was then made to cut through the fire wall that separated the building from the one at 255 Wabash avenue, but it proved unsuccessful.

It was not until after the fire had been almost entirely extinguished that the body of Ball was recovered. He had been smothered to death by the smoke.

Car Service Blocked.

Service on the Wabash and State street surface car lines was tied up for over two hours by the fire. For blocks the cars were lined up in a long string. The elevated road was endangered, but the service was continued, the cars running past the blaze at a slow rate of speed.

For a time it was feared that the blaze would spread to the entire line of buildings in the block. The Stewart building was an old structure. The rear of the building adpoins the rear of the big Rothschild & Co. department store, which extends for a block between Van Buren street and Jackson boulevard on State street. Ladders were thrown up against the side of the building and firemen were stationed on the roof to prevent the blaze from spreading to it.

Other Buildings Damaged.

The building at 265-67 Wabash avenue, occupied by the Brunswick-Balke-Collander company, billiard and saloon fixtures, and the Laird & Lee Publishing company, was badly damaged by smoke and water. The water flooded the basement and ruined thousands of dollars worth of stock stored at that place.

The building at 257-59 Wabash avenue, was badly damaged by water and smoke. The first floor of the structure is occupied by the Cafe Stifter and the second floor by the White-Smith Music Publishing company.

PROTEST IS NOT LIKELY TO CAUSE REMOVAL OF STATUE OF GEN. LEE

Memorial to Confederate Leader Will Probably Remain in Statuary Hall Without Formal Acceptance by the Congress.

Special Dispatch to The Inter Ocean.

WASHINGTON, D. C., Jan. 2.—The marble statue of General Robert E. Lee, in the uniform of a Confederate soldier, stands in Statuary hall at the capitol, and probably will remain there until the end of all things, despite the protests of those who dislike such honor being conferred on the great leader of the anti-Union forces. It has been definitely determined that no effort will be made to have the statue formally accepted by Congress, and no ceremonies will be held in connection with its unveiling, that having been done done long ago without services of any kind.

Each state in the Union is allowed to place two statues of its most distinguished sons in Statuary hall. Virginia waited until well toward the last and proposed to donate statues of George Washington and Robert E. Lee.

In presenting these works of art the Legislature of Virginia stipulated that if the statue of General Lee was not accepted that of the first President should be withdrawn. The statues were duly completed, sent here and placed in position.

The only thing necessary to complete the transaction is the adoption of a concurrent resolution by the Senate and House, accepting the statues.

Senator Daniel and others interested in the matter for Virginia consulted the descendants of General Lee and received the unanimous request that nothing should be done toward having the statues formally accepted. The relatives of Lee said the statue was in Statuary hall, and let it remain there without further fuss or wrangle.

The relatives realized that in the House there would be a resurrection of war time bitterness, the chances being that a resolution of acceptance might be defeated in that body, although its passage in the Senate was assured. They preferred to have the slight go unnoticed rather than to revive all the

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TAFT IN JEFFERSONIAN SIMPLICITY CALLS AT JUDGE LURTON'S HOTEL

President Does Not Wait for Formal Visit of Associate Justice at White House, but Walks to His Lodging.

Special Dispatch to The Inter Ocean.

WASHINGTON, D. C., Jan. 2.—President Taft today took away the breath of those who have maintained that the days of Jeffersonian simplicity have long departed, and that the administration is taking on all the ceremonial of a European court, when he calmly left the White House and paid a call on Judge Horace H. Lurton, the newly arrived Associate Justice of the Supreme court. The affair was unique in that it is the unwritten law that new officials shall first pay their call of respect at the White House.

The President, accompanied by Captain Butt, left the White House in midafternoon and started for a walk over the Mall back of the executive mansion. The two were clad for any weather and both wore stout shoes. The lowering clouds threatened rain and it was sloppy under feet.

After they had circled the Mall the President led the way up to Pennsylvania avenue, and, practically unnoticed, made his way into one of the leading hotels. He inquired for Judge Lurton, who is an old friend, and when the hotel clerk had recovered from his surprise it was discovered that the jurist had gone out for a walk.

"Too bad," said the President, showing his disappointment. "Please tell him that I called." He then returned to the White House.

Judge Horace H. Lurton, who will be sworn in as an associate justice of the United States Supreme court at noon tomorrow, arrived in Washington today. With him were Mrs. Lurton, their son Horace H. Lurton, Jr., his wife and their 6-year-old son, Horace H. Lurton III. Judge Lurton went for a walk in the afternoon, and spent the evening at his hotel chatting with Tennessee friends. He declined to discuss politics, and refused to talk for publication, holding that to do so would be a breach of judicial etiquette. The new associate justice will be easily the handsomest man on the Supreme bench. Although he is in his sixty-sixth year and his hair and mustache are white, he shows no other signs of age. His step is springy and vigorous and he is the possessor of an infectious laugh.

$4,000 VINDICATION FOR MRS. LAVENDER

Former Methodist Church Worker Wins $50,000 Defamation of Character Suit Against Pastor of Woodlawn Park M. E. Church.

JUROR SAYS LOOKS CUT FIGURE IN THE AWARD

Declares on First Ballot Only Three Jurymen Held Out for Acquittal, but Were Soon Won Over by the Rest.

After two years of sensational publicity in church and court trials, which stirred ecclesiastical circles of the Methodist church and furnished unlimited material for salacious gossip, Mrs. Mary A. Lavender yesterday triumphed over the clergyman who brought charges against her and the Rev. Dr. John D. Leek when a jury in the Circuit court awarded her $4,000 damages in her $50,000 suit against the Rev. Edward B. Crawford, pastor of the Woodlawn Park Methodist church.

Even though the verdict was less than one-tenth of what she asked as an award for the defamation of her character, the gray haired Methodist church worker felt overjoyed when she heard what the verdict was and knew that her character had been vindicated by a court trial. The case went to the jury in Judge Mangan's court Friday after heated arguments by the attorneys following sensational testimony on both sides.

Motion for New Trial.

Attorney Benson, representing Dr. Crawford, made a formal motion for a new trial. The jury agreed on the verdict Friday night and delivered it sealed to the court. The verdict was read yesterday morning.

One juror in discussing the case said that "looks" were taken into consideration in the balloting.

"Some of the fellows liked Mrs. Lavender's looks pretty well," said the juror. "You see, it was this way: We felt that what Mrs. Lavender wanted was just a verdict of guilty to justify her character. Well, on the first ballot the fellows practically decided he was guilty, the vote being 9 to 3 for guilty.

"Then we argued all sorts of things and finally the others fell in line. When Crawford said at the church meeting, 'The defendant knows very well that I can,' in response to a question as to whether he could name the time and place of an alleged act between Dr. John D. Leek and herself and failed to do so, the jury felt that that was a strong point in her favor. So then we got together and gave the verdict."

Dr. Crawford declined to discuss the verdict, declaring his counsel was upholding his end.

Attorney Crews, counsel for Mrs. Lavender, was elated over the verdict, and said:

"What Mrs. Lavender desired was a vindication of her character and good name, and a jury of fair-minded men that heard the entire case decided that she certainly deserved it. She entered this case without animosity, seeking only vindication."

Mrs. Lavender Not in Court.

Mrs. Lavender did not go to the courtroom, but later visited Attorney Crews' office.

The controversy between Mrs. Lavender and Dr. Crawford, which finally ended in the courts, began in March, 1909, when the former was accused of indiscretion with the Rev. John D. Leek, former pastor of the Western Avenue Methodist Episcopal church.

Dr. Leek resigned from the ministry, and the public clamoring for details learned of the gossip associating his name with Mrs. Lavender. A church trial, in which the latter was the defendant, was begun in March, 1909, but the charges were withdrawn by Dr. Crawford.

Later suit was begun in the Circuit court by Mrs. Lavender against the pastor for slander. After part of the trial had been heard it was stopped and an amended declaration filed by Attorney Crews to permit introduction of certain testimony.

The next trial, which ended in the victory for Mrs. Lavender, lasted ten days and was filled with sensations. Dr. Leek himself took the stand as a witness for Mrs. Lavender.

MISSISSIPPI BOARD MEETS; DIVIDES $4,000,000 FUND

Sends Allotments to Secretary of War for Approval—Provides for New Survey.

Special Dispatch to The Inter Ocean.

ST. LOUIS, Mo., June 25.—The Mississippi river commission completed a two days' session here today. The allotments from the $4,000,000 fund appropriated by Congress for improvement of the lower Mississippi were forwarded to the Secretary of War for approval and announcement.

The commission provided for a survey to ascertain the feasibility of making a permanent separation between the Red and Atchafalaya rivers and the Mississippi river.

This propect is specifically mentioned in the bill which President Taft signed today and will make a new water course in Louisiana composed of the Red and Atchafalaya rivers.

MEXICO WILL ELECT TODAY.

Preliminary Steps for Choice of President and Vice President to Be Taken.

MEXICO CITY, Mexico, June 25.—All preparations were completed today for the preliminary elections tomorrow, when electors for President, Vice President, members of the Supreme court, Senators and deputies will be chosen.

Indications are that a large vote will be polled, since both the re-electionist and anti-re-electionist parties have spared no efforts toward exciting the interest of voters and urging them to go to the polls. The campaign has taken the form to a large extent of posters and proclamations, with which the city is liberally covered. They have caused lively discussions. Particularly is this true of the rival candidacies of Corral and Dehesa for Vice President.

The electoral college will meet at Mexico City July 10 to elect a President and Vice President.

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FRENCH PLUMES, $2.95 to $25

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NORTH SHORE SOCIETY LEADERS WHO TOOK PART YESTERDAY IN WILMETTE FAIR FOR BENEFIT OF CHARITY.

TOY BOOTH

MISS RUTH BROWNHOLT

BETH THOMPSON DOROTHY BROWN

SOCIETY WOMEN GIVE YE OLDE ENGLISH COUNTY FAIR

Wilmette Residents Attend Festivities on Lawn Which Bring More Than $10,000 for Proposed Clubhouse.

Ye olde English County fair held sway in Wilmette yesterday, with an accompaniment of Maypole dancing and other quaint forms of festivity. Thousands attended the fair grounds during the day, and when the proceeds were counted late at night society women of the suburb found that they had harvested well above the $10,000 necessary to build the proposed home for the Woman's Club of Wilmette.

The fair was held on the lawn of Mrs. T. C. Thompson's home, and hundreds were brought to the show ground in automobiles by fair solicitors, who patroled the streets in their motors.

All the features of the old-fashioned county fair of England were there, and some of the shows England never saw. For instance, there was the beauty show, from which masculine visitors were barred. Five young women from the Art institute and of physical perfection lectured of health, happiness and beauty, in turn. The Maypole dance, in which sixteen children took part, was rehearsed by Mrs. George D. Richards.

The women in charge of the fair were: Mrs. Howard Field, Mrs. Henry W. Gates, Mrs. T. C. Thompson and Mrs. George D. Richards.

FLUNKS ON MARRIAGE BET; PUTS UP DINNER INSTEAD

New Haven Policeman Loses at Cribbage, With Wedding as Penalty, and Refuses to Pay.

NEW HAVEN, Conn., June 25.—Oswald J. Pryor, patrolman on the New Haven police force, the chief recreation of which, besides catching burglars, is playing cribbage, is today the happiest man in the department.

Patrolman Pryor has prided himself on his ability as a cribbage player. He is also a bachelor, just past 40 years of age and a confirmed woman hater. A rival for cribbage honors was Billy Abrams, an ex-policeman and a past master in the game.

Pryor challenged him and rashly promised that if he lost he would enter the bonds of matrimony, while if Abrams won all he would have to do was put up a big dinner for mutual friends. The men were to play cribbage for a month, the point winner at the end to be victor.

Abrams beat Pryor and insisted on his award. Pryor begged off, waited and finally Abrams, think the loser could get no suitable helpmate, let him off by setting up a $50 dinner. The dinner was held tonight, as quick as arrangements could be made and before Abrams could recant.

JOINS SIX STRANGERS IN JOY RIDE; LANDS IN CELL MINUS HIS WATCH

And Not Only That, but Eugene Meeny, Guest of Hilarious Celebrators, Is Called Upon to Pay $45 Taxi Bill.

Six hilarious strangers in a taxicab invited Eugene Meeny to go joy riding with them Friday night. Meeny accepted. In the cold gray dawn of yesterday Meeny awoke in a cell at the Chicago avenue police station minus his gold watch and with a taxicab bill of $45 between him and freedom.

Meeny was standing at West Michigan and Wells street, according to the story he told the police, when a taxi slowed down near him and a kindly voice inquired if he would like to join the party. He did. Then the taxi "hit 'er up" for the red light district. Stops were made along the cocktail route. And all the time the taximeter was clicking merrily.

Like the row of birds in the nursery jungle, the hilarious strangers began to vanish, one by one, as the evening waned. H. S. No. 1 peerd anxiously at the meter and slipped away.

H. S. No. 2, at the next corner, remembered an important engagement, and hurried off to keep it. The third hilarious stranger gasped when he looked at the face of the meter and fell through the door of the taxi, making no apparent effort to remain with the joy riders.

At last Meeny was left alone with one of the party. The machine stopped in front of 2210 Sedgwick street at the suggestion of the last H. S., and the latter alighted, telling Meeny that he was going to get some money to pay for the joy ride. The stranger was unable to get in the front door, and went around to the rear. When his companion had been absent for a suspiciously long time Meeny went to look for him, but the last of the hilarious strangers, the magnificent donors of taxicab rides, had vanished like his fellows.

William Washington, the dusky chauffeur, declined to listen to reason when Meeny offered him $1.35 to cover the bill. Instead he drove to the police station. Meeny stayed awake long enough to say that he was 26 years old and lived at 610 North Wood street and to discover that one of the disappearing taxifiends had taken their guest's $25 gold watch.

TO WED OFFICER SHE BEAT ON A HIKE

Miss May Howard, Washington Belle, Shows Navy Men How to Ride and Then Falls in Love With One.

Special Dispatch to The Inter Ocean.

WASHINGTON, D. C., June 25.—Miss May Howard, Washington's foremost equestrienne and one of its prettiest society girls, who a year ago last December took the test ride of ninety-eight miles with officers of the Navy, today announced her engagement to Lieutenant Walter A. Blaedon, U. S. N., one of the officers she met for the first time on the famous hike.

Miss Howard, who had ridden horseback from early childhood, said she "just wanted to go along for the fun of the thing" and "hoped none of the officers would object."

They smiled indulgently, expecting that after the first twenty miles their pretty companion would go back.

The outcome was surprising to the Navy men. Many of them had the time of their lives to meet the requirements, and after making the ninety-eight miles in fifteen and one-half hours, were thoroughly used up, but Miss Howard finished "as fresh as a daisy." Her mount was a dapple gray roadster, Rob Roy.

It was a case of love at first sight with Lieutenant Blaedon, and after the first two hours he kept close to Miss Howard's side. Until three months ago the lieutenant was at the naval hospital here and had plenty of opportunity to pursue his acquaintance with Miss Howard.

The young equestrienne is the daughter of the late Stanton M. Howard and lives with her mother, Mrs. Mary E. Howard.

Lieutenant Blaedon for the last three months has been stationed at Las Vegas, N. M. He will come to Washington in July to marry, after which he will be detailed at Manila for two years.

U. OF C. TURNS OUT HERETICS.—MINISTER

Pastor C. T. Russell of Brooklyn Tabernacle, in Address Before Chicago Bible Students' Convention, Scores "Higher Criticism."

Pastor C. T. Russell of the Brooklyn Tabernacle, Brooklyn, N. Y., who is in Chicago to deliver an address before the Chicago Bible students' convention at Orchestra hall today, criticised John D. Rockefeller, the father of the University of Chicago, for his inconsistency in religious matters, yesterday afternoon.

Pastor Russell declared that the oil magnate, who is a devout Baptist, threw millions into the establishing of the University of Chicago, which is turning out heretics, while, on the other hand, the multimillionaire gaves fortunes for Baptist missionary work.

Higher Criticism Makes Heretics.

"The higher criticism taught at the University of Chicago makes heretics of the ministers who study there, and they come out with their faith in the Bible undermined, then go and preach in Baptist and other Protestant churches," said Pastor Russell. "It is the higher criticism that does this. The trouble with higher criticism is that it does not make a fundamental study of the Bible. Higher criticism shattered my belief in the Bible."

Pastor Russell explained yesterday that he discarded the title "Reverend" many years ago, preferring the less ostentatious title of "Pastor," meaning shepherd. In this, he said, he followed the Scripture more closely than many other ministers.

No "Reverends" in Bible.

"There is no mention of the word 'reverend' in the Bible, but there is mention of 'pastor' there," said Pastor Russell. "Paul said in his epistle to the Ephesians, chapter iv., verse 11: 'And He gave some apostles and some prophets and some evangelists and some pastors and teachers.'"

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GROSSCUP UMPIRE IN TRACTION SQUABBLE

Will Act in the Proposed Arbitration Proceedings Between the Bondholders of Cicero Line and Chicago Railways Company.

Judge Peter S. Grosscup formally was made umpire yesterday in the proposed arbitration proceedings to settle differences between bondholders of the Cicero & Proviso Street Railway company and the reorganization committee of the Chicago Railways company. July 6 is the date the first meeting will be held, if possible.

The agreement is signed by Andrew Cooke, chairman of the reorganization committee; Leonard A. Busby, counsel for the Cicero company bondholders; J. W. Hamer, chairman of the bondholders' committee, and W. W. Gurley, representing receivers of the Railways company.

To Be Sole Arbitrator.

Judge Grosscup will be the sole arbitrator, the arbitration to be made upon the following basis:

The expenses of the committee shall be taken care of on the same basis provided in the plan for similar expenses.

The receivers' certificates outstanding shall be paid in cash.

The arbitrator shall, with such outside assistance as he may wish, make a full investigation and determine the fair and equitable value of the Cicero & Proviso property and franchises, and, taking into consideration the guaranty and suit upon the Cicero & Proviso bonds, shall determine the amount of purchase money and funding bonds which shall be issued to the Cicero & Proviso bondholders, the amount so issued, in the opinion of the arbitrator, to be fair from the standpoint of the Cicero & Proviso bondholders, the Railways company and the holders of other securities participating in the plan.

The Cicero & Proviso bondholders, the Railways company and the committee to abide by the decision of the arbitrator.

Night Service Increased.

Bondholders of the Cicero & Proviso had refused to accept offers made by the reorganization committee, which would result in the purchase of the line by the Chicago Railways company, and last week it was decided to submit the differences to an umpire.

Increased night service on the West Twelfth street car line and the acceptance by the Chicago Railways company of the Grand avenue extension, giving night service to Mont Clare from Cragin, were announced by President John M. Roach yesterday.

ANOTHER MASS MEETING IN KANE'S DEFENSE IS CALLED

Business Men Are Incensed Over Steward's Reception and Will Make Further Demands for Captain's Return.

Incensed over Chief of Police Steward's reception given to their committee which called upon the chief to ask a reconsideration of Captain Thomas C. Kane's transfer from the Sheffield avenue police station to the New City station, "back of the Yards," the business men and taxpayers of Lakeview, have issued a call for another mass meeting to be held next Tuesday night at Lincoln hall. About 2,000 notices were sent out last night by the Property and Taxpayers' association of Lakeview, urging a large attendance at the meeting.

The meeting is called for the purpose of hearing the report of the committee of twenty-five business men who called on Chief of Police Steward last week. It is reported that the supporters of Alderman John Haderlein of the Twenty-Fourth ward are wroth over the manner in which the chief snubbed the alderman when the former told Haderlein to attend to his own affairs in his ward. The notices are signed by Charles Greenberg and O. M. Kaufman, officers of the association.

Further plans for having Captain Kane restored to his former station at Sheffield avenue will be discussed at the meeting.

SEIZURE OF VESSEL BY U. S. DEMANDED

Nicaragua Insurgents Call Upon State Department to Prevent Landing of Munitions of War on Way to Madriz Government.

Special Dispatch to The Inter Ocean.

WASHINGTON, D. C., June 25.—Dr. Salvador Castrillo, Estrada's representative, here today demanded of Secretary Knox that the commander of American warships in Nicaraguan waters be instructed to intercept the steamer Columbia, which cleared New Orleans on Friday, and seize the munitions of war which she is alleged to be carrying consigned to Julian Irias, the Madriz commander.

It is alleged in the demand that the Columbia carries particularly three high power gasoline launches intended to augment the equipment of the steamer Venus, which is now in Nicaragdan waters, equipped as a cruiser.

Violation of Neutrality.

Dr. Castrillo's note asserts that the State Department has already recognized the sailing of the Venus as a violation of the neutrality laws, and that she carried an expedition in an "unlawful and clandestine manner." It is set forth that the cargo of the Columbia, being intended to augment the equipment of the Venus, is also contraband of war, and should be seized by this government.

Assistant Secretary of State Wilson had a conference with law officers of the department as to the authority of the United States under the existing laws to prevent the landing in Nicaragua.

No positive information has been received as to the consignment of munitions of war for the Madriz army and the shipment of a "navy," it was said, but the department is proceeding on the assumption that the report is true.

Has Armed Boats Aboard.

The question is regarded as complicated by the fact that the steamship is said to have had aboard three large high speed launches equipped with machine guns.

The law officers must determine if the United States would be responsible for the launching of these "battle-ships" from the steamship after arriving off the shore of Nicaragua.

King Plans for a Cabinet.

LISBON, June 25.—King Manuel has charged Julio Vilhero with the responsibility of forming a Cabinet. The Progressist ministry under the presidency of Senhor Francisco a da Veiga Beirao resigned on June 18. Revelations in the bank scandal which precipitated the crisis continue. Several persons have been arrested and one has committed suicide.

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TAFT'S SONS PLAY GOLF.

Wife and Daughter Take Stroll at Summer Capital.

BEVERLY, Mass., June 25.—Mrs. Taft and her daughter, Helen, enjoyed a stroll along the Beverly Farms highway today in the clear bright sunshine and cool breeze from the sea, while the two boys, Robert and Charley, went over to the Montserrat Golf club for golf and tennis. Several of the presidential automobiles have arrived.

See 50 Switzerlands in One

Enjoy the grandeur of snow-capped mountains—the restful pleasure of fertile valleys—the magnificence and beauty of Nature's grandest and most rugged scenery. A trip on the

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offers a vacation at small expense to the most talked of and interesting scenic spots in the world—

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CHINA'S RULER YIELDS POWER TO CABINET

Ancient Absolute Regime Expected to End in January, Throne Having Submitted to Senate's Demand for Constitutional Body.

ADVANCE OF EMPIRE TOWARD POPULAR GOVERNMENT RAPID

Chamber Shows Independence by Forcing Retirement of Regent—Duke Tsai-Tse, Champion of Liberty, to Be Prime Minister.

Special Cable Dispatch to The Inter Ocean.

PEKIN, Dec. 8.—It seems safe to announce tonight that the ancient absolute regime in China will exist only historically after the Chinese New Year in January, 1911. It is stated that the throne has decided to accede to the resolution of the imperial Senate praying for the immediate creation of a constitutional cabinet.

Political events in China have moved with a rapidity that appears almost revolutionary when it is considered that the provincial assemblies, representing the first step toward popular government in the empire's history of thousands of years, were inaugurated so recently as Oct. 14, 1909.

The first imperial Senate met on Oct. 3 last. The late Empress Dowager had decreed that a general representative legislative body, to be known as the imperial Parliament, be convoked in 1915, at the end of a nine year period of preparation.

However, the people, having had a taste of popular government, were impatient, and the Senate soon after it was organized demanded the immediate convocation of a general Parliament. The throne and grand council yielded to the extent of advancing the date for the inauguration of Parliament to 1913, a decree making this effective being promulgated on Nov. 4.

Cabinet Shows Independence.

It was at first thought that the Senate, one-half of the membership of which was appointed by the throne, would be subservient, but early in its existence it developed a striking independence and exhibited a spirit that was almost rebellious. When a few weeks ago this attitude was changed notably the general belief was that the body had been intimidated. An increased number of troops in the streets was mistaken as an evidence of the government's determination to suppress the activities of the provincial delegates and their supporters.

It appears now that these and others who urged a still earlier meeting of Parliament had no intention of abandoning their campaigns, but simply altered their tactics and embarked upon a plan of private though undoubtedly forceful persuasion.

At a series of secret sessions it was decided that they would not further tolerate a grand council which was not responsible to the imperial Senate and would not execute that assembly's resolutions.

Briefly stated, the Senate resolved to relieve Prince Chun, the regent, of absolute power and make the country a constitutional empire forthwith.

The reported compliance of the throne is regarded as a compromise. The Senate will not press for an immediate Parliament, but proposes to conduct the government on a single chamber basis until 1913.

Prince Ching Prime Minister.

It is understood the venerable Prince Ching of Boxer memory, the present power behind the throne, will retire, and that Duke Tsai-Tse will become Prime Minister. In this connection it is recalled that the Duke was a member of the traveling commission for the investigation of foreign parliamentary governments in 1905-06, and that in the earlier year his life was attempted in this city. He was slightly injured by a bomb, but when urged by his family to resign from the commission replied that he would willingly die if his death would give to China a constitutional government.

The reasonable, capable and determined efforts which the Senate has hitherto displayed had been welcomed by well-wishers of China in the foreign colony who perceived an era of advancement, though not without possible calamities.

The Senate at present is discussing the financial budget in committee and seriously reducing what it considers the unnecessary expenditures of the old regime, but the body is not likely to attack the gravest burden, namely, the Manchu pensions, which extend to every member of the conquering race of the Chinese. However, it is said that there is a determination to cut off these pensions when the power of the legislating assembly is completely electoral.

RUMORED SHAKE-UP IN DIPLOMATIC SERVICE

Taft Turns All Appointments to Foreign Posts but One Over to Knox—Gossip Mentions Lodge, Beveridge and Others.

Special Dispatch to The Inter Ocean.

WASHINGTON, D. C., Dec. 8.—A general shake-up in the diplomatic service is said to be scheduled for Feb. 1. It is stated that President Taft has decided to leave all diplomatic selections save one to Secretary Knox and his departmental advisers and that some important changes already have been determined upon.

The one personal appointment the President will make is that of J. C. Schmidtapp of Cincinnati to be Ambassador to Russia to succeed William Woodville Rockhill. Mr. Schmidtapp, a prominent banker and a man of great wealth, is a warm personal friend of President Taft.

Lodge to Succeed Reid?

The report that Senator Lodge would succeed Whitelaw Reid of New York as Ambassador to Great Britain has been current since it appeared that Senator Lodge would have difficulty in securing re-election. But it is possible Mr. Reid will remain at his post.

Hunting Wilson, Assistant Secretary of State, will be Ambassador to Turkey, according to the report.

Thomas J. O'Brien of Michigan, Ambassador to Japan, will be transferred from Tokio to one of the important European posts.

Former Vice President Fairbanks of Indiana will garner one of the ambassadorial plums, and may be named as the successor of Mr. O'Brien, although it is understood he prefers to go to Europe.

Talk of One for Beveridge.

Senator Beveridge of Indiana, one of the more prominent senatorial lame ducks as a result of the recent election, is talked of for a diplomatic appointment, but it is understood the President has not waxed enthusiastic at the suggestion, and it is altogether improbable that more than one ambassadorship will be given to Indiana.

It is thought now that no changes will be made for the present in the diplomatic representation at Paris or Berlin.

MURDERER GETS LIFE TERM.

Man Who Conducted Own Defense Fails to Impress Jury.

ST. LOUIS, Mo., Dec. 8.—Life imprisonment was the verdict in the case of Austin Greaves, who conducted his own defense against the charge of first degree murder in killing his neighbor, Alfred Hunter, about four months ago, in the Circuit court late this afternoon. Greaves will ask for a new trial.

GENTILE IN ROLE OF EXPONENT OF JUDAISM

Pastor Russell to Address a Mass Meeting of Chicago Jews, Delivering the Message That Has Awakened European Interest.

STANDS ON OLD TESTAMENT PROPHESIES FOR ISRAEL

Noted Preacher, Who Acknowledges No Creed or Sect but Adheres to the Letter of the Bible, Will Be Warmly Greeted.

Pastor Russell, a Gentile exponent of Judaism, whose agitation of Zionism has for a considerable time attracted much attention in different parts of the United States and Europe, will address a monster mass meeting of Jews in Chicago tomorrow evening at the Seventh Regiment armory, Wentworth avenue, between Thirty-Fourth and Thirty-Fifth streets.

Pastor Russell, who presides over the destinies of the Brooklyn tabernacle, is considered one of the most eloquent preachers of the day, and has gained a wide audience among the Jews by his sympathetic treatment of Jewish questions.

His address before the Jews of Chicago will be on the subject of "Judaism in Prophecy," and will be among the first of such addresses ever delivered by a Gentile to an audience of Jews in this country. Announcement of the meeting will be made today in all of the synagogues of Chicago where Jews worship.

Last October Pastor Russell went to Europe, where he addressed mass meetings of Jews in England, Scotland and on the continent. He returned only a few days ago from his trip abroad, and will come to Chicago in response to an invitation signed by over 500 Jews and several hundred undenominational Bible students.

Stands on Old Testament Prophecies.

Pastor Russell claims that he is an independent student of the Bible, in which he professes to be a firm believer. He declares himself an undenominational preacher, in no way connected with any party, creed or sect. A statement from him has been widely published in Jewish and English papers, in which he advises Jews not to affiliate with any gentile organization. He has spoken sympathetically before great audiences in different large cities, in which he has bitterly denounced the alleged atrocities perpetrated on members of the Jewish race by Christians.

"I hold that we either stand for God and the Bible," Pastor Russell declared, "or we stand against it. There is no middle ground. I myself stand for the Bible; and the Bible stands for Israel, and therefore I stand for Israel. This is my reason for taking the part of the oppressed Jewish people.

"The Bible tells of restitution," he continued. "It tells of Divine favor for the Jews, and therefore I proclaim it."

Pastor Russell believes the wonderful prophecies made by God to Israel in the past, and long delayed of fulfillment are soon to be realized. He believes the Jews are soon to come into their own.

Wide Interest in Gentile Plea.

The mass meeting tomorrow evening is in charge of prominent Jews of Chicago, by whom the prediction is made that the affair will be a memorable one in their history. The audience expected to be present will be one of the largest which ever has listened to a religious discussion in this city.

"Pastor Russell has been and is agitating Zionism," said a member of the committee in charge of the meeting yesterday. "From a religious point of view, he seems to believe in Judaism. It is a new occurrence for the Jews to have a gentile take so much interest in problems that are of special interest to them and which they have been striving for many years to solve satisfactorily.

"We do not know, of course, what will be the future of the Jews, but assuredly Pastor Russell's views on the subject will prove intensely interesting."

STENOGRAPHER WINS RICH CABLE OFFICIAL

Working Girl to Become Bride of Albert Brown Chandler, Aged 70, Chairman of Board of Postal Telegraph Company.

Special Dispatch to The Inter Ocean.

NEW YORK, Dec. 8.—When Mildred Vivian, a comely young Southern woman, is wedded next Tuesday to Albert Brown Chandler, 70 years old, formerly president of the Postal Telegraph company and now chairman of the board of directors of the Postal Telegraph Cable company and vice president of the Commercial Cable company, another romantic chapter will have been written to thrill the modern working girl.

From stringing pothooks on a pad and drumming a typewriter in the office of Mr. Chandler, Miss Vivian will have been graduated to the post of mistress of his mansion at 389 Clinton avenue, Brooklyn.

Enthusiastic Over Girl's Charms.

The bridegroom-to-be spoke with great feeling today of his coming wedding. He dwelt with youthful fervor and almost boyish delight on Miss Vivian's charms. A widower for several years, he has found the great house he built in Brooklyn thirty-one years ago woefully lonely. Now he is sure it will be filled with sunshine.

Mr. Chandler does not look his age by a decade or more. He has a wealth of gray hair and a drooping white mustache, but his skin is pink and white and his eyes are bright. The pencil of time has traced few wrinkles on his forehead.

The reporter ventured to ask Miss Vivian's age, whereat Mr. Chandler replied somewhat sharply:

Feels Young Despite His Years.

"You should not ask such a question as that. Miss Vivian is very, very beautiful, clever, bright, charming and very young. I have not many years to live, but I am going to try and make this little girl happy before I die."

Mr. Chandler's eyes glistened as he said this and he rapped the big library table with vigor. He said he never felt more robust in his life. "I have been in the harness fifty-one years," he said, "and that is why I feel so young. I have not allowed myself to grow old, the thought of retirement has not occurred to me."

The present head of the Postal Telegraph company during the Civil war was personal telegrapher for President Lincoln and handled all his cipher messages. He says he can handle a key today as well as then.

STATE SUPREME COURT GIVES DECISION ON TAX ASSESSMENTS

Holds That One Sanitary District Has Power to Acquire Property of Other Drainage Sections and Assess Taxes.

Special Dispatch to The Inter Ocean.

SPRINGFIELD, Ill., Dec. 8.—In a decision handed down by the Supreme court today, in the case of the People ex rel John J. Wise, county treasurer, county collector of St. Clair county, against Walter J. Bowman, affirming the judgment of the County court of St. Clair county assessing a judgment against Bowman for delinquent taxes for the support of the East Side levee and sanitary district, the Supreme court holds that the district has the power to acquire the property of such other drainage districts, levees and drains within its territory as it deems proper, and that the act under which it was created is constitutional.

LIFE IS WORTH THE LIVING

only in the fullest measure when our bodies are vigorous with health. Many of us after years of fighting for success find ourselves depleted in rich red blood and lack the vitality to wage the good fight. At such times nothing in the world equals

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† 7:00am	Milwaukee, Madison	a†1:35pm
a†8:00am	Milwaukee, Sheboygan, Manitowoc	a†7:56pm
† 8:08am	Rockford and Freeport	† 7:25pm
† 9:35am	via Elgin	† 8:55pm
† 8:30am	Rockford via Harvard	† 6:25pm
* 8:30am	La Crosse, Winona, Minn. and Dak.	* 9:55pm
a†9:00am	Milwaukee, Menominee, Escanaba	v*3:55pm
* 9:30am	St. Paul, Minneapolis, Madison	* 9:00pm
* 9:30am	Marshfield via Merrillan	* 9:00pm
*10:00am	Omaha, Cedar Rapids, Des Moines	* 8:50pm
†10:55am	Elgin, Rockford, Freeport	† 6:00pm
a†11:30am	Milwaukee, Green Bay, Manitowoc, Wausau, Marshfield	a†1:35pm k11:35pm
†12:30pm	Cedar Rapids and intermediate	† 2:35pm
† 2:00pm	Kenosha, Racine, Milwaukee	*11:35am
k 3:00pm	Milwaukee, Green Bay, Menominee	† 4:00pm
a†3:00pm	Milwaukee, Madison, Waukesha	a†6:55pm
† 4:00pm	Beloit, Janesville, Madison	† 9:55am
* 4:00pm	Kenosha, Racine, Milwaukee	n†12:30pm
† 4:15pm	Elgin, Rockford, Freeport	e†10:05am
* 5:00pm	Milwaukee, Waukesha, Sheboygan, Manitowoc, Appleton Jct., Ashland	* 9:50am
* 5:00pm	Oshkosh, Wausau, Marshfield	¶ 9:50am
* 6:00pm	Denver, Omaha and Council Bluffs	* 1:30pm
* 6:05pm	Des Moines, Omaha, Sioux City	* 7:45am
* 6:25pm	Duluth, Superior, Janesville	* 8:15am
* 6:30pm	Milwaukee, Calumet, Marquette	* 7:25am
‡ 6:30pm	Sault Ste. Marie (Through Sleeper)	¶ 7:25am
* 6:30pm	Ashland, via Fond du Lac	¶ 7:25am
* 6:35pm	St. Paul, Minneapolis, Madison	* 8:45am
* 7:00pm	Omaha, Ogden, Salt Lake, San Francisco, Los Angeles	* 1:00pm
q†7:30pm	Northern Iowa and Dakotas	q¶ 9:20am
b†7:35pm	Elgin, Rockford, Freeport	† 11:25pm
* 8:00pm	Kenosha, Racine and Milwaukee	* 9:15am
* 8:00pm	La Crosse, Winona, Black Hills	* 7:55am
*10:10pm	St. Paul, Minneapolis and Duluth	* 7:05am
*10:15pm	Omaha, Salt Lake, Los Angeles	*11:20am
*10:15pm	Portland and Puget Sound points	*11:20am
*10:30pm	Milwaukee, Green Bay, Escanaba	* 7:25am
*10:45pm	Omaha, Des Moines, Denver	* 7:20am
*10:45pm	Omaha, Sioux City, Black Hills	* 7:45am
*10:45pm	Salt Lake, San Francisco, Los Angeles, Omaha, Cedar Rapids	* 8:50am
*10:45pm	Portland and Puget Sound points	* 8:30am
‡p10:45pm	Omaha, Northern Iowa and Dakota	¶p8:45am
† 2:45am	Milwaukee, Marquette, Ashland, Wausau, Marshfield, Grand Rapids	a†9:30pm
§ 3:00am	Milwaukee, Green Bay, Menominee, Rhinelander	
† 2:50am	Beloit, Janesville, Madison, St. Paul	† 10:00am
§ 3:00am	Minneapolis, Superior and Duluth	§ 11:36am
† 2:50am	La Crosse and Winona	† 6:25pm

(a) Daily Chicago-Milwaukee. (b) Sunday 7:30 p. m. (e) Sunday 10:25 a. m. (k) Daily Chicago-Green Bay. (n) Sunday arrives 4:15 p. m. (p) Daily between Chicago and Omaha. (q) Daily Chicago-Alton. (v) Except Sunday north of Menominee.

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THOUSANDS OF JEWS HEAR DR. RUSSELL

Venerable Pastor of the Brooklyn Tabernacle Speaks on Judaism at Seventh Regiment Armory and Gains Frequent Applause.

MANY RABBIS LISTEN TO HIS EXPOSITION OF FAITH

Without Attempt at Converting His Auditors He Points Out the Best Qualities of Their Religion and Leads Them in Hebraic Hymn.

Thousands of Jews crowded the Seventh Regiment armory last night to hear Pastor Russell of the Brooklyn tabernacle lecture on the prophecies of the Old Testament and their relation to modern Judaism. The venerable preacher was listened to with marked respect and at frequent intervals the vast audience voiced its approval of his remarks with loud applause.

Pastor Russell at the outset declared that his religion is bounded by no particular denomination and encompasses, he said, all mankind. Many rabbis and Jewish teachers were sprinkled through the audience. The speaker carried his audience along with him. He did not endeavor to convert the Jews. Instead he pointed out the fine points of the Jewish faith; agreed with them in their most important beliefs as to their salvation and, finally, after a warm advocacy of the plan of the Jews to establish a nation of their own, led them in the singing of one of their own distinctive hymns.

Prophecy as to Zion.

Pastor Russell in opening his sermon, read many quotations from the prophecies of the Bible relating to Zionism, the first one of which was Psalm cii., 13-18: "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones and favor the dust thereof. Then shall the Gentiles fear the name of Jehovah, and all the Kings of the earth thy glory. When the Lord shall build up Zion He shall appear in His glory."

Pastor Russell declared that, while once he had been inclined to discard the Bible as unreliable along the lines of higher criticism he had subsequently given it very earnest study, entirely apart from all creeds and theories of men. This study had greatly enlightened his mind and had given him a very different view of the sacred book. He now realizes not only that there is a great Creator, but that He is definite, orderly in His dealings with humanity, in His shaping of earth's affairs.

"For instance," said Pastor Russell, "the first psalm quoted mentions the time for the return of divine favor to Zion. So I find matters all through the scriptures. In due time David, Solomon and others represented Jehovah in the kingdom of Israel and 'sat upon the throne of the kingdom of the Lord.' Later the kingdom was taken from Zedekiah, the last of the line of David to sit upon the throne of God's typical kingdom. When the dominion was taken from him, the Gentile governments were recognized, but not in the same manner as was Israel. None of them was designated the kingdom of God, none of them was given perpetuity of rule.

"But gentile governments were promised a lease of power during the period when Israel should be cast off from God's favor. Then at the end of the appointed time the gentile lease of earthly power in turn, and God's original provision for Israel to represent His kingdom in the world, would return. These are the set times referred to by the Psalmist. God's promise to David—'The sure mercies of David'—were that of the fruit of his loins one should sit on the throne of the Lord forever.

"The real purport of this promise was that Messiah, the long promised King of Israel, would be the root and off-shoot of the Davidic line and blessed of the Lord; His kingdom should be an everlasting one and fully competent to fulfill all of the divine promises made to Abraham—'In thy seed shall all the families of the earth be blessed.'

Gentiles Recognized.

"So long as God acknowledged the nation of Israel as His kingdom their kings were His representatives; but when Zedekiah was rejected it was not inconsistent on the Lord's part to recognize the gentile governments, as above suggested. Of King Zedekiah we read, 'O thou profane and wicked Prince, whose time has come that iniquity should have an end. Remove the diadem. Take off the crown. This shall not be the same. I will overturn, overturn, overturn it until he comes whose right it is (Messiah), and I will give it unto him.' (Ezekiel, xxi., 26, 27).

"It was at this very time that God gave the lease of earthly power to Nebuchadnezzar and his successors, as is related in Daniel's prophecy. Nebuchadnezzar dreamed, but disremembered his vision. Daniel the prophet, made prisoner at an earlier date, was, by divine providence, introduced to the King as the one person in all the world able to rehearse the King's dream and to give its interpretation, and his power to do is declared to have been of the Lord.

"The vision was of a stupendous image. Its head of gold represented Nebuchadnezzar's empire—Babylon. Its breast and arms of silver represented the Medo-Persian empire. Its belly and thighs of brass represented the Grecian empire. Its strong legs of iron represented the Roman empire, East and West. Its feet of iron and clay represented Papal Rome. The iron continues to represent civil governments, and the miry clay, making them appear like stone, represented ecclesiasticism as it is now mixed up with the politics of the ten kingdoms of Europe. The whole period of time in which these various gentile governments would dominate the world would last until Messiah's promised kingdom. And this period is symbolically stated to have been 'seven times'; that is, seven years—evidently not literal years, but symbolical.

"At their end the lease of earthly power of Gentile governments will terminate in the great time of trouble foretold by Daniel (xii., 1). Then Messiah shall stand up in the sense of assuming control of earth's affairs and Gentile governments will cease, for all nations shall serve and obey Messiah. And then God's chosen people, Israel, will come to the front in the world's affairs, because they will become the representatives and instruments amongst men of Messiah's kingdom, which will be spiritual and invisible, as is that of the Prince of this world, the Prince of Darkness, whom Messiah will bind or restrain during the thousand years of his reign of righteousness and destroy at the conclusion, when he shall deliver over the kingdom of earth to the Father.

"Mankind will then be perfect, because all willful sinners will be destroyed in the second death. Meantime, Messiah's reign will not only bless and uplift Israel, but through Israel the blessing will extend to every nation, people, kindred and tongue in full accord with the divine promise and oath made to Abraham more than thirty centuries ago.

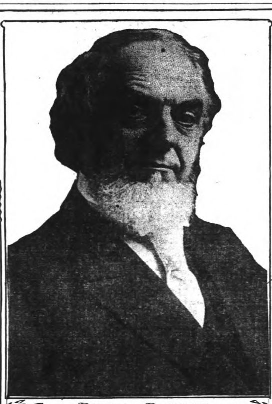
Nebuchadnezzar's Dream.

"All this is briefly and beautifully represented in Nebuchadnezzar's dream, as explained by Daniel. He saw a stone taken from the mountain without human aid. He watched and saw the stone smite the image on its feet and beheld, as the result, complete demolishment of the Gentile systems. This smiting of the image in the feet symbolically represents that it will be by divine power that present institutions will all come to naught preparatory to the establishment of the kingdom of God in their stead.

"Then Messiah's kingdom, symbolized by the stone, will not only fill the place where the image stood, but, gradually increasing, will fill the whole earth. From this standpoint, said the speaker, it is not difficult for us to believe the words of the Psalmist that there is a time for God's regathering Zion, yea, a set time—fixed and unalterable.

"The speaker would not pretend to say the day or month or year in which these things would be accomplished—in which the Gentile lease of earth's dominion would expire and Messiah's kingdom assume control.

NOTED BROOKLYN PASTOR WHO ADDRESSED MASS MEETING OF CHICAGO JEWS.



PASTOR RUSSELL

"He did, however, offer a suggestion: So far as he could discern, the time for these stupendous events is very much closer than many of us have supposed. The seven times, or years, of Gentile domination, reckoned on the basis suggested in the Scriptures themselves, should be interpreted a day for a year, lunar time. Seven years in lunar time would represent 2,520 days, and these, symbolically interpreted, would mean 2,520 years—from the time Nebuchadnezzar, the head of the image, was recognized, down to the time of the expiration of the lease of Gentile power, when the stone shall smite the image in the feet. So far as Pastor Russell has been able to determine, the year of Zedekiah's dethronement was 606 B. C. Thus calculated the 2,520 years of Gentile lease of power will expire in October, 1914. There are some who claim that Zedekiah's dethronement should be dated B. C. 588. If this be true, it could make a difference of but eighteen years, and give the date 1932. Pastor Russell's convictions, however, favor the 1914 date.

Great Leader Raised Up.

"About twenty years ago," said the speaker, "Providence raised up for your people a great leader, Dr. Herzl, whose name is now a household word with your race. While your people were unready for any message that I could give them they were ready for what God sent them through Dr. Herzl—a message of hope, a message of national aspiration which quickened the pulse of your people into new hope respecting the future of the Jews. Dr. Herzl's endeavor was to have all loyal sons of Israel rise from the dust and aspire to be a nation amongst nations and to provide a home for the persecuted of their race in Russia and eastern Europe.

"Dr. Herzl struck the popular chord in the hearts of the people. At first it was purely political, and the name of Zion meant little of anything religious; but gradually Dr. Herzl and all the leaders of the counsels of your people began to see that the religious element of the movement was the strongest, the most powerful.

"Dr. Herzl has been succeeded by Dr. Nordau, also evidently a man of great talent and great patriotism; but Zionism languishes. I am disclosing no secret when I tell you that amongst the leaders, as well as amongst the rank and file, Zionism is trembling in the balances and fearful of coming to naught. It has spent its force along the lines originally inaugurated; but it will not fall as many fear. Without assuming the role of a seer, I answer you that Zionism is about to take on fresh vigor; that its most prosperous days are yet to come. According to my understanding of the Hebrew prophets, the time of "Jacob's trouble" is not yet ended. Further pogroms of Russia may be expected and further atrocities in Roumania and elsewhere. It is sad indeed to be obliged to admit that these tribulations will probably come to you from professed Christians. How ashamed I feel of those who thus dishonor the name and the teachings of my Master, I cannot find words to express!

"They are deluded. They have misunderstood the Teacher whom they profess to follow. Their thought is that God will torment eternally all who do not profess the name of Christ. Controlled by delusion they are serving the great Adversary and dishonoring Jesus. But as the trials and difficulties of the patriarch Joseph were God's providences to lead him on to influence and power and honor, so will all these experiences and persecutions work blessings for your race and tend to drive them out of their present satisfaction and make them long for home—for Palestine. These experiences, in connection with the voice of the prophets, which will henceforth more and more ring in your ears, will be the providences of God to accomplish for you more along the lines of Zionism than personal pride and national patriotism.

Settling of Palestine.

"It is not thought that the eight millions of Jews in the world will all go to Palestine, even though it has been estimated that, under most favorable conditions, the land could support more than twice that many. It is my thought that some of your most earnest and saintly people will go to Palestine quickly, that the rejuvenation there will be astonishing to the world. Further, it is my thought that Jews in every part of the world, in proportion as they come under the holy influences of God's promises through the prophets, will go to Palestine sympathetically—by encouraging those who can better go than themselves and by financial assistance and the establishment there of great enterprises.

"Permit me to suggest that in the time of trouble, incidental to the transfer of Gentile rule to the power of Messiah, all financial interests will be jeopardized. Many of your race, growing wealthy, will surely take pleasure in forwarding the work of Zionism, as soon as they shall realize that it is God, foretold through the prophets. And those of your people of insufficient faith to use their means in forwarding the Lord's work at this important juncture will, before very long, find themselves in the condition pictured by the Prophet Ezekiel, who declares (vii., 19) that in this great day of trouble—'They shall cast their silver in the streets and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord.' The great Messenger of the Covenant whom ye delight in (Malachi iii., 1-3) will test and prove you as a people. Those who worship idols of gold and silver, stocks and bonds, will receive severe chastisement at His hand that they may learn a great lesson before He will grant them a share of the coming blessing."

Shock of Hold-Up Fatal to Hotel Man Who Faced Revolver

NEWBURGH, N. Y., Dec. 10.—Michael Fogarty, a hotel-keeper, is dead here, the result the doctors say, of fright and nervous shock.

He was held up at the point of a revolver a few nights ago by two negroes who entered his hotel after the office was deserted by all Fogarty's patrons.

The owner, who had been in poor health for some time, was prostrated by the encounter, and death resulted after a short illness.

NEW SUGAR SUIT IS PUZZLE TO UNCLE SAM

Novel Point in Law Appears Which Must Be Met by the Government Officials in Charge of This Important Litigation.

REAL OFFENDERS NOW DEAD; SUCCESSORS IGNORANT OF CASE

Company Is Formed of Multitude of Small Stockholders, Including Women, Charitable Institutions and Estates, Innocent of Wrong.

WASHINGTON, D. C., Dec. 10.—An entirely novel and unique puzzle has been presented to the government by Attorney General Wickersham in the filing of the suits against the American Sugar Refining company. Some time ago the real owners of the company, the stockholders, came into actual control, and brought about a complete change in management. The puzzle therefore is, assuming that the government's allegations are correct, does the present management become the heir to the sins of the old, or are the stockholders, who had no knowledge of the management, to be punished?

It is not contended by the government that the present officers of the company are guilty of any violation of law. If it is the company itself that is responsible and that must be punished it becomes of interest to see who the real culprits are. If the company consists of its stockholders it is interesting to learn that these to the number of 19,359 are generally trustees, executors, administrators, guardians of orphans, banks, trust companies, mortgage and investment companies, churches, Roman Catholic religious orders, hospitals, domestic and foreign missionary societies, schools, colleges, homes for the aged, asylums, libraries, lodges, athenaeums, Young Men's Christian associations and other charitable institutions. In addition to this remarkable list appear the names of 9,870 women who have purchased the stock as an investment. It has also now been stated that of the total capitalization of $90,000,000, over $76,000,000 is held by the small investors.

Average Holding Is Small.

These are the actual defendants who must be proceeded against by Mr. Wickersham and all the machinery of government, and just how the situation will work out is one of the brain twisters the Attorney General's office is called upon to deal with. It is also noted that these institutions and private individuals are distributed throughout forty-two states and thirteen foreign countries, and that the average holding of sugar stock is less than fifty shares.

There is high legal opinion to the effect that in the exact interpretation of the law, the United States government has put itself into an embarrassing position, in proceeding against a vast number of individuals who are manifestly ignorant of the conditions.

The Attorney General's office has had an opportunity to examine the books, papers, reports, letters, etc., of the Sugar company and it is shown that the company controls less than half of the sugar industry of the country. The figures state that while in 1892 the company controlled 88 per cent of the business, that control has gradually decreased in the face of competition until this year it is slightly more than 41 per cent. The tables prepared by Willett & Gray, the recognized statisticians, show a slightly increased percentage over this, they placing the figures at 43.5 per cent. They also show that while the consumption of sugar last year showed a total increase of 2.25 per cent over the year previous, the meltings of the American Sugar Refining company showed an approximate increase of only 1.17 per cent.

All Havemeyers Out.

It has also been developed that the long domination of the sugar trust by Havemeyer interests was not based upon any stock control, for the holdings of that interest were very small. Indeed, at the death of Henry O. Havemeyer very few shares of the company were found in his estate. Announcement has recently been made that the last Havemeyer, Horace, has retired from the company and that this ends any interest that family may have had.

A recent statement issued by the sugar company observes that it must be distinctly understood that the prosperity of the company in no way depends upon high protective duties, and that it also desires to emphasize that it expresses no opinion as to whether or not it is sound policy to stimulate the production of beet sugar and of domestic cane by present duties. An officer of the company stated a few days ago that the American Sugar Refining company had small interest in the tariff because of the slight difference in the duty on raw and refined sugar as given above, and the fact that it uses no domestic cane.

In 1892, when the now famous Knight case was taken into the Supreme court, the decision denied the government's contention that the sugar trust was a combination in restraint of trade, and it is another puzzle to ascertain how, if the company was not guilty when it controlled 88 per cent of business, it can be now guilty when it controls 41 per cent. In any event the sugar case must wait prior decisions in the Standard Oil and American Tobacco cases in order that definite interpretations of the Sherman law may be had.

SHIP AND 41 ABOARD MISSING TWO MONTHS

Wife of Captain Richard Griffiths Is Only One Who Has Hope the Arkadia Did Not Go Down in October Blow.

Special Dispatch to The Inter Ocean.

NEW YORK, Dec. 10.—A new name has been added to the list of vessels mysteriously lost at sea. The Arkadia of the New York and Porto Rico Navigation company has just been added to the New York Maritime exchange's posted catalogue of "missing."

The only person who retains any hope the missing ship may be found is the wife of Captain Richard Griffiths. "He has passed through many worse storms," she tells the owners, hopefully, "and I'm not going to believe that he met his death in that blow."

It is supposed the Arkadia went down in the hurricane which swept the gulf last October. She was a 300 foot steel steamship, schooner rigged, built in England in 1895, and considered able to outlive the strongest seas and winds. Nothing has been heard of her since she left New Orleans, Oct. 11.

The Arkadia carried four passengers and a crew of thirty-seven men. The passengers were Charles G. Hunter, E. J. Boudreaux and Oliver L. Arzacq of New Orleans and L. Fredberg of Silver City, N. M.

DIVORCEES HAVE GAY BALL.

Exclusive Set of Reno Colony Hold Secret Celebration.

RENO, Nev., Dec. 10.—A gay ball, at which none but an exclusive number of the women of the divorce colony and their male acquaintances participated, took place last night in an obscure hall some distance from the center of the city. The invitations were handed out with admonitions of secrecy.

It was the most fashionably gowned group of women ever assembled in this city, each vying with the other to outdo her in expensive gowns and displays of jewels. It is estimated the latter alone represented $75,000, while some of the gowns were imported from Paris.

When the hilarity was at its height Mrs. J. H. Woodruff of New York, a solo violinist with Sousa all through his European tour a few years ago, who is here for divorce, grabbed the violin from one of the orchestra and rendered a choice selection.

Kills Rancher; Ends Own Life.

PORTLAND, Ore., Dec. 10.—Frank Linaker, supposed to be from Menlo, Iowa, shot Edward Naylor, a rancher, at Forest Grove last night, inflicting a serious and perhaps fatal wound, and then killed himself.

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Our institute is the former mansion of Marshall Field. It is the same today as when its last owner lived in it. The whole atmosphere of this institution is that of a home and not a hospital. A visit of inspection will be a revelation to you. Competent and expert physicians and nurses always in attendance.

The largest corporations send us their trusted employes who are addicted to drink.

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The Gatlin is the original three-day cure.

Members of the clergy, public officials and our best men and women have given us letters of testimony.

We agree in writing to cure any case of liquor habit in three days or money will be refunded.

We invite the closest investigation any hour of the day or night; our doors never close. Send the coupon below for our handsome and complete descriptive book. Perhaps you have some relative or friend to whom it would appeal.

There is nothing harmful in the Gatlin treatment. All ingredients used are but pure vegetable compounds. No bad after-effects result, and your nerve force and vitality is increased immensely.

References, testimonials, photographic views of our institute, will be sent free for the coupon below. Don't delay. Send it in NOW—today. We send everything in plain, unmarked packages. All letters and coupons below confidential in the strictest sense of the word.

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I.O.-12-11

Health and Beauty Helps.

BY MRS. MAE MARTYN.

Hester: You say you are taking on flesh at a rate that dismays you, and will faithfully follow my advice if I tell you how to secure stylish slenderness. I am glad to say you will not find my directions difficult to follow, for I do not believe in starving or violent exercise to avoid obesity. Just get four ounces of parnotis from your druggist, dissolve it in 1½ pints hot water, and take a tablespoonful of this harmless fat dissolver before each meal. Weigh yourself at the end of each week for four weeks and you will be delighted with the result. You will be lighter in spirit as well as body, for parnotis benefits the general health.

Mrs. R.: To allay and soothe the irritation and roughness of your complexion caused by hard water, sun or winds apply a lotion made as follows: Dissolve four ounces of spurmax in a half pint of hot water and add two teaspoonfuls of glycerine. Apply with the palm of the hand and gently rub until dry. Use this inexpensive and excellent face wash daily instead of powder or cosmetic. Spurmax preserves the skin and beautifies the complexion, making it soft, smooth and white.

M. S.: I do not think brunettes are afflicted with superfluous hairs on the face any more than are blondes. Of course, black or dark hairs are more noticeable. You can easily get rid of them if you will use delatone. Make a paste by mixing a little of the powder with a little water, cover the skin from which you wish to remove the disfiguring hairs, let remain two or three minutes, then wipe off the paste and wash the skin thoroughly with warm water. Delatone is pretty expensive. Druggists charge one dollar an ounce, but it is worth it. If the hairs should return they will be thin and almost colorless and another application of delatone will permanently rid you of them.

W. J. G.: Especially at this season of the year you should be feeling energetic, full of life and have a good appetite. Even though you do not feel really sick, you should take a good tonic to rid your blood of its impurities and build up your health and strength generally. Get an ounce of kardene from any drug store and dissolve it with half a cup of sugar in a half pint of alcohol; then add enough hot water to make a full quart. This is a splendid remedy for that run-down, tired, indifferent feeling you speak of. Take a tablespoonful before each meal and in a short time it will restore your appetite and free your skin from those pimples and liver blotches which now annoy you.

Lucy M.: You have made a great mistake in neglecting your hair so long. But it is not too late to restore it to its former beauty, even if it is "falling, scurfy and weak hair," as you call it. Regular use of a good quinine hair tonic will accomplish wonders. To make this tonic, get one ounce of quinzoin from your druggist, dissolve it in one-half pint of alcohol and add one-half pint of water. Rub this tonic into the scalp and hair roots two or three times a week, and it will restore your scalp to a healthy condition, feed the hair follicles, giving your hair new life and causing it to grow in thick, long and glossy. Your sister will find this same quinzoin tonic the right and true remedy for her fading, dull and brittle hair. It will stop the splitting and breaking in one or two applications, but she should continue its use for several weeks and resume the treatment whenever her hair requires it. Read answer to Hermione.

Hermione: You must get the dandruff off your head. Dandruff is a hair destroyer; it chokes the hair, kills it and causes it to fall out. Don't use soap for shampooing; soap leaves the scalp dry and hard, and streaks the hair. I know of only one perfect shampoo, and that is canthrox. All first class druggists sell it. Just dissolve a teaspoonful of canthrox in a cup of hot water; pour on the head a little at a time and rub well—precisely as you would with any other shampoo; then rinse the hair and scalp thoroughly with clean warm water. Canthrox removes dandruff, and relieves itching scalp. It dries quickly and makes the hair soft, bright and fluffy. For a hair tonic, use quinzoin—described in the preceding paragraph.

A. B. R.: It has been indeed a trying season for even the strongest eyes, and you are only one of thousands who are suffering from sore, red and inflamed eyes. To relieve the irritation, redness and granulated lids, get an ounce of crystos from your druggist, dissolve it in a pint of water, and drop one or two drops in each eye whenever the eyes feel tired, weak or sore. The use of this home-made eye tonic gives brilliance and expression to the eyes, keeping them clear and bright. It is a favorite toilet adjunct with actresses and society women.

"Betty:" I don't know who said "Any fool can catch a husband, but it takes a wise woman to keep one"—but it comes pretty near to being true. For the sake of your present and future happiness, don't neglect your complexion—don't let your skin become sallow, dark, coarse or rough; don't let it wrinkle or sag. Use this home-made cream-jelly for massaging and as a face cream: Get from your druggist one ounce of almozoin, dissolve it in a half pint of cold water, add two teaspoonfuls of glycerine, stir well and let stand over night. This is "the cream without grease"—it won't cause hair to grow. Gently massage your face and neck and you will find it acts on the skin, seeking out the deepest layers, the deepest tissues, the deepest cells, and there works like Nature works, thoroughly and surely, for skin health, purity, color and freshness. It not only restores a lost complexion but creates a new one.

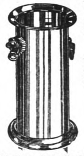
FROM NOW UNTIL CHRISTMAS AT SPIEGEL'S

Your Mere Promise to Pay Has the Purchasing Value of Cash

You can make suitable presents to any member of your family that will be a source of pleasure and increasingly satisfactory as the years go by, and yet you need not touch one penny of the money you want and have intended to use for other Christmas purchases.

NO CASH PAYMENT WILL BE REQUIRED

Simply decide which of the many appropriate Gift Things here pictured and described you wish to give mother, father, sister or brother, and we will deliver it to any address you may name in time for Christmas. All that will be asked or expected of *you* will be *your promise to begin regular payments after the holidays are over.*



This Brass Umbrella Stand, useful as well as ornamental, is splendidly made and superbly finished. Has heavy base, beautifully shaped rim and massive dragon-head handles. Given Free With $25 Purchases or Sold at the Special Price of.. 2.45

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This 51-Piece Silver Set (An Ideal Gift) In velvet, plush lined case, complete with 6 knives, 6 forks, 6 tablespoons, 6 soupspoons, 6 butter spreaders, 6 oyster forks, 1 gravy ladle, 1 butter knife, 1 sugar spoon; beautiful design; every piece made of best grade of white metal, heavily silver plated.

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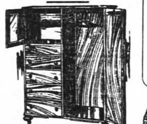
This Lady's Writing Desk, made throughout of solid oak, finished in a rich golden with fine piano-like polish. 6.45

No-Money-Down—75c Monthly After 30 Days' Free Trial

This Handsome Parlor Table in birch, mahogany or solid quarter-sawed oak, richly polished and finished. Special. 5.95

No-Money-Down—75c Monthly After 30 Days' Free Trial



This Wardrobe Chiffonier, an ideal gift for men; made of selected oak, with maple panels, finished in a rich golden, has hat, collar, necktie compartments and four other large drawers, also a wardrobe with coat hangers for four suits. Special at.... 19.75

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Open Evenings Until Christmas

This Massive Colonial Library Table, made of heavy, well-seasoned material, finished in a rich royal quartered effect. Has 30x48 inch top, drawer and under-shelf for books. Special.............. 11.45

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This Luxurious Turkish Rocker, elegantly upholstered in gen. Fabricord leather, mahogany finished base, with carved claw feet, as illustrated. Special at............... 15.95

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This Morris Chair, with solid, richly finished quartered oak or mahogany finished frame, reversible cushions of Fabricord leather. Special...... 9.75

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This Brass Bed Outfit. Bed is made of best grade of material, elegantly finished in French lacquer; complete with Combination Mattress and Woven Wire Spring. Specially priced at.......... 17.95

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The Inter Ocean

DAILY AND SUNDAY.

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GEORGE WHEELER HINMAN,
EDITOR AND PUBLISHER.

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Mr. Deneen's Third Term Tactics.

Since the Oracle insists that the New Party is necessary to save the country, the logical course is to put up a New Party ticket in Illinois.

If that isn't done, the national Bolt is threatened with a local bolt by the Merriam-Jones Uplifters. And if it is done, the national Bolt is threatened with a local bolt by the Deneen Payrollers.

And there you are!

The trouble is that the Teddy Forever program conflicts with the Charley Forever program. Mr. Roosevelt is not the only statesman who wants a Third Term. Here in Illinois Mr. Deneen is in the same fix.

The present plan of the Deneen Payrollers is to be strong for Roosevelt in Roosevelt districts, and to have the Hon. Roy O. West play the other part among the Taft campaigners.

In a word, Mr. Deneen hopes as between Mr. Taft and the Republican party and Mr. Roosevelt and the New Party to play both ends against the middle. This Janus-faced method in politics is, of course, familiar to Mr. Deneen.

Has he not in the past successfully used both the United Societies and the Anti-Saloon league?

Such a program shows clearly the mental and moral caliber of Charles S. Deneen. We are confronted with the most enormous issue in half a century—the issue between constitutional government of laws and despotic government by Dictator.

And we see the Hon. Charles S. Deneen endeavoring to straddle that issue. We behold him acting in the present tremendous situation with an eye single to his own personal benefit.

That is the size of the gentleman. If you don't believe it, watch him!

The Question Regarding Hell.

An organization calling itself the "International Bible Students' association," during its recent convention in Washington, made a successful bid for newspaper notoriety by passing some resolutions on the subject of the fate of the wicked after death.

Declaring "unscriptural" the Christian church's historic affirmation of a place or state of punishment of the wicked after death, and assuming that by this affirmation many persons are kept out of the churches, the convention asked all ministers to go on record on the point, and the press to request ministers to state their position.

The discussion of questions of Biblical exegesis is beyond the province of a secular newspaper. The idea that justice is not an attribute of God has also become somewhat popular of late years. It is a symptom of the same sort of weakening of the mental and moral fiber which is exhibited by the Hull House type of "sociologist," with his notion that crime is "environment" or "disease," and that criminals are to be pitied rather than punished.

Nevertheless, the fact remains that human society has found it impossible to go on without punishing offenders. All human effort obviously and abjectly fails to "reform" a certain percentage of evil-livers and evil-doers. For its own protection, and in order that decent people may be enabled to live in safety, every civilized community is compelled to hold certain crimes unpardonable and to punish certain criminals with severity. We either deprive these criminals of life or we treat them as we do dangerous wild beasts in captivity.

We are taught, and we believe, on the evidence of both revelation and reason, that the mercy of God is infinite. But so is necessarily the justice of God. And, aside from the clear scriptural teaching, there is certainly nothing illogical in the belief that he who dies a defiant violator of the divine law, and a persistent rebel against it, will after death suffer the consequences of his sin in hell.

Theologians of every school and sect agree that the condition precedent to pardon and mercy is repentance. And if there be no repentance, what then? Is God to be mocked by the violator of His laws?

To put the case in another way: We know that Nature—the laws which govern the material universe—is essentially unforgiving. If a man abuse his body, by excess of any kind, the penalty must be paid. By moderation and sobriety the scars of the self-inflicted wound may be hidden, as a tree hides the passing slash of the woodsman's ax upon its bark. But the scar is still there, and the scientist coming, perhaps a century afterwards, when the tree is decaying with age, may lay his finger upon it.

So, if a man continuously and repeatedly abuse his body by debauchery, its wounds become so many that he pays the final penalty by extinction of the body's life. And is it not also possible that the sinner may so wound and scar his moral nature and his soul, and so give such offense to the outraged justice of God, that his sins bring to him such punishment after death as to answer all human imaginations of hell?

If it be not so, then God is not infinitely just. And which of the clerical or lay shrinkers and shirkers of punishment will dare say that!

To deny the possibility of punishment for the perversely sinful soul after death—to seek to deny the existence of a hell—is to deny the justice of God and to uproot the moral sanction for the punishments which human justice, for the indispensable protection of well-doers against evil-doers, always has and always will be compelled to inflict.

Senator Dixon Will Co-operate.

A dispatch from Washington says that Senator Dixon will co-operate with the projected, "nation-wide" movement to petition President Taft to withdraw as the Republican presidential candidate.

The backers of this movement, who are somewhat vaguely mentioned as "a large number of Republican officeholders, including Senators, members of Congress, members of state Legislatures," etc., are to be congratulated on securing Senator Dixon as one of the sponsors.

We can think of no one just at present who would be more likely to enter into the spirit of the movement with such whole-hearted zeal and such perfect and patriotic disinterestedness as the gentleman who is in charge of Mr. Roosevelt's campaign.

In getting Senator Dixon to permit the use of his name in that connection the promoters of this movement, whoever they may happen to be, have shown that they realize the need of keeping it on a high plane—far above the level of merely factional politics.

We believe that there are other gentlemen, of the same patriotic and disinterested character as Senator Dixon, who might be persuaded to co-operate as well. The names of ex-Senator Albert J. Beveridge and Governor Hiram Johnson, for instance, would unquestionably add great weight to such a lofty undertaking.

We will even go so far as to say that we believe Mr. Theodore Roosevelt himself, if properly approached and convinced that no effort to gain partisan advantage was involved in the movement, could also be induced to permit the use of his name as one of the leading sponsors.

We should advise the promoters to make haste to secure the names of these gentlemen as well as those of other disinterested patriots which naturally suggest themselves in this connection. Thus furnished forth, the movement will need no explanation at all. The people will understand exactly what it means without even being told.

No doubt most of these gentlemen are, like Senator Dixon, busily engaged in other directions. But we feel sure that they will be public-spirited enough to hearken to the call of disinterested patriotism and spend a little of their time and effort in forwarding a plan so free from the suspicion of personal and factional motives as the movement to petition President Taft to withdraw as a presidential candidate.

As we said above, their names would lend great weight to the movement. They would lend such weight that the movement would instantaneously sink several thousand fathoms deep. Even with the weight of Senator Dixon's name alone we hardly think it will be able to float for more than a week at the outside.

Is Our Flag Half Dutch?

The somewhat popular account of the origin of the American flag which makes it merely an adaptation of the red and white vertical stripes and golden spur rowels of the Washington family's arms is rejected with polite derision and much contravening evidence by Dr. William Eliot Griffis, the well-known historical scholar, in an article in the current Independent.

According to Dr. Griffis, "The American flag is not a lower limb of feudalism nor does its blue field contain a collection of horse spurs. After the noble example of a federal republic, itself based on a written constitution, our national banner suggests more than a family coat of arms or a league of states." Dr. Griffis affirms that the red and white stripes are Dutch and that the field of stars is purely American.

The official record of the creation of the American flag is entirely silent as to the origin of the design. It is also significantly free from heraldic terms or references of any kind. It is the resolution of the Continental Congress, passed June 14, 1777. Though generally familiar, it is worth reading again:

> Resolved, That the flag of the United States be thirteen stripes, alternate red and white; that the Union be thirteen stars, white in a blue field, representing a new constellation.

As Dr. Griffis well says: "There is no 'canton,' heraldry or feudalism here. A constellation is 'a group of fixed stars to which a definite name has been given, but which does not form a part of another named group.' There was nothing novel about the red and white stripes. The field of stars was new."

There was certainly nothing new about the stripes. They appeared on the flag hoisted over the American Army headquarters at Cambridge on Jan. 1, 1776. That flag had in the blue field where the stars now are the red St. George's and the white St. Andrew's crosses of the British ensign. Our forefathers were then, in theory at least, still contending for their right as Englishmen not to be taxed without representation.

They were still seeking justice from the British government as British subjects. They had taken up arms, they held, not as rebels seeking the overthrow of the lawful government or separation from their country, but merely in lawful resistance to the usurping and unconstitutional measures of the British King and his ministers.

These facts account for the blue union and red and white crosses of the Cambridge Army flag. Whence came the red and white stripes? Dr. Griffis' answer is that they were an adaptation of the seven red and white stripes of the flag of the United Netherlands, representing the seven provinces which formed the federation of 1579. That flag had floated over New York and parts of the other middle colonies for sixty years. It was a familiar object in every American port.

And the history of the Dutch struggle for liberty was familiar. Franklin wrote of Holland as "our great example in love of liberty and bravery in defense of it." John Adams wrote that "the originals of the two republics are so much alike that the history of one seems but a transcript from that of the other." The thirteen red and white stripes were in use from the first. The stars did not come into use for several years.

The regimental flags in use displayed the stripes with various emblems, but most commonly the coiled rattlesnake. As late as May 10, 1779, Washington himself, writing about applications for colors, appears to be under the impression that "it is not yet settled what is the standard of the United States." The war board in answer asks for his opinion. In his reply, Sept. 3, 1779, he says nothing about stars, but suggests that the regimental number be "inserted within the curve of the serpent." Except for a solitary case at Fort Schuyler Dr. Griffis finds no record of the use of the stars until along in 1780.

That fact seems conclusive against the Washington arms theory of origin. If that had been the model, consciously followed, the stars (or spur rowels) and stripes would have come into use together. On the other hand, the likeness of the situation of the Thirteen colonies to the Seven provinces would at once suggest the use of the stripes.

The somewhat abstract idea of the stars would make its way more slowly, especially as the Congress seems to have taken no active or practical steps to bring the flag described in its resolution of 1777 into general or exclusive use. The correspondence between Washington and the war board two years later certainly indicates that the question was not regarded as settled.

The point of the origin of the design of the American flag is curious rather than important. Whether it was all suggested by the Washington arms, or half suggested by the Dutch ensign of that time, our flag has an ancestry of which it need not be ashamed. And having for 135 years been the symbol of freedom to the oppressed of all the world and having never yet met an enemy before whom it has retired in defeat, it has a history which excuses any need to bother about ancestry.

Cleaning Out the Camorra.

A campaign of the Italian government against the criminal association known as the "Camorra," that has been going on for more than seven years, reached its end Monday in the sentence at Viterbo of nine Camorrists to terms of imprisonment ranging from five to thirty years. There was the usual scene of the raging of the prisoners in their cage. One of them cut his throat with a piece of glass.

The special offense with which the forty-two original prisoners were charged was the murder, as principals or accessories, of Gennaro Cuocolo and his wife, Maria, at Torre del Greco in June, 1906. The Cuocolos were members or adherents of the Camorra. They were killed for knowing or telling too much about some of its criminal enterprises.

Of the forty-two men and women originally arrested, a number have died since the investigation began, nearly seven years ago. Others have been released on the ground that they had been imprisoned since arrest for terms equal to any to which they could be sentenced on the evidence. They had had no hand in the actual murder of the Cuocolos, but belonged to the Camorra and knew about it.

The real issue was not, of course, merely whether a gang of criminals should be punished for the murder of two of their own number. It was whether the Italian government was strong enough to bring to justice leaders of the Camorra and persons under its protection as members, clients or willing payers of its blackmail.

For nearly two centuries Naples and South Italy generally have seen the Camorra successfully defy every government existing there. Originally, perhaps, having some aspirations of patriotic resistance to foreign despots, and to some extent formed to curb tyranny by terror, the Camorra long since became merely organized crime, seeking to be a criminal state within the state.

Almost ever since the extension of its authority over Naples and Sicily the modern Italian kingdom has been fighting the Camorra. The great difficulty has been to convince the masses of the people that they could safely take sides with the government against the Camorra.

The precautions taken during the trial to prevent escape or rescue of the prisoners have often seemed absurd to people of other lands. For nearly two years that the trial has been going on Viterbo has been practically a military camp. In the courtroom a huge steel cage was erected for the prisoners. The principal witness or informer was provided with a similar cage for his protection from assassination in the presence of the court.

Those who have lived in South Italy long enough to get really acquainted with social and criminal conditions did not smile at all these precautions. They merely wondered whether they would be effective. How long the arm of the Camorra was, and how defiant it was even after the trial had begun, was well shown by the fate of Lieutenant Joseph Petrosino of the New York police.

Enrico Alfano, one of those now sentenced to thirty years' imprisonment, had fled from Italy to America. He was arrested in Brooklyn by Lieutenant Petrosino and delivered to the Italian police at Havre. Months afterwards Lieutenant Petrosino went to Sicily on police business and was murdered at Palermo. There is no question that his assassins were Camorrist agents and that he was killed as a warning of the danger of meddling with the Camorra.

In the conduct of the trial the Italian government has observed all the forms of law. There has been none of that despotic use of power under which the Camorra flourished and grew strong in the Naples of the Bourbon kings. The accused were given every facility for their defense. And they are condemned.

The result should go far not only toward cleaning out the present generation of Camorrists but also, by its impression on the public mind, toward making the continuance of the Camorra impossible.

Again Old Glory goes to the top of all three flagstaffs in the Stockholm stadium—this time for Meredith, Sheppard and Davenport in the 800 meter run. And each of the three broke the world's record.

Harry Thaw will sue for divorce if he gets his liberty. He says his wife is not the same character that she was when he married her.

Anyway, Candidate Wilson will, of course, have the enthusiastic support of Harper's Weekly.

Senator Gore told Professor Wilson that no good Democrat ever resigned a job till he had to, so the Professor will probably not resign as Governor of New Jersey for some time.

If the Weather Man is on a vacation, he'd better come home; if he isn't, he better take one.

John D. Rockefeller is 73, but he says he feels like 7 and 3 versa vice.

STORIES ABOUT PEOPLE.

A "Break" on the Wire.

Two telegraph operators were seated in a downtown cafe recently when an athletic young man and an exceedingly pretty girl entered. They were placed at a table opposite the "key" men, who were sitting side by side in a position facing the girl. As is the custom of the craft when wishing to discuss someone in a public place they telegraphed to each other, using their knives on the plate.

"Peacherino, isn't she?" one ticked to the other.

"A tree full," came back the tapping reply. "Wonder who the sack is with her?"

"Search me—looks like a boob tied up with a wren like her."

"Bet they aren't married. If they are, all she needs to do to get a divorce is to exhibit that map of his in court."

While the two men were enjoying a huge laugh over their silent joking they were surprised and somewhat alarmed to hear some more "table knife telegraphy." The "peacherino" was doing it and she did not look at all pleased, either.

"You two would better look out while you are all together," carelessly ticked her knife blade while she listened to something her companion was saying. "This sack and boob, as you called him, with the divorce map, is my husband—boilermaker by trade. He eats fresh little boys."

Something happened to the "wires" about that time and all communication ceased.—Kansas City Journal.

The Greater Need.

The best way to learn to speak a foreign language with a pure accent is to learn to speak it in one's childhood. Hence, in Europe—and the custom is also being adopted here—infants have French nurses, German nurses, Italian nurses, and so forth. Thus, unconsciously and without effort, they become superb linguists.

Miss Eleanor Sears, apropos of this wise custom, told a story at a luncheon in Philadelphia.

"One afternoon," said Miss Sears, "I dropped in at a young Boston matron's."

"'Oh,' she said, 'I'm so glad you've come. Jacky's so ill, and I can't make out what ails him.'

"'I've got a car outside,' I said. 'Shall I run for a doctor?'

"'No,' said the poor young mother. 'Run for an interpreter. Jacky's Italian nurse is off this afternoon, and none of us can understand what he says!'"—Washington Star.

One on a Chicago Doctor.

A Chicago physician recently motored to Columbus, where he spent several days with friends on the East Side. While downtown one day he left his touring car standing in front of a hotel, and when he came out he saw the negro doorman, standing back of the machine laughing.

"What's the giggle?" queried the doctor.

"Nothing, boss," answered the negro. "But you're a physician, aren't you?"

"Yes."

"I thought so when I saw the red cross on the front of your machine, but if I owned that car I'd take that sign off the back."

The doctor went around to the rear and looked at the license tag. It read: "35,000 Ill."—Columbus Dispatch.

LETTERS TO THE EDITOR.

The Southern Situation.

To the Editor.—One of the arguments used to discredit President Taft's recent nomination is that a certain number of his votes "came from states that have not cast an electoral vote for a Republican President since reconstruction days" and that "they represent only the demoralizing result of federal service in the Democratic South, with the effect of disfranchising the Republican voters in the North." The words I have here quoted are from an editorial in the Chicago Tribune.

I desire to ask who is responsible for this deplorable condition in the South. Certainly not Mr. Taft or his friends in the recent convention. The evil complained of by the Tribune is of long standing and it has been the custom of candidates for the Presidency to utilize the votes now brought into reproach. If the Republican party had been true to pledges repeatedly made in its national platforms for "a free vote and a fair count" this evil would not now exist. President Grant recommended action, but what he proposed was stigmatized as "a force bill" and enough timid Republican members of Congress withheld their support to cause defeat of the measure.

The Fourteenth amendment, providing for the right to vote, without reference to color or previous condition of servitude, has been persistently nullified by violence for a time and then by unconstitutional legislation in most of the Southern states. When James G. Blaine lost the Presidency in 1884 he declared he was defeated by suppression of the Republican vote in the Southern states. At the same time, in a speech at Augusta, he showed that "in Iowa and Wisconsin it takes 132,000 white population to send a representative to Congress, but in South Carolina, Mississippi and Louisiana every 60,000 white people send a representative." Or, as he put it, a little more boldly, he wanted to know "whether a white man who fought in the ranks of the Union army shall have as weighty and influential vote in the government of the Republic as the white man who fought in the ranks of the rebel army."

Not a single President since Grant has made a recommendation to Congress to remedy this evil. Mr. Roosevelt, in whose behalf this unfortunate situation is now brought forward, was in the presidential office twice as long as has been Mr. Taft. Why did not President Roosevelt, with his multitudinous recommendations, make one on this subject? Having failed to do so, neither he or his friends can, without ill grace, complain of it now.

JOHN MAHIN.

Evanston, Ill., July 8.

HE'S TO "QUICK HIS JOB."

Walla Walla Noodle Artist Now Man of Learning in China.

Special Dispatch to The Inter Ocean.

WALLA WALLA, Wash., July 9.—That he has obtained a position in Qui Gee college, near Canton, China, where he "teach Americe word" and "have fourty study," is the word received from Charles Gee Ong, who followed the prosaic occupation of dishing out noodles while in Walla Walla.

His educational qualifications were not discovered here, but evidently were when he reached his old home, for he states:

"I bin teach since Feb. 1. I will be sure quick on job on June. I like come back to American sooner can. Now China person like to be learn Americe word to use. Because have no much big trade with Americe, flour, cotton, tobacco and New York refined oil, beside many things. I very shame to tell you, I am school teach, you know how my poor education, but all study want me to stay." Ong says he is sorry "miss many things since come China, baseball, track meeting and animal show, but I cross the ocean."

MICROBE-PROOF CAR STRAP.

Cleveland Man Conceives Metal Germ-Proof Holds for Street Cars.

Special Dispatch to The Inter Ocean.

CLEVELAND, Ohio, July 9.—Pete Witt does not like germs. He absolutely detests them. In his official capacity of traction commissioner Pete is now experimenting with a bacilli-proof strap calculated to safeguard the health of the polite car rider who stands up to make room for the women and children. There are two styles of the sanitary strap in Pete's office. They are of white enameled hollow steel. "If there is anything I hate," said Witt, "it is germs. And if there is anything that likes germs and that germs like it is leather straps. These smooth, enameled straps won't holds germs for a minute."

THE WHIRL OF SOCIETY.

Mrs. Emil C. Wetten

And now it's Strindberg, the cynical, the obscure, who's to be interpreted first for us in Chicago by the same little band of Thespians that acts out at Lake Forest—and occasionally in town when charity is the lure—under the tutelege of Mr. and Mrs. Arthur Aldis. I've heard the Scandinavian called a good many other things, but I'm letting him down easy, you see.

The players are the same little band, by the way, that taught us to love Synge long before the coming of the Irish Players and to find new beauties in Yeats and a better understanding of the message he brought us. The new series will be given tomorrow evening and Friday evening at the Play-House, the diminutive theater on Mr. and Mrs. Aldis' country place, and two short plays are to be given each evening.

Mrs. Laird Bell is to have the leading role in one. She is remembered for the really convincing work she did as the ghost wife in the Bohemian folk tale, "The Noble Tzigane," which formed part of the program at the Infant Welfare society's benefit last winter. Miss Helen Poole, who played a small part and played it well, in "By-Products" that evening, will also appear.

The Strindberg play, which has only two roles in it, is to be given by Mrs. Aldis and the Countess Gizycka, both of whom scored heavily last winter, the former as Nora in Sygne's gruesome little play "The Shadow of the Glen," the latter as the wayward girl in "By-Products," that bitter tragedy of tenement life. Others in the cast will be Charles S. Dewey and Rosecrans Baldwin.

It will be interesting and not to be missed by those lucky enough to be invited, and incidentally it will be the first time in Chicago that any of the plays of Strindberg has been given.

Mr. and Mrs. Henry A. Blair, 2735 Prairie avenue, accompanied by their daughter, Miss Anita Blair, will leave today for the East and expect to open their summer place, The Wigwam, in Jefferson, N. H., the latter part of the week. They will remain in the White mountains until September.

The marriage of Miss Ruth Yuille, daughter of Mr. and Mrs. George Allen Yuille, 6026 Jefferson avenue, to Harold Wade Riggs, son of Dr. and Mrs. Charles Harpin Riggs of Hartford, Conn., took place last evening at 8:30 o'clock at the home of the bride's parents. The bride was attended by her sister, Miss Dorothy Yuille, as maid of honor and Miss Margaret Riggs, a sister of the bridegroom, was the bridesmaid. Roy Watson of Milwaukee was best man and the Misses Marion Alford and Mabel Jean Baldwin stretched the ribbons. The ceremony was followed by a reception.

The bride's costume was of white lace over white satin and she wore her mother's wedding veil of white tulle, held in place by a wreath of orange blossoms, and carried a shower arrangement of lilies of the valley. The maid of honor wore white crepe de chine and carried pink sweet peas and lilies of the valley. The bridesmaid wore white lace over satin.

Mr. and Mrs. Riggs left for a wedding trip East and will be at home after Sept. 1 in Hartford, Conn.

Today brings the annual summer bazaar of the Lake Forest Presbyterian church, under the auspices of the Woman's guild, on the church grounds. The bazaar, which is planned each year to aid the families of aged or deceased ministers, has many attractive features this year. The hours are from 2:30 until 6 o'clock and one of the attractions will be sightseeing automobiles, which will make tours of the suburb, returning in time for afternoon tea on the grounds. There will be a mysterious grab-bag for the children and trained animals to amuse them, while fancy work and novelties of various kinds will be on sale.

Those in charge are Mesdames Van Wagenen Alling, F. C. Aldrich, W. H. W. Boyle, A. A. Carpenter, Albert B. Dick, T. E. Connelly, Cornelius Betten, H. C. Durand, D. R. MacLennan, Leeds Mitchell, John T. Pirie, Jr., F. A. Russell, E. J. Bendtorff, Ezra J. Warner, E. M. Samuel, C. M. Trowbridge and the Misses Frances Gould, Juliet Larned and Madline Newell.

Mrs. Emil C. Wetten is one of the younger matrons at Lake Geneva who is active in the social affairs of the summer colony. Mr. and Mrs. Wetten and their little son are the guests of Mr. and Mrs. Lyman A. Walton, Mrs. Wetten's parents, at their summer home on the lake. Mrs. Walton, who went abroad last winter with her younger daughter, Miss Harriet, has recently returned. Miss Harriet is still in Berlin, where she is having her voice trained, and a very wonderful voice it is, according to her teachers. She is expected to join the family at Lake Geneva before the end of the summer.

A wedding of much interest to society, although it is to be held at a distance, is that of two former Chicagoans next Wednesday on the isle of New Jersey, when Miss Natalie Louise Branchet, daughter of Mrs. August deR. Branchet, will become the bride of Waldo S. Hawxhurst, son of Mr. and Mrs. Arthur Hawxhurst of Evanston. The wedding will be a quiet affair and will be witnessed by the relatives and immediate friends of the couple only. After a wedding trip through the British Isles and France, they will sail for America and will live in Evanston. They are expected to reach New York about Aug. 20.

Mrs. T. B. Blackstone, 1912 Prairie avenue, who has been on an extended visit in the East and also in the South, has returned to Chicago.

Mrs. Lawrence J. Reed of 2824 Sheridan road will open her home this afternoon at 2:30 o'clock for a meeting which has been called for the purpose of organizing a Chicago branch of the Ravinia club.

The Chicago Press Writers' club will hold its next regular meeting on Friday of this week with an outing at Jackson park. Members will meet at the launch landing at 8:30 and the launch will leave at 8:45 for an hour's trip on the lake.

Among the latest arrivals at the Onwentsia club in Lake Forest are Mr. and Mrs. Charles Edward Brown, whose wedding took place in April and who returned from Europe last week on the Olympic. Mr. and Mrs. Brown are at the club while their country home in the suburb is being made ready for them.

Mr. and Mrs. Samuel Insull and their young son, Samuel, Jr., who has been seriously ill with scarlet fever, will leave next week for the White mountains to remain until October. They have taken a cottage adjoining the Waumbek hotel in Jefferson, N. H. Mr. and Mrs. Insull and their son have been at their Libertyville residence for several weeks.

Mrs. Eben Lane and Miss Lane have returned from Connecticut and are now in Wequetonsing, Mich., where they have taken a cottage for the summer.

Mr. and Mrs. Chauncey Keep and their two daughters, the Misses Margaret and Katherine Keep, have returned from Europe, where they spent three months. Mrs. Keep and Miss Katherine are now in the East. Miss Margaret Keep is visiting Mrs. Cyrus Adams, Jr., at Lake Forest and will leave within a few days, together with her father, to join Mrs. Keep and her sister at Camden, Maine, where the family will spend the summer.

Mr. and Mrs. Alexander Cassriel, 923 Graceland avenue, will hold a reception at their home on Sunday, July 14, in honor of their silver wedding anniversary. There will be 300 present. No cards. Mr. and Mrs. Cassriel were both born in Chicago and were married here twenty-five years ago.

Mrs. Edgar P. Carpenter of Ravenswood has returned from Michigan, where she was on a visit to her parents the past month.

The ways and means committee of the North End club will hold another of its series of summer bridge parties on next Monday, July 15, in the silver tearoom. Mrs. Lightner Henderson and Mrs. Robert S. Haldeman will be the hostesses of the day. The parties are being given under the direction of Mrs. George W. Davis, chairman of the committee.

Mr. and Mrs. David A. Walsh and family, 3826 West Polk street, left Sunday for Whitefish, Mont., to visit friends. Later they will take a motoring trip to points of interest and will return by motor to Chicago.

WILLIE DEARBORN.

BIG CATFISH COME BACK.

Two Caught in Missouri River Weighing 150 and 137 Pounds.

Special Dispatch to The Inter Ocean.

KANSAS CITY, Mo., July 9.—After a disappearance of nearly ten years from the Missouri river, the big catfish which used to bring a harvest to fishermen have returned to the stream. Two of the largest ever seen have been caught lately, one weighing 150 and the other 137 pounds, each of them nearly six feet long and having mouths large enough to hold a nail keg.

The 150 pound fish was caught in a net at Leavenworth. It was yellow and sold for $15 just as it was caught. The 137 pound fish was caught by fishermen here and sold for $13.75. It overturned two boats and nearly succeeded in carrying away a 300 yard net. The fishermen were more than three hours landing the monster. It was blue and its jaws were twenty inches across.

Fishermen estimated its age at 95 years. The fishermen say that, following the flood of 1903, the large catfish disappeared from the river, and, in fact, for two or three years after the flood fish of all kinds were scarce. They do not know how to account for it, unless millions of the fish swam out over the flooded fields in search of still water and food and were left stranded.

JUDGE IS GOOD FIGHTER.

He Knocks Down and Holds Bigger Man Who Resists Arrest.

Special Dispatch to The Inter Ocean.

WILMINGTON, Del., July 9.—Although he is far from being a physical giant, Magistrate James W. Robertson has demonstrated that he is "some scrapper."

Ernest V. Hobbs and a companion started to fight with Conductor E. L. Marvel on a People's Line car over paying their fares. Magistrate Robertson, who was on another car, saw the trouble and went to Conductor Marvel's assistance.

He caught Hobbs, a much larger man, and told him he was under arrest. In reply Hobbs landed a stiff right-hand swing on the side of the magistrate's head.

The magistrate retaliated with a left and floored his assailant. Then he caught Hobbs by the throat and by sitting on his chest he held him down on the car floor until the police patrol arrived and Hobbs was locked up. His companion escaped.

RABID COW A TERROR.

Bitten by Mad Dog, the Crazed Animal Runs Amuck.

Special Dispatch to The Inter Ocean.

ALTOONA, Pa., July 9.—Bitten by a dog several weeks ago, a cow belonging to R. Clark McCauley, a Pennsylvania railroad brakeman, at Bellewood, was seized with hydrophobia today and charged fiercely upon any one who came near her. A constable relieved the community of a menace. A mad dog raced through Bellewood's streets some time ago, and in addition to biting the cow bit several other dogs. An outbreak of rabies is feared.

ARISTOCRATIC COLLIES WILL HERD REINDEER

Uncle Sam Hires Blue-Blooded Scions to Teach the Plebeian Canines of Alaska.

Special Dispatch to The Inter Ocean.

SEATTLE, Wash., July 9.—Lass and Major, blue-blooded collies, who date their ancestry back to the coming of some Collie William the Conqueror to Bonnie Scotland, have been hired by Uncle Sam to educate the dogs of Alaska. Their particular field of activity will be instructing collies, shepherds and huskies of the wild North in the herding of government reindeer.

When the steamship St. Helens sails from this port Lass and Major as well as four other collies of less aristocratic strain will be passengers. They will be in charge of A. N. Evans, superintendent of the Northwest district for the department of education. Among the places they will visit will be St. Michael, Teller and St. Lawrence island.

At the last local bench show Lass and Major took blue ribbons and special prizes against the field. They were purchased from Mrs. A. Stinson, of this city, recently, and Major made the transfer memorable by falling into the hands of the pound master. He was rescued from prison by W. T. Lopp, chief of the Alaskan division, department of education, very much soiled and worn out with his adventures about the city. At herding collies excel every breed of dog known to man, and Lass and Major, being almost intelligent enough to speak English, are expected to accomplish wonders with the native dogs of the North. Some doubt is expressed whether or not they will readily learn the Eskimo and Indian dialects of Northern dogdom, but Mr. Lopp and Mr. Evans think that a short acquaintance in Alaska will make them proficient in tongues.

PARTED BY WAR, NOW WED.

Aged Couple Separated Fifty Years Ago Wed at 70.

Special Dispatch to The Inter Ocean.

LANSING, Mich., July 9.—After having each married another and reared a family of children, William Johnson of Leslie and Jane Denton Bird of Rockbridge have been united in wedlock, as they planned half a century ago. The groom is 72 and the bride 70.

Mr. and Mrs. Johnson were sweethearts before the Civil war, but in the enthusiasm to defend his flag he forgot his nearing wedding, enlisted in a Michigan company and fought throughout the war.

Angered at the apparent lack of love for her, Miss Denton gave her heart to another, and when Johnson returned from the army he found her settled down. The happy old couple were "spliced," as they called it, by a local minister, and promise to make up for the intervening years in attentions to one another.

ARRESTED FOR DOG'S TRICKS.

Railway Station Blocked by Impromptu Circus.

Special Dispatch to The Inter Ocean.

PHILADELPHIA, Pa., July 9.—Because his trained dog performed tricks in Broad street station and caused a crowd to collect, Arthur Randall of 1918 Rittenhouse street, was arrested and arraigned before Magistrate Track, sitting in the Twentieth district police station. He was discharged after being reprimanded. Randall went into the station with his pet water spaniel on a leash. When his pet began to display the more than ordinary acquirements of the dog Special Policeman Horn demanded that the exhibition cease, and it was upon this ultimatum that the policeman and the owner of the dog took issue. A lively argument followed, which resulted in the arrest of Randall.

FINDS THUGS, BUT NOT KIN.

Back to Old Home After Eighteen Years, Vain Seeker Is Robbed.

Special Dispatch to The Inter Ocean.

HAZLETON, Pa., July 9.—Upon his return to Hazleton, the first time in eighteen years, to hunt his parents, who had believed him dead, David Williams, a middle-aged man coming from Omaha, was waylaid on one of the streets of the city and robbed of $45 in cash, together with some valuables. His assailants got away.

Williams was found unconscious by a number of boys, who took him to a near-by house where he revived and told the story.

The man's parents and all other relatives here had died during his long absence.

CROSS-FIRE BALL HITS MARK.

Negro's Head Needs Doctor's Aid at the Firemen's Carnival.

Special Dispatch to The Inter Ocean.

NEWARK, Del., July 9.—Thomas Truxton, colored, the principal actor in the amusement of throwing baseballs at a negro's head at the firemen's carnival, caused that part of the carnival to suspend operations when he failed to pull his padded head through the canvas in time. A cross-fire delivery from a Newark baseball player landed on Truxton's mouth and the negro had to be taken to the office of Dr. H. G. M. Kollock for repairs.

GERMS BUSY AFTER 30 YEARS.

Doctor Finds Them Alive in House When Changes Are Made.

Special Dispatch to The Inter Ocean.

RISING SUN, Md., July 9.—Scarlet fever germs that had been in the house for thirty years, physicians claim, are responsible for the illness of Stanley, the young son of Mr. and Mrs. Luther McCardell of New Valley. Several deaths from the disease have occurred in the house and recently when the interior of the house was altered in the dust under the old wall paper, Dr. Ernest Rowland of Liberty Grove, found living fever germs.

The Inter Ocean

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Governor Deneen's Answer.

The Hon. Charles S. Deneen answers the demand of the Roosebolters that he declare his position as between Mr. Taft and Mr. Roosevelt by saying that, having acquired a Republican nomination and the legal right to the Republican label, he is going to stick to the label.

There is not a word in Mr. Deneen's thousand word statement of loyalty to the Republican party, its candidate for President or its historic principles. Four-fifths of it is apology for being a Republican—is mealy-mouthed phrases of conciliation of the Republican party's worst enemies, the bolters who have forgotten all the benefits they have received from it and are now seeking its destruction.

For example, Mr. Deneen plaintively remarks that "if there are Republicans in Illinois who feel that they cannot support the national Republican ticket" it would be "a strange conclusion if they should likewise feel that they must oppose" him! Then he whines along through a catalogue of his services to the "Progressive cause."

There are no such Republicans in Illinois. Whatever the voters are who refuse to support William Howard Taft for President they are not Republicans. They may not choose to call themselves Democrats, but whatever name or style they may prefer they are not Republicans.

We have come to a parting of the ways. The Republican party of the nation has experienced a new birth of patriotic devotion. The Republican party has seen that its first duty was to the Republic—was to stop the usurper, regardless of the effect upon immediate material success. It has performed that duty. All who are not with it now are against it.

Mr. Deneen might have answered this committee of bolters as did the Hon. James S. McCullough—that he was for the Republican party and its presidential candidate without qualification or apology!

But if Mr. Deneen had been able to make so frank, manly and courageous a declaration as that the leopard would have changed his spots and he would no longer have been Dodger Deneen.

Dr. Lorentz's "Intellectual Pills."

If a certain pill compounded by one Dr. Lorentz, a German savant and college professor, will do all he claims, then we can't have too many of them. For this pill, according to the doctor, is an unfailing quickener of the intellect.

The scientific basis of the specific is the discovery, by Dr. Weihardt of the University of Erlangen, of the fact that the muscles of animals suffering from physical or mental weariness secrete a certain poison, which he names "kenotoxin," and of the further fact that the injection of the antidote for this poison seems to relieve the fatigue.

This led Professor Lorentz to think of utilizing antikenotoxin, the antidote for the poison in question, to neutralize brain fatigue and thus to stimulate the intellectual powers. Experiments made in the class room are said to have convinced him that the idea was entirely practical.

What a charming prospect the discovery opens up to us! What a change for the better should come over social intercourse if these pills indeed will do the work! How many situations that are fraught with terror at present should quickly cease to exist!

No more bores, for instance, who tell the same story over and over again! Some tactful member of the company will offer the story-teller his highly ornamented "intellectual pill" box, and with the courteous acceptance and swallowing of the pill he will quickly perceive his mistake and launch into something at once amusing and original.

No more speakers who ramble prosily along, to the distress and weariness of the audience! Two fingers inserted in his front vest pocket, a pill extracted and quietly swallowed, and the discourse will take on a life and fire and interest that nothing could excel.

No more successful authors making desperate and unsuccessful attempts, in response to the solicitations of their publishers, to write a lot of other novels just like their first great successes! An intellectual pill or two every hour or so, and the duplications of the first success will no doubt flow in endless streams to the delight and admiration of all.

No more hostesses who feel that the conversation is beginning to lag and grow stupid, and that their function is likely to be a failure in consequence! A few pills served to the company and the conversation will soon recall the glories of the Hotel Rambouillet and other famous French salons.

Of course, there have been "intellectual pills," in a way, for a long time. Balzac with his tremendous potions of black coffee, Coleridge with his opium, De Maupassant and other members of a brilliant Parisian coterie with their experiments in hasheesh—these, as well as many other famous people, were really working on the "intellectual pill" idea.

The fundamental difference between their plan and that of Dr. Lorentz, the difference that gives the "intellectual pill" its value, however, is that their brain stimulant supplied an artificial excitation, hence a harmful one, while the one which Dr. Lorentz proposes acts simply by counteracting the poison generated by the system itself.

We trust the pill will justify the praises of its compounder. Not only children but the entire world will cry for it if it does. It will fill a long-felt want by democratizing brilliancy, banishing boredom, and providing the much-sought-for short cut to the possession of a profound knowledge of the arts and sciences.

The Orchestra Hall Lorimer Meeting.

The manifestation of confidence and esteem extended William Lorimer last night upon his return from Washington was as natural as it was deserved.

It meant that the citizens of Chicago who met at Orchestra hall, as well as thousands of others, understood quite well the true inwardness of the long fight against Mr. Lorimer, the array of powerful and unscrupulous interests that have long sought his destruction, and the real character of the evidence manufactured against him.

It meant that they understood that Mr. Lorimer was for the present paying the penalty which the man of independence is too often called on to pay and that he was the victim of his refusal to co-operate in the work of establishing government by metropolitan newspapers in Chicago and Illinois.

It meant that they knew better than any one out of Chicago could possibly know the busy weaving of plots, the official subservience, the moving of heaven and earth, the lavish expenditure of money that were used to bolster the trumped-up case against him.

It meant that they knew his enemies who have been fighting him for years, and hence had no difficulty whatever in judging their motives and the unscrupulousness of their means. It meant that they gauged rightly any "triumph of justice" secured by the combination of school land lease grabbers, fee grabbers, municipal grafters, privilege-seeking corporations, and self-interested newspapers which has for fifteen years honored William Lorimer by its opposition.

Such a demonstration may surprise people living at a distance, people whose knowledge of the man has been obtained solely from the false and garbled reports sent out by his enemies—whose opinion of the case has been determined by the strictly political and "expedient" vote of the Senate. No doubt thousands of those deluded persons imagine that the strictly political result of a strictly self-interested political campaign should be enough to deprive Mr. Lorimer of the esteem of his host of friends and supporters.

But it will surprise no one in Chicago who is in the least well informed. Mr. Lorimer's friends are glad to have had the opportunity to testify to their esteem for his character and to their knowledge of the character of the influences that have so long opposed him.

And his enemies will see in it evidence that in spite of all their efforts Mr. Lorimer still survives in mind, in body, in character and in reputation.

The Anglo-German Naval Race.

The significance of the supplementary naval appropriation bill introduced in the British Commons on Monday is not in the amount of money asked for. Five million dollars is about the price of a first-class battleship. It is in the frank recognition of an international situation disclosed in the speech of the First Lord of the Admiralty, Mr. Winston Churchill, in moving the bill.

Mr. Churchill declared frankly that the German naval program and nothing else was the cause of the proposed increase of British battleship building by 30 per cent, roughly speaking, for five years to come. Germany's new navy law would provide ultimately a fleet of forty-one battleships, twenty large armored cruisers, forty smaller cruisers and other craft in proportion. And it was intended to keep four-fifths of this force always in commission and ready for war. Of this German program and England's necessary answer to it Mr. Churchill said:

> Such preparation is remarkable and finds no example in the previous practice of modern naval powers. That will be an extremely formidable fleet, and the only way to meet it is by cool, steady and methodical preparation prolonged over successive years. There is no use flinging money about on the impulse of the moment. The strain which Great Britain will have to bear will be long and slow and no relief can be gained by impulsive or erratic action. We should learn from our German neighbors the way of the policy which marches unswervingly to its goal. The supplementary estimate to meet the extra German expenditure is only a small installment.

Mr. Churchill went on to outline the enlarged British naval policy. Instead of four new battleships next year and three annually to 1918 England would build five next year and four annually thereafter. Furthermore, the German reorganization required an increase in the number of ships always ready for active service. By 1914 the number in full commission would be raised from twenty-eight to thirty-three battleships. From 1917 onward England would have five battle squadrons, totaling forty-one ships, of which four squadrons would be always ready for sea and war. It would also be necessary to increase the pay of the navy, and a definite scheme to that end would be presented later.

Apparently all British parties have reached the conclusion that Germany's great, rapid and systematic increase of her fighting fleet of late years is aimed at England and England's overseas empire. It is true that Germany has always protested the contrary, but the man in the street's rough logic replies that Germany can want so formidable a naval force for nothing else—unless it be to overbear the United States and enter upon a career of conquest in the Americas.

Germany is, of course, open to land attack, and to guard against that Germany has what is supposed to be, and probably is, the strongest and best trained army in the world. But Germany is not especially open to sea attack as England is. Nor could Germany be quickly starved by cutting off her food imports, as England could be. Owing to these differences fleets that are a defensive necessity for England look like the weapons of aggressive ambition for Germany.

The British Unionists have been so contending for some time, though until lately divided somewhat among themselves as to the magnitude and reality of the "German menace." Apparently the Liberals have come over to the same position. Prime Minister Asquith described the increased naval expenditures as "necessary to maintain the security of our shores, of our dominions and of our commerce."

Probably we are to behold an English-German rivalry for naval and colonial power as intense as that of England and France in the eighteenth century, though different in that one war, instead of three or four, will probably settle the question. The outcome of that Anglo-French struggle made English the language of North America and the United States what it is, and not something quite different. The outcome of the English-German struggle may be equally decisive of the future of some great part of the earth.

The Unsuspected Mother-in-Law.

Hearken and give ear to the story of Kenneth Chadwick, an unhappy citizen of Brooklyn, who is the victim of an almost incredible feminine perfidy and has a mother-in-law on his hands in consequence thereof!

On April 23 Chadwick was married to the ideal of his dreams. But it was not lightly entered into, as such affairs too often are. Chadwick was a cautious wooer. Before committing himself beyond recall, he inquired if his sweetheart's mother still existed. And she assured him that that good lady had long since gone to her repose.

The mother-in-law cloud being thus removed from the matrimonial horizon, Mr. Chadwick gladly took the vows. For a while all went well. Then, alas! he learned that his wife had been deceiving him all the time—that she had a mother, and, what is more, that that mother was showing strong, in fact, almost uncontrollable, symptoms of coming to live with them.

Filled with indignation at the perfidy of one who had been so near and dear to him, the young husband sought the aid of the law. He had heard somewhere the legal maxim that for every wrong there was a remedy! And what man had suffered a more grievous wrong or was more in need of instant remedy than a husband on the verge of acquiring a mother-in-law in this outrageous fashion?

He asked a warrant for perjury against his wife of the judge in the Adams street municipal court of Brooklyn. He had first gone to the district attorney's office to see if some way could not be found of holding the bride for her alleged ante-marriage misstatements and had been sent from there to the municipal court. Rank perjury he called it, and he wanted the warrant and arrest to follow quickly.

But, unfortunately, there were technical difficulties in the way. Both the magistrate and his clerk recognized, of course, the great wrong that had been done the unfortunate man. But they feared that perjury could not be proved, as the statement in question was not made under oath in a court of justice. However, they said they would look it up, and told him to come back in a day or two.

Thus the business stands at present in abeyance, awaiting the word of the magistrate which is to determine whether a young woman can misrepresent the mother-in-law situation and then not only foist that superfluous member on a cautious husband but actually escape the reproof and punishment of law.

It is, we think, admissible to suggest that if the magistrate's decision is that the perfidious lady must go unscathed it will cause considerable unrest. The public is not disposed to grumble at the uniform failure to convict women charged with murder and comparatively unimportant crimes like that. But the line must be drawn somewhere. Women can not, must not, should not be allowed to go as far as Mrs. Chadwick seems to have done.

"Enlisted in the Tribe of Gad."

The Rev. William J. Dalton of Kansas City, pastor of the Church of the Annunciation, attracted some press attention a few months ago by his systematic efforts to encourage marriages among the young people of his parish and to instruct them in sober thinking about marriage and its duties and responsibilities.

In consequence of these efforts Father Dalton has received letters from no less than 6,452 persons who desire to marry and who have sought his help in finding suitable wives or husbands. From reading these letters Father Dalton has reached certain general conclusions about the marriage ideals of the average young woman.

One of the most interesting is that the average young woman does not wish to marry a farmer. "The only women who express a willingness to marry farmers," he says, "are elderly women alone in the world." The difficulty in accommodating them is that the farmers who ask help in finding wives are younger men who do not care to marry women older than themselves. On this female aversion to farm life Father Dalton remarks:

> One man who wrote me owns three big farms; another has 650 acres of fine land; a third showed me that he had $75,000 in the bank. Can you tell me why it is that a woman will not give a proposition like that a minute's consideration, but will choose instead some struggling bank clerk in the city who lives from hand to mouth?

Of course, Father Dalton is illustrating a general attitude and not referring to a particular case where the girl preferred the bank clerk she knew to the farmer who was a stranger. He has found that in general young women prefer the attentions, of which they know that marriage may be the outcome, of city young men of small income and uncertain future to those of young farmers of assured ease of circumstances.

We do not pretend to such expertness in the convolutions of the female mind as to be able to answer Father Dalton's amazed question directly, but we are inclined to believe that an explanation might be found in certain educational tendencies of recent years. And among the tendencies we include the general course of suggestion in the popular press and in the writings of persons who take upon themselves, directly or indirectly, to advise young people how to "make the best of their lives."

Most men of middle age will remember that in their youth books and essays on "getting on in the world," and in the biography or fiction which illustrated success, the boy and young man was urged, by precept and example, to be good company for himself. He was told that it was better to be solitary than to seek society with his intellectual or moral inferiors—young men whom he would not care to take to his own home and present to his sisters.

We do not think the biography or the fiction which presents its hero as fighting his way alone to fame or fortune is especially popular nowadays. The popular kind is that which pictures the hero as doing what he does as one of and with a "crowd." His amusements, his exertions, his successes and his failures are of himself with others and not just of himself. Emphasis is laid on "the social side" and its development and importance rather than on the development of personal strength and efficiency.

There is certainly an increasing proportion of the population, both male and female, whose ideals of happiness consist in doing something or going somewhere with others. No spectacle or experience is entertaining or profitable to them if it has to be taken alone. When we consider this increasing gregariousness on the one hand and the popular press pictures of the dreadful "isolation" of farm life on the other we may perhaps understand the reluctance of these young women to consider farmer husbands.

We know a social humorist who when he sees a group of neglected children in what is called a "respectable" neighborhood is wont to remark that he knows the tribe of their mothers, and that it is "the Tribe of Gad." What is the matter with the young women who amaze Father Dalton is doubtless the malady that afflicts young women who prefer to work in slum sweat shops at starvation wages to better pay and much more comfortable surroundings in domestic service in the suburbs. They reject the physically, financially and morally better environment because they will be "so lonesome."

Their false education has given them no idea of the ways in which people may be good company for themselves. Their own society gives them "the blues." And they have enlisted in the Tribe of Gad so early and become so filled with the delusion happiness may be enjoyed only in company and never alone that they are incapable of any other thought of happiness. We think this is probably the trouble with the young women who amaze Father Dalton.

STORIES ABOUT PEOPLE.

How Bryan Won His Wife.

After William Jennings Bryan had courted the beautiful Mary Baird for what he considered a sufficient length of time, the commoner, then a struggling young lawyer, concluded to put the vital question to the father of the future Mrs. Bryan. William, after finally downing the lump in his throat, sought refuge in the scriptures.

"Mr. Baird, I have been reading Proverbs a good deal lately," said Mr. Bryan, "and I find that Solomon says: 'Whoso findeth a wife, findeth a good thing and obtaineth favor of the Lord!'"

Father Baird, being somewhat of a Bible scholar himself, replied: "Yes, I believe Solomon did say that, but Paul suggests that, while he that marrieth doeth well, he that marrieth not doeth better."

Bryan, who never has been at a loss for an answer in his spectacular life, quickly replied: "Solomon would be the best authority upon this point, because Paul was never married, while Solomon had a number of wives."

Whereupon Father Baird capitulated.—Kansas City Star.

He Hadn't Struck Oil.

Mrs. John Hays Hammond, wife of the widely known American mining engineer, shows as much appreciation of the marvels of the profession as her husband.

"One day a friend," she says, "came joyfully to Mr. Hammond declaring he had found oil flowing from a spring on his land. He brought along a sample in a bottle.

"The bottle was one which he had picked up in a hurry somewhere around the house. Mr. Hammond forwarded it to an expert chemist, and he and his client waited with considerable impatience for the report of the analysis to be returned. In a few days this telegram was received:

"'Find no trace of oil. Your friend has struck paregoric.'"—Pittsburgh Chronicle-Telegram.

The Difference Between Them.

An actor at the Players' club in New York said the other day:

"I heard in London a good one on Joe Coyne, the American idol of the British stage. Coyne, you know, can't sing a note.

"It seems that Mme. Pavlova, the Russian dancer, wrote in the visitors' book at the Peacock inn in Rowsley:

"'I dance because I must.—Anna Pavlova.'

"Coyne on a week-end trip to Haddon hall, put up at the Peacock inn himself. In looking over the visitors' book he saw Pavlova's pretty autograph, and took up a pen and wrote:

"'I sing because I can't.—J. Coyne.'"—Washington Star.

LETTERS TO THE EDITOR.

The Case of Lorimer.

"The righteous perisheth, and no man layeth it to heart."—Isa. lvii., 1.

The ousting of William Lorimer from the Senate of the United States was not a triumph for purity in politics or the infliction of punishment for political corruption.

The committee investigating the case reported the finding of no new evidence, and on the old evidence Senator Lorimer had certainly been tried and acquitted. Hence, the adoption of the recommendation of the minority of the committee to declare his seat vacant was an outrage. It wronged an innocent man.

It was a cowardly act on the part of several Senators. They yielded to the pressure of newspaper clamor, contrary to real evidence, willing to do unjustly rather than incur the antagonism of a venal and corrupt press. During the contest from first to last, no personal crookedness was established against William Lorimer. Although ousted from his seat, his reputation remains unstained and unimpeached.

It is a sad commentary on the American sense of justice, that a man can be downed by clamor and the manufacture of slanderous public opinion, after all the real evidence has disproved the charges of personal corruption against him. I see in the ousting of William Lorimer that most of the Senators would rather retain office and public applause by doing wrong than stand for conscience and justice by doing justly in the face of scornful newspaper criticism. The crooked and treacherous methods by which Mr. Lorimer was legislated out of the office to which he had been legally chosen, at the bidding of a cuckoo-trust press, which scrupled not to avail itself of all possible means for misrepresenting him and forming a public sentiment against him, will yet be discovered by the people.

A friend of right and an invincible defender of American industry—a man who has earned a reputation for regarding and honoring his word—a man known to be the intellectual peer of any public man in the United States—has been tossed overboard to please a press gang without honor or truthfulness. Tried and acquitted on the evidence, but ousted from his seat in the Senate on the outcry of trust papers, I here and now lift my hat to William Lorimer.

DANIEL BRAXTON TURNEY.
Decatur, Ill., July 22.

The Lorimer Vote.

To the Editor.—The United States Senate has declared that corrupt methods and practices were employed in the election of William Lorimer and that his election was invalid. After appointing two committees, each of them occupying about a year in sifting to the bottom all the evidence offered, and both committees reporting that corrupt methods and practices were not employed in that election it requires a stretch of Christian charity to believe that those Senators were not dishonest in that vote. And when Lorimer challenged them to point out one blot in his business, political or social life not one of his accusers accepted the challenge—not even the great corporation that has hounded him for years, whose property is worth $10,000,000 in Washington testifying before the Senate committee, and about one-twentieth of that sum sworn to the assessors of Chicago.

The writer pities poor Cullom for his change of vote, but will ascribe it to his dotage, and is glad to have been represented for three years in the Senate by such a man as William Lorimer. N. H. WARREN.
St. Charles, Ill., July 23.

A Woman Who Believes in Hell.

To the Editor.—If the Bible is not authority for a future punishment, what is the International Bible Students' association running away from it for? And why stir the coals if dead? Perhaps a few references to chapter and verse may help to liven them up. For example: Luke xvi., 22-24; Revelations xiv., 10; Revelations xviii., 8. So far toward any doubts regarding the fire.

But would not a knowledge of how to live, in order that we may not have the fear of falling into it, further the progress of Christianity more than dodging in and out through eternity to keep from being scorched? Man may wrap himself up in the asbestos of his own beliefs, but if he recognize a Divinity why not the power to reward or to punish? And if one, why not the other? To do away with either the one or the other is to do away with divine rule.

And why, if man has the assurance there is no future hell for the wicked, is he so concerned for any? There being none in his code of belief, how can they be punished in that way? If it is excluded from holy writ, man must be a law unto himself. God forbid! Revelations xxii., 12.

The attempt to represent the Bible in this mutilated form is productive of many of the evils going to and fro through the earth at the present day. To the results of it may be traced the assumption that to marry, unmarry and remarry, leaving worse than homeless, irreligious children, cast upon the world without rudder or anchor, is a matter of personal concern only.

God's judgments are in equal ratio to his mercies. There is no coercion, no compulsion, but an inward heartfelt choice may be ours for teh asking. We have broad roads of travel here, but our course is made plain. Only when the sunlight is gone and darkness sets in do we begin to question this way or that way and just where we shall end. Thus, so long as intelligent humanity recognizes a right or wrong way, why not the eternal punishment or reward of either? But "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

A MINISTER'S DAUGHTER.

ISLAND IS HIS FOR FINDING.

Man Has Only to Tell the State He Claims Four Acres.

Special Dispatch to The Inter Ocean.

HARRISBURG, Pa., July 23.—It seems a trifle odd that at this late day there could be found an island in the Juniata river that didn't belong to anybody, especially when the island is about four acres in extent; but George B. Black of Harrisburg made the discovery, and in the course of time will own the island. The ground in question is in the river at Newport, and Mr. Black discovered that nobody had a legal claim to it, whereupon he filed an application for it with the state board of property.

THE WHIRL OF SOCIETY.

If you did'nt take your campstool and carry it from court to court yesterday at the Onwentsia club at Lake Forest, where the annual Western lawn tennis tournament is being held, you surely do not "belong" in the tennis set, or else you were too lazy, for all society strives to be represented at that event. It is the one important tournament of the summer season, which is looked forward to eagerly by the colony of society folk of the north shore, and about it centers most of the social gayety of the midsummer days. I doubt if even an aviation meet could create more excitement.

It is made the excuse for everything in the way of entertainment, although Lake Forest people do not by any means need a spur to hospitality. They have it down to a fine point, but the affairs given during the tourney are somewhat larger and more elaborate, that is all. Somebody entertains for somebody else all the time. The north shore is en fete for the time being and there are luncheons, dinners and dances without number.

The present tourney is rounding up all of the old tennis enthusiasts and making many new ones. Gold has been put on the shelf and it is the time of the "day off" for every one, and even the caddies have laid down their golf bags to watch the play.

The woman's singles yesterday were the main events and drew forth a gayly dressed and animated throng of women, and much interest was taken in the game as played by Miss May Sutton of Los Angeles, the woman champion. Miss Sutton is taking part in much of the social gayety during the tournament and is decidedly popular. During the tourney Miss Sutton is the guest of Mrs. Louis H. Laflin at the latter's country place. Both luncheon and dinner parties were given in her honor yesterday at the club.

Among those who entertained at luncheon yesterday were Mrs. William R. Linn, who had a company of fourteen with her at the club for luncheon; Mrs. E. H. Ashcroft, who entertained eight persons; Mrs. M. Carver, who had fourteen guests, and C. T. Atkinson, wro had seven guests.

An unusually large number of dinner parties were given in the evening. Mr. and Mrs. Arthur Meeker, both of whom are tennis enthusiasts; Mr. and Mrs. Honore Palmer, Mr. and Mrs. H. C. Chatfield-Taylor, Mr. and Mrs. Kenneth S. Goodman, the Countess Gizycka, Mr. and Mrs. Howard Gillette and Miss Mabel Linn being among those who entertained. A number of the visiting players were the guests later at the dance given by Mr. and Mrs. Louis J. Hopkins at Winnetka.

Last evening a dinner party was given in honor of the visiting men players and the women have arranged a luncheon to be given for the women on Thursday.

The week's festivities will close Saturday evening with a special table d' hote dinner at the Onwentsia club, followed by a large dancing party at which Spamer's orchestra will play.

The Countess Gizycka, who, with her mother, Mrs. Robert W. Patterson, has been occupying the Benjamin M. Ayer residence in town at 20 Goethe street, is out at Lake Forest at the Patterson residence for the rest of the summer. Mrs. Patterson has gone to Bar Harbor, where she will pass the month of August at the Hotel Gregoire.

Miss Beatrice Carpenter, the daughter of Mr. and Mrs. Henry Clay Carpenter of the Virginia, who is one of Chicago's most popular belles, will leave within the next fortnight for the White mountains, where her parents have taken a cottage in the Waumbek region. Miss Carpenter spent most of the early summer at Atlantic City with her mother, who is recovering from a serious illness.

Miss Beatrice Carpenter
Moffett Photo

While Lake Forest is playing host to the visiting tennis players a number of Chicago's golf enthusiasts are in Denver taking part in the golf matches at the country club, held under the auspices of the Western Golf association. Mr. and Mrs. Warren K. Wood are taking an active part in the games, and Mr. Wood won the championship match a few days ago over the heads of some of the best players of the Scotch game in the country. Mrs. Wood also has covered herself with glory and has won cups and other trophies which she will bring back to Chicago within a few days.

Jarvis Hunt and his sister, Miss Maude Hunt, and his children, expect to close their residence at Wheaton shortly, and will go East in August to pass several weeks at one of the seaside resorts.

Among the passengers sailing today on the Cunarder Mauretania are the following from Chicago: Judge Jesse Holdom, Mr. and Mrs. C. E. Rollins, Mr. and Mrs. J. B. Greenwald, Mrs. J. P. Weber, Mrs. Albert Schwarz, Mrs. Marguerite Johnstone, A. L. Drum, Mr. and Mrs. N. Savaria, Master Napoleon Savaria, C. A. Nelson, Miss Mary Dunlap, Mrs. H. H. Wedles, W. E. Dickey, Miss C. B. Seeley, Mr. and Mrs. H. F. Sinclair, Mr. and Mrs. W. V. Winchell, J. W. Thompson, K. D. Baysinger, T. B. Eastland, George Skinner and Arthur Gowan.

Mr. and Mrs. Marshall Clark, who have been at the Moraine hotel at Highland Park several weeks, expect to leave the first of August for Marion, Mass., to visit Mrs. John Marshall Clark and her daughter, Mrs. Cecil Clark Davis. From there they will go to Eastern resorts. Mrs. Clark expects to open her studio on the North Side in the autumn, and the Clarks will make their home as usual at the Virginia hotel.

The Union club, located for so many years at Washington square and Dearborn avenue, held a meeting last Friday evening in the old clubhouse and decided not to disband for a time at least, although the club's quarters are to be moved into another neighborhood Oct. 1. George F. Porter is president, Charles T. Deane is vice president, John H. Gulick is treasurer and George H. Sheahan is secretary of the club, which has a limited membership, less than 200, and is one of the city's most exclusive organizations.

Mrs. James Hamilton Lewis of the Virginia will leave the latter part of the week for Warm Springs, Va., to spend a month or more. She will be accompanied by her mother and sister. In the autumn Mrs. Lewis will go to Europe for a brief stay.

Mr. and Mrs. S. Cobb Coleman of Division street, who have been visiting Mrs. Coleman's mother, Mrs. James Derby in Lansing, Mich., will motor from that city to Detroit to attend the water fete, returning by motor to Chicago. Later in the summer they will go to one of the Northern resorts.

WILLIE DEARBORN.

NEW FINE ARTS THEATER.

The policy of the Chicago Theater society during the coming season takes definite shape with the announcement of the reconstruction of the playhouse at 410 South Michigan avenue, formerly known as Music hall, in the Fine Arts building, and now to be permanently called the Fine Arts theater. The society, which stood sponsor for the engagement of the Drama Players at the Lyric theater last season, will lend its auspices to high class repertory companies booked for engagements at the Fine Arts theater, instead of assuming the responsibility for a company of its own, under guarantee, as in the case of the Drama Players.

An arrangement with Winthrop Ames has been closed by the management of the Fine Arts theater whereby Mr. Ames will bring to Chicago his productions at the Little theater of New York. Therefore the Fine Arts theater will probably open Oct. 14 with Mr. Ames' production of Schnitzler's "Anatol" for a two weeks' engagement, after which the company will return for the New York premiere. John Barrymore has been engaged for the leading role. A postponement of the production of "Anatol" until January is, however, within the possibilities, since Mr. Ames' plans for the coming season are not fully completed, in which case the work will not be seen at the Fine Arts theater until midwinter. Later Mr. Ames' production of "Rutherford & Son," which enjoyed a long run in London, will be brought here after its production at the Little theater. Also probably "The Pigeon," by John Galsworthy.

Negotiations are also in progress with representatives of Miss Horniman's repertory company of Manchester, England, an organization whose work has attracted much attention, for an engagement at the Fine Arts theater. The manager of this company is now in Toronto and has indicated a desire to secure a small theater for a Chicago engagement. The Irish Players are another possibility. Efforts are also being made to get in touch with the company of Sicilian players who made a distinct success in London and New York two seasons ago.

Music hall, now to be known as the Fine Arts theater, has long been the home of the leading musical events of a more intimate nature; such as piano and song recitals, chamber music concerts, etc. Sufficient time will be reserved to accommodate such organizations and artists as have heretofore made Music hall their home, and it is proposed in addition to try out a series of de luxe operas of the Mozart and Wolf-Ferrari type, with small symphony orchestra, for which an adequate orchestra pit has been arranged.

The Fine Arts theater, reconstructed, will have a stage twice the depth of its present one and will be admirably equipped for the presentation of "intimate drama." The austere aspect of the present auditorium will disappear under a bright color scheme of blue and gold. In the new design the French idea of a "bijou" playhouse has been carried out, particularly in the placing of the boxes, which will be located in the rear of a small balcony. Very large and comfortable seats will replace the present ones and particular attention paid to improving the ventilation. The old music hall will no longer be recognizable when the Fine Arts theater open its doors. The cost of reconstruction will be $25,000. The seating capacity will be 550. Arthur Bissell, secretary of the Chicago Theater society, will be the managing director.

"The Charity Girl" Postponed.

The opening of "The Charity Girl," scheduled for Thursday evening at the Studebaker, has been postponed. The company arrived from New York yesterday by special train of eight cars. Three baggage cars were used to transport the scenery and effects and ninety people were included in the list of players. Many of the more intricate effects were manufactured in Europe and their late arrival made it necessary to defer the movement of the scenery to Chicago.

It is announced that it will not be possible to set the great quantity of scenery ready for the opening night and that probably two or three more days' work will be necessary before giving "The Charity Girl" its first public presentation. Definite announcement of the opening will be made within the next two days.

In Variety.

The Majestic theater has two headliners this week—"The Antique Girl," a one act musical comedy with sixteen people, and Master Gabriel in "Little Kick," a sketch scarcely heavy enough to carry his company of three. "Gabe," as the diminutive actor is chumily called off stage, first appears as a long-trousered, ragged little urchin with a mysterious note. He delivers the note with much profound philosophy to the faithful Al Lamar in his library. After making some few moments' conversation on kicks, big and little, he scurries behind a screen and suddenly emerges as "Little Nemo" ready for pajamaland. The audience took kindly to Gabriel as the waif so full of wisdom, but when he went back to his real childhood days there was great rejoicing. Master Gabriel, like Buster Brown and Little Nemo, was never intended to grow up. The childish overtone of joy and buoyancy of extreme youth, not to mention the plain kid antics, filled his admirers with delight. As to the mysterious note, it proved the youngster a nephew of the librarian or something like that. It was quite unnecessary, however, unless Master Gabriel didn't want to make his entrance empty-handed. A youngster not far away deplored the absence of Tige.

"The Antique Girl" is reminiscent of antique days. The setting is an antique shop in which is displayed a rare old vase holding the imprisoned soul of an Oriental beauty of thousands of years gone by. From time to time the vase is strangely illumined and the voice of the captive is heard soliloquizing in "woe minor." The antiquarian of the shop is a fakir of the deepest dye and pays the voice a modest salary to warble when good customers are near. Minuets, Persian dances and various ensemble numbers are required to expose the villainy of the despicable keeper of the shop. Maude Earl, the spirit of the vase, has a voice as round as herself. Other members of the cast sing differently and indifferently. Lasky has done better things.

The Three Misses Weston, billed as "The Dainty Musical Maids," sang and played on all kind of instruments. They, too, were attractively plump. Edwin George, who calls himself a "comedian and almost a juggler," got his modifying word misplaced. The happy man at the right with the deep chuckle summed up his performance with "That kid's all right." The two eccentrics, Coogan and Parks, qualified for the name by their costumes at least. Their dancing was erratic and unmistakably amusing to the audience, although the highbrows on the left longed for better things, but stayed to see the rest of the show, which included Bixley and Lerner and Frank Spissell & Co. Female impersonators appeared in three acts, which is three too many for any bill.

LOIS WILLOUGHBY.

The Inter Ocean

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Politics Without Principles.

Mr. Roosevelt has been outlining to his visitors his ideal of the national convention of the future. He explains that it is an ideal which cannot be realized right now, for lack of time, but sets it forth as an ideal to be achieved if the people take the "Theodore I." party seriously and invest it with power. And here is the ideal:

Direct primaries everywhere for nomination of candidates for President, Vice President, Senators and Representatives in Congress, the successful candidates of each party, together with its members of Congress, to be the delegates of their several states to the national convention.

With respect to candidates for President and Vice President the national convention will have nothing to do but formally announce the results of adding together the primary votes of the several states, as declared by the state canvassing boards—results already known and published.

The only original business of the national convention will be to formulate the platform. The candidates having already been named, and holding their commissions "direct from the people," the platform will necessarily contain only what the successful candidates and their personal friends regard as "the issues to win on."

In a word, the Roosevelt ideal is politics without principles—politics which is wholly a personal struggle for place and power. It is a complete reversal of the whole working theory of popular self-government as hitherto practiced.

That theory is that men who agree that certain things ought to be done by government shall get together, formulate the principles by which they will be guided if their party is given power, and then select candidates who will be bound, if elected, to act according to those principles.

On the Roosevelt plan the candidates would not be so bound, for the platform would be whatever the candidates deemed most immediately beneficial to success—whatever would "catch the most votes."

The essence of the Roosevelt ideal will be realized on Aug. 5. The candidate is already named, and the platform will be whatever Mr. Roosevelt thinks will "get the votes."

The Enthusiastic Lay Doctor.

A dispatch from Washington says that "Uncle Ike" Stephenson, Wisconsin's aged Senator, is recommending a pill with aloes in it to his numerous friends. He does not hesitate to say that it has warded off the indigestion in his case for thirty-nine years.

Thus does "Uncle Ike" enroll himself in the great and growing band of "lay doctors" in our midst. He has something that he thinks has done him a lot of good. And he will not rest until he has recommended it to numerous friends with an immense variety of complaints, and he will probably not cease to recommend it while the breath of life is in him.

What an almost infinite variety of these "lay doctors" there is, to be sure! Almost every one, at some time in his life, can lay claim to the title. The joy of advising somebody to take something and then confidently expect almost immediate miracles springs eternal in the human breast. Nothing can quench it or discourage it or even insult it.

There is the strong, husky man who spends hours advising weak and consumptive friends to break the ice in the bathtub on winter mornings and take cold and invigorating baths if they would regain their health and weight and find life one grand sweet song from dawn to dusk. There is the athletic person who advises fat and apoplectic friends to go in for tennis to reduce their weight.

There is the man of cast-iron constitution who does his best to get ailing and rheumatic friends to follow his infallible prescription of wearing knee-length summer undergarments all through the winter. There is the man who ascribes his life and health to apples and ceases not to advise acquaintances to forsake all and stick to them.

There is the "lay doctor" who has discovered some proprietary medicine and who goes singing its praises down through the years and pleading with others to test its miraculous properties. There is the other who is filled with the miracles performed by the waters of certain springs and advises everybody to go there and be cured of everything from the toothache to tuberculosis.

The lay doctor is easily distinguishable from the ordinary or professional doctor by his intense enthusiasm. In writing out a prescription for nux vomica or tincture of iodine or anything else the average medical man seldom betrays any special joy. Still less does he expatiate to the patient on the wonderful curative powers of the drug or combination of drugs. He is rather inclined to be sedate, if anything.

But the lay doctor, on the other hand, backs up his prescription with an enthusiastic volume of talk that puts the average life insurance solicitor in the shade. He puts his whole life and heart into his argument. He couldn't make a more impassioned plea for the loan of a hundred dollars. It is a point of honor with him to persuade his friend to take it and escape all ills.

Amid this multitudinous throng of lay medical advisers "Uncle Ike" should soon attain a deserved pre-eminence. In the first place, his age is a good argument in favor of his specific. In the next place, he has money enough to hire a good many people to try his pills if he can't get them in circulation any other way.

Chicago's Best Products.

Chicago business men are planning a "Made in Chicago" show—an exposition of the multifarious products of Chicago's highly diversified industries. It is a good idea, for there are lots of people right here in Chicago, to say nothing of the rest of the country, who have no notion of the extraordinary variety of useful and useless, beautiful and ugly things made in Chicago.

Yet the most comprehensive show that could be organized could not truly exhibit Chicago's best and most striking products. They are those of which the school census, whose results were published yesterday, give us statistics, but of which each of us has to form his own mental picture. They are the children of Chicago. And the importance of them is that they are, in very large measure, going to make Chicago whatever it shall be, for good or evil, from ten to fifty years hence.

One encouraging feature of the situation is that there are plenty of them. Mr. Roosevelt's once celebrated anti-race suicide policy evidently needs no special campaign for its promotion in Chicago. The school census enumerators found at the conclusion of their work on May 2 last 882,516 persons of school age—under 21—in Chicago. This was an increase of 68,401 in the last two years.

Incidentally, this school population, taking the ratio heretofore found accurate, indicates a present total population in Chicago of 2,381,700, an increase of 196,417 since the federal census of 1910, which found in Chicago a population of 2,185,283. Chicago will probably have a population of 2,500,000 two years hence. Chicago is growing at the rate of 100,000 a year by immigration and by birth.

In the latter connection we note that the school census has disclosed a reprehensible negligence on the part of physicians, midwives and parents in reporting births. Only 68,490 births were reported in the two years ended May 2 last. Yet the school census enumerators found 187,975 babies under 2 years of age. We suggest a small fine, to go to the police pension fund, for neglect to report births. Under that stimulus the police find all the dogs in Chicago. And it is much more important that all the babies be found promptly, and not only once in two years.

Another encouraging feature of the condition of Chicago's best products is that illiteracy—in the school management sense of the word—practically does not exist among them. The schools do not count as illiterate those under 12 and unable to read and write. Out of about 325,000 persons between ages 12 and 21 there were found in all Chicago only 157 who could not read and write. Not all the rest could read and write English, but they could some language. That is a natural result when we remember that 50,791 children in Chicago were born outside the United States.

The latter fact suggests the cosmopolitan extraction of Chicago's population. It is emphasized by the further fact that 604,055 of the children of Chicago were born of parents of foreign birth, as against 278,461 born of parents of American nativity. Hence we may infer that about two-thirds of the population of Chicago are Americans of the first or second generation, as against one-third Americans of three or more generations.

Yet no one speaks or writes of Chicago as "essentially a foreign city," as we have heard some other American cities with a large percentage of population of foreign extraction spoken of. There seems to be some influence in Chicago that assimilates immigrants more rapidly than elsewhere. In so far as the schools are a part of this influence they are doing their work well. Certain it is that no criticaster of social conditions anywhere speaks of Chicago save as an American city. And the abundance of Chicago's best products is testimony that Chicago stands fast in the good old American ways.

The Filipinos and Their Pants.

A significant light is cast on the whole Philippine problem by an untoward accident which befell thirty natives of those islands while en route from Chicago to Philadelphia. These Filipinos, to tell the story briefly, hung their pants out of the windows of the car in which they were riding one night and when they awoke the next morning they were all quite pantless.

And yet there are people who insist that these simple-minded people are capable of self-government! There are thousands of presumably intelligent Americans who maintain that people who don't know enough to take their pants in at night are capable of attending to all the complicated business of free institutions!

The chances are that if they acquired the boon which Mr. Bryan and other anti-imperialistic enthusiasts are so anxious to thrust upon them they would wake up some morning to find that their liberties, which they had carelessly left exposed the evening before, had vanished as completely as the pants did.

It may be set down as an axiom that no nation where the men lose the pants in this facile fashion will long preserve its liberties. If that sounds like treason to our suffragette friends, let them make the most of it. Liberty, in the last analysis, depends on pants, and it always has. History proves it.

Of course, there will be; in fact, there have already been, attempts to minimize the significance of the event. We are told in a dispatch from Philadelphia that the Filipinos, who are direct from Manila, had been so accustomed to flying their pants at half-mast during the night from the portholes of the ship that they thought it was safe to do the same thing from the windows of a car.

And we shall doubtless be told soon by Mr. Bryan, or some other anti-imperialist who finds his position shaken by the relentless logic of the facts, that these thirty Filipinos should not be taken as representative of the citizenship of the island—that while they may be to the last degree incapable of preserving their pants, there are hundreds of thousands of Filipinos at home who can.

But such disingenuous arguments will not avail. The Filipinos in question are without a doubt fairly representative of their race. They were certainly not picked by their prospective employers for their incompetency but rather for their brightness. It is reasonable to presume that if they vary in any respect from the average, the variation is all in their favor.

And yet the whole thirty had not been in this country over a week or so before they guilelessly lost their pants! They were guided, guarded and protected by men who were no doubt entirely equal to their task under ordinary circumstances. But such was the childish incompetency, the innocent rashness, of these representatives of the distant archipelago that they broke through all the arrangements for their protection and unanimously lost their pants.

The time may come when the question as to the disposition of the islands will once more be discussed with temperateness. But that time is now far distant. The accident to the thirty Filipinos on the road to Philadelphia will for years and years rise like a dragon in the path of the rash spirit that would approve that country's independence.

It Depends on the Boy.

Six years ago Talmage Latham arrived in Chicago looking for a chance to make his way in the world. He was in his nineteenth year and had a high school education. He had no money to speak of and no friends, hardly an acquaintance; but he had a willingness to do any honest work and a resolution to succeed.

Day before yesterday Talmage Latham left Chicago with the degrees of bachelor of arts and master of arts from Northwestern university, a certificate that he had passed the Illinois State Bar examination and a notice that he was eligible to appointment in the consular service of the United States if he could meet the required tests as to a speaking knowledge of foreign languages. He was on his way to Washington to meet these tests and to take up his appointment if he saw fit. He had found his chance.

How had he found it? Well, it happened that the first work that offered six years ago was a job as a waiter in the restaurant of a Dearborn street hotel. He took it, saved his earnings and in the autumn matriculated at Northwestern. About the same time he found a post as a waiter in a popular State street restaurant that gave him better hours for his college work. He remained in that post for over five years—until he left for Washington. In it he earned his way through college and to his academic degrees. In it he found time to prepare for the bar examination and for the civil service examination that put him on the eligible list of the consular service.

He was a good waiter as well as a resolute student. He was the kind of waiter whose table the regular customers of a restaurant seek and about whom they tell their friends. The excellence of his work and the quality of his manners excited a friendly interest in him and inquiries as to his prospects and intentions. And so it became known that he had other purposes than just making a living and having a "good time" in his leisure hours.

And there is a lot of human kindness in this old world—a great deal more than our ardent and vocal "social reformers" give it credit for. Men who were succeeding often went out of their way to help the young man who was deserving success. The customers who sought his table multiplied, and with them his income. Men felt pleased with themselves when they rewarded his service generously. There are few men who do not like to help others just as a part of the day's work. It gives a zest to life. And the "student-waiter" was helped by many in small ways that, combined, were efficient to smooth his path.

In connection with the manner in which Talmage Latham has made his way in the world so far we note some recent snobbish discussion whether college students thus helping themselves ought to accept the common perquisites of such employments. They are professedly "scholars" and presumptively "gentlemen." Therefore it is argued that they ought not to accept rewards which "gentlemen" would not accept, since their acceptance is regarded as a recognition of a "menial" condition. Which argument is the balderdash of a bogus "gentility" which is overscrupulous because conscious of its own lack of good breeding and hence deficient in self-respect.

For more than a thousand years the Western world, and still longer the Eastern, has regarded the student—the pursuer of knowledge rather than wealth—as worthy of a special consideration and of general help. Europe of the Middle Ages made the student a licensed beggar, exempt from the penal laws against "sturdy vagrants" and "masterless men." And the kindly instincts that did this survive. The student-servant who is such for "a lark" or to get money for his pleasures lacks the instincts of a gentleman; but the student-servant for his studies is but taking the toll that the kindly instincts of mankind gladly give, and demeans not himself.

We hear a great deal of mournful talk nowadays about youth and poverty not having the "chance" they once had in this country. We are told that "society" has somehow gone wrong and that the "poor boy has no chance." Such cases as that of Talmage Latham prove the truth that the "chance" depends on the boy. The "chance" is here if the boy will take it.

Those who are battling over the question raised in the Owen bill will find an indorsement of government health inspection in the Democratic party platform, as follows:

> We reaffirm our previous declarations advocating the union and strengthening of the various governmental agencies relating to pure foods, quarantine, vital statistics and human health. Thus united and administered without partiality to or discrimination against any school of medicine or system of healing, they would constitute a single health service, not subordinated to any commercial or financial interests but devoted exclusively to the conservation of human life and efficiency. Moreover, this health service should co-operate with the health agencies of our various states and cities without interference with their prerogatives or with the freedom of individuals to employ such medical or hygienic aid as they may see fit.

The Republican platform contains no definite declaration on the subject.

STORIES ABOUT PEOPLE.

Bitterness in an Epitaph.

Mason and Dixon's line is fast becoming a memory but here and there are to be found evidences of the once bitter hatred which prevailed in the days of the Civil war.

George W. Kerdolff, who before entering the insurance business spent much time in the South, tells this story of an epitaph rudely carved on a block of sandstone yet to be seen in a Louisiana parish:

When the slogan of the South was "On to Washington" and the youth of the Confederacy had shouldered their muskets for the front, leaving only the older folks and women and children at home, a band of Union soldiers came into Louisiana. Sighting the enemy, the aged men, assisted by the women, gathered together their scant supply of firearms and planned resistance. As the Federal forces came up a narrow lane, the Southerners opened fire with such deadly effect that the invaders retreated, leaving one of their number dead upon the field of battle.

The victors buried the fallen foe and over his grave, to this day, one may read the roughly chiseled epitaph: "The Yankee bands with bloody hands came Southward to divide our lands. This lonely and deserted spot is all this —— old Yankee got."—Kansas City Journal.

Repartee of the Owl Car.

Everybody who rides on the Brooklyn avenue owl car knows "Old Si," the conductor, and "Old Si" knows everybody on the line and never fails to put his passengers off at the right corner. He is blunt in speech, but witty.

Last Sunday night several couples of young people living out near Thirty-First street boarded the car and began laughing and talking in loud tones, trying to "kid" every one on the car. Finally one of the youths spied "Old Si," whose shirtfront was somewhat worse for a hard day's wear.

"Say Mister Conductor," he shouted, "why didn't you put on a clean shirt tonight for Sunday?" And his companions guffawed.

"Si" never hesitated a second, but came back with this:

"Because you were not at home and your mother had no one to send my washing by." The crowd bellowed, and the young folks got off at Troost avenue and transferred.—Kansas City Star.

She Feared the Worst.

A woman in one of the wards in the Rhode Island hospital was informed she had appendicitis and would have to be operated on at once. Much frightened, she reluctantly consented and was conveyed to the operating room.

One of the doctors had commenced to administer the ether and her eyes were closing languidly, when he discovered he had forgotten to inquire if she had false teeth. He quickly removed the rubber cap, and shaking her slightly he said: "Have you anything loose in your mouth?"

Then, as he made a move to put his hand in her mouth, she opened her eyes wildly and exclaimed:

"Nothing but my tongue, doctor, and for God's sake don't cut that out, too!"—Mack's National Monthly.

LETTERS TO THE EDITOR.

"The Question Regarding Hell."

To the Editor.—Permit a word in answer to "A Minister's Daughter" and others on the subject of "Hell."

The real attitude of the Bible Students' association, I think, is somewhat misunderstood. They do believe in hell, for they read in Revelations xx., 14, that "Death and hell were cast into a lake of fire. This is the second death," and they believe that it is a real something and not a mere nothing that will thus be destroyed. They do believe in eternal punishment of the incorrigible wicked, for they read in II. Thess., i., 9, that these "shall be punished with everlasting destruction from the presence of the Lord," and they believe that this verse means all it says.

Their point of difference will be seen in the denial that hell is a place of eternal torment, and that the everlasting punishment is eternal life in torment. The scriptures above quoted and many others foretell the destruction of hell and the destruction of the wicked in the second death, which precludes the possibility for them of eternal life in torment or in any other condition.

Ministers have for centuries tried to drive people to religion by threat of eternal torture, and today the majority of people not only scorn that teaching, but also the churches that teach it and the Bibe that they wrongly conclude projects it. It is exactly this situation that led to the resolution of the Bible students. It is not a new doctrine with them. They have taught it for thirty-five years; they merely emphasized it at this time in a way that has especially caught the public eye.

Dr. Mitchell last Sunday prayed that some one would "throw a brick," or that God might even send another Ingersoll to arouse the churches from their lethargy. He might graciously accept this "brick" from the Bible students as the answer to his prayer. If it results in a better understanding of the Bible and of God's character it was a brick well thrown.

Society punishes its worst offenders by depriving them of life. That is precisely what the Bible says God will do. Why should our friends see so much danger if God uses the same method of punishment? When communities punish an offender by slowly torturing him to death at a burning stake our friends universally revolt. Why then do they insist that God must torture offenders by burning them forever? The Bible does not teach any such thing—and that is exactly the point at issue. It teaches a God of infinite justice, power, mercy and love.

Fire is used in the Bible as a symbol of utter destruction. Human experience credits its fire with the greatest destructive power, and yet our good friends insist on teaching a fire that preserves instead of destroying. The thought of fire is universally opposed to the thought of preservation. Then why insist that God will preserve the wicked in fine, when the Bible says He will destroy them as by fire?

The misconception of hell is largely due to the faulty translation of the Bible, as the Bible students emphasize. Most of the passages where our common version speaks of "hell" properly refer to the state of death, without a thought regarding final punishment. Those familiar with the original tongues know this, and it was this fact chiefly that led the Bible students to challenge clergymen to show colors. The thought was that clergymen have perhaps unknowingly misled the people, and that if God might be represented to them in His true light many would be drawn to Him who are now repelled.

"A Minister's Daughter" feels that the Bible students need a little scripture, and cities three passages. One is from the parable of Dives, which she seems to interpret literally. Does the parable mean that all rich men will go to hell? It does not say this rich man did anything wrong. Does it mean that every scabby beggar will lie in Abraham's bosom? It does not impute any goodness to this beggar. And where was Abraham? In heaven? Jesus said in John iii., 13, that up to that time no man had ever gone to heaven.

Revelations xiv., 10 refers to a system under the term "beast." Revelations xviii., 8, likewise using the term "Babylon." If "A Minister's Daughter" will refer to the six volumes of "Scripture Studies," issued by the Bible students, she will find therein 5,650 scripture citations logically applied—the logic that challenges dispute.

I would like to ask "A Minister's Daughter" and all your religious readers one question: Mrs. McDowell, in a recent address at Desplaines, said that in India alone there are 120,000,000 people who have never heard of Jesus Christ. If these are not converted by missionary efforts what will be their eternal destiny? Give us a scripture answer. The Bible students have the answer: has "A Minister's Daughter?" A MINISTER'S SON.

Chicago, July 24.

MICKLES MAKE MUCKLE.

Woman Fills Five Gallon Oil Can With Pennies.

LONG BEACH, Cal., July 25.—Twenty months ago Mrs. Charles Hamilton cut a slot in the top of a five-gallon oil can and put it behind the counter in her husband's store for stray pennies. The can was opened last night. It contained 19,789 coppers. Mrs. Hamilton is "going East."

THE WHIRL OF SOCIETY.

The announcement of an engagement or two, a few, a very few, informal dinner parties or luncheons, maybe a dance and the usual bridge parties where just a small number gather for play on the lawn or veranda—that is all that adds even the smallest ripple of excitement to social life in town these summer days.

In the country and at the various resorts where Chicagoans have flocked all summer it is different.

Letters from friends in the White mountain region especially tell of numerous and varied activities to give zest to life, of the delights of mountain climbing and horseback riding, golf and tennis, and all the other delightful outdoor diversions.

The Chicago colony at Jefferson, N. H., in the White mountains, has been augmented by several arrivals this week and the social ball has been set rolling. Mrs. Howard Coonley of Chicago, who has opened her cottage near the Waumbek, was one of the winners in last Saturday's putting match, at which Miss Dimond of New York presented the handsome prizes. Mr. Coonley will soon join her, and they will spend much time upon the links, as both are indefatigable golfers.

Mr. and Mrs. Henry A. Blair arrived at The Wigwam at Jefferson on Monday, and are accompanied by Miss Anita Blair, their daughter. The Samuel Insulls of Chicago, who have opened the Bungalow, have been joined at the Waumbek by Mrs. G. S. Bassett of New York, Miss Morier and Miss Margaret Gunn. Samuel Insull, Jr., and Miss Whittlesey arrived with them, and they have brought their touring car in which to make the many day trips by motor from Jefferson. Mr. and Mrs. Insull and their son have been at their country place at Libertyville, Ill., most of the summer.

Mr. and Mrs. W. O. Lindley and Miss Helen Stewart of Lake Forest, with Mrs. Mary Stewart of Lake Forest and Mrs. Alexander Stewart of Washington, D. C., who are touring all the White mountain and Canadian resorts by motor, have been spending a few days at the Waumbek this week.

Franklin H. Head has joined the summer colony at the Maplewood hotel in the White mountains, and is accompanied by his daughter, Mrs. George W. Breck, and Master Jack Breck of Flushing, N. Y.

Mr. and Mrs. C. H. Starkweather of Chicago, with their son, Lawrence Starkweather, have returned for another season at the Balsams at Dixville Notch, where they have spent so many summers, and will make many motor trips through the Rangeleys, Diamond Ponds, Colebrook and to nearby Canada, only twenty miles' distant from the Balsams. Fishing in Lake Gloriette and climbing the Dixville peaks are also included among their diversions, and later the Balsams annual tennis tournament will bring them into its entry list. Mr. and Mrs. W. A. Walter left the Balsams this week for Bretton Woods, after visiting the Rangeley lakes. Mrs. N. W. Cramp has come from Chicago to enjoy the summer at the Balsams.

Mr. and Mrs. W. W. Gurley and Miss Helen Gurley of Chicago have arrived at the Mount Washington hotel at Bretton Woods, N. H., where they have spent every summer during many years. Miss Helen Gurley is a leader in the younger set, and spends a part of every day in the big swimming pool or on the tennis court.

Mr. and Mrs. John W. Beckwith and child, with Mr. and Mrs. Angus Roy Shanon of Chicago, are late arrivals at the Mount Washington hotel, where they arrived over the Ideal motor tour from the Berkshire hills. They will tour through all points of interest in the White mountains.

Mr. and Mrs. Fred Tucker of Chicago, who are motoring through the region with Miss Isabel Tucker and Miss Jane Pyott, are spending a few days at the Intervale house at Intervale, N. H. They are making many trips from there to Chocorua, where the beautiful summer home of Mr. and Mrs. John S. Runnells of Chicago is located; to Jackson, Crawford Notch and Bethlehem. They will visit the Balsams at Dixville Notch and the Mountain View house at Whitefield later in the season. Miss Gretchen Buettner of Chicago is also a member of their party.

Two engagement announcements of interest were made yesterday: Mr. and Mrs. Edward B. Clark, 61 East Cedar street, announced the engagement of their daughter, Frances Beardsley, to Frederick L. Devereaux of New York. The wedding is to take place in the winter at Washington, D. C.

Mr. and Mrs. Towner K. Webster of Evanston also made known the betrothal of their daughter Josephine to Walter A. Strong of Chicago. No date has been set for the wedding.

A number of out of town guests are with Mr. and Mrs. Amos Bird Holabird at their home in Fort Sheridan, having come for the wedding tomorrow of Miss Amybird Holabird to Clarence Gilbert Smith. Among them are Mrs. Gustavus Mann and daughter, Miss Mildren Mann, of Evansville, Ind.; Mrs. D. F. Mead and daughter, Miss Martha Mead of Fresno, Cal., and Mr. and Mrs. James Ludeking of Cincinnati.

Mrs. Samuel Insull — de Vos Studio

Mrs. Cyrus H. McCormick, who has been at her country home, Walden, at Lake Forest, most of the summer, is now in the Adirondacks, to remain for a week or so with her sister-in-law, Mrs. Emmons Blaine, who has a cottage on one of the lakes for the summer.

Mr. and Mrs. James P. Soper, 4841 Greenwood avenue, will leave this week for Old Forge, in the Adirondacks, to remain until the autumn.

Exmoor club at Highland Park will have its golf tournament next week and already a number of Chicago people have gone out there to remain until after the event. Miss Caroline Painter, daughter of Mr. and Mrs. C. S. Painter, 5006 Madison avenue, is to take part in the tournament and will spend next week at the club.

Mr. and Mrs. John Crerar, who are spending the summer at Lake Forest, entertained a party of ten at dinner last evening at the Onwentsia club. Mr. and Mrs. Jonathan Jackson had a party of six.

Mrs. John T. Pirie, Jr., Mrs. William R. Linn, Miss Mabel Linn and Miss Hamill are among the others who have entertained at luncheon and dinner during the tennis tournament at Onwentsia.

Miss Margaret Kerns of Calumet, Mich., who has been visiting relatives and friends in the city for several weeks, was the guest of honor at a luncheon given yesterday by Mrs. Anna Walsh Finnegan, 4006 Sheridan road. Miss Kerns, who is a niece of John D. Ryan, the Montana copper king, will leave today for the East.

Mrs. Frances Glessner Lee is visiting her family at the Rocks, the thousand acre estate of Mr. and Mrs. John J. Glessner, near Bethlehem, N. H. Mr. and Mrs. John G. Glessner are also there on a visit.

Mrs. Warren M. Salisbury of Chicago took first prize at the flower exhibition held on Tuesday in Lennox, Mass. Mr. and Mrs. Salisbury are spending the summer at their country place, Tor Court, at Pittsfield, Mass., and have entertained a number of guests from Chicago during the past few weeks.

Mr. and Mrs. Edward A. Furst and their daughter, Laurenza Furst, 1346 Astor street, have gone to Lake Delavan, Wis., to spend the remainder of the summer.

Mr. and Mrs. David Franklin Kenly, 1209 Astor street, are at Harbor Point, Mich., to remain for several weeks. Mr. and Mrs. F. Corning Kenly are at Lake Forest for the summer.

Glen View Golf club will hold its annual shore dinner on Thursday, Aug. 1.

At Harbor Springs, Mich., are a number of Chicagoans, among them, the Rev. Mr. and Mrs. William O. Waters, 2901 Prairie avenue, who have taken a cottage there for the season. They expect to be joined later by their son-in-law and daughter, Mr. and Mrs. Thomas Francis of Mexico, whose marriage took place in the spring. Mrs. Francis was formerly Miss Leila Waters.

Mr. and Mrs. Clifford M. Leonard, 1315 Astor street, are expected to return on Tuesday from New York, where they have been for two weeks. Mrs. Leonard's mother, Mrs. John J. Grey, 87 East Elm street, is at the seashore and does not expect to return to Chicago until September.

Mr. and Mrs. Augustus E. Bournique and Miss May Bournique, 315 East Twenty-Second street, will leave tomorrow for Traverse City and other resorts in northern Michigan. They expect to be away until the middle of September.

An entertainment will be given for the benefit of St. Francis' hospital of Evanston at the Evanston theater, Tuesday evening, July 30, with Joseph T. Tyrell in charge, assisted by Maurice J. Cooney.

As a special feature, the "Texas Tommy" dancers from "A Modern Eve" have been "loaned" for the affair, and there will also be music by the Keenes, an orchestra of five young people, all members of one family.

Mrs. Archibald A. McKinley will be one of the patronesses and the following young women will distribute programs and sell candies and flowers: Misses Mary McDonald, Ann Zender, Delphine Donahue, Celestine Horine, Josephine Ryan, Florence Langhenry, Regina Hartman, Agnes Hynes, Anna McManus, Olive Stephens, Luella Foley, Eunice Magill, Margaret Connor, Ruth Connor, Mae O'Hare, Dorothy Purcell, Clara Connor, Manny Murphy, Eva Kranz, Margaret Weiland and Elinor Berry.

WILLIE DEARBORN.

HOOSIER HERMIT IS BURIED AS HE ASKED

Funeral of Recluse Proves as Strange as Was His Daily Life—Last Wishes Are Scrupulously Observed by Friends.

Special Dispatch to The Inter Ocean.

CRAWFORDSVILLE, Ind., July 25.—Milton R. H. Kirkendall, better known as the "Hermit of Indian creek," died at the Vandalia station at Browns Valley a few days ago. Kirkendall lived in a hermitage near Waveland, and was on his way to that place when he was attacked by heart failure and died at the station.

The funeral services were unusually strange and portrayed the many eccentricities of the man, who has lived all alone for years near Waveland. Several years ago the hermit called on his old friend, Frank Kritz, the Waveland funeral director, and made known to him his wishes in regard to his funeral ceremonies. Every few months this action would be repeated and was continued until his unexpected death.

His wishes had also been written and placed in the hands of his trusted friend. According to these directions, no woman was to follow his body to the silent city of the dead. He directed that his body be not covered with an expensive suit of clothes but be wrapped in a shroud; that it be conveyed to Freedom cemetery in no pretentious funeral car but in a light spring wagon without a top of any kind, and an oak box for his body was to take the place of an expensive casket.

He specified that none but the undertaker and pallbearers be present when his body was consigned to its last resting place in "the most obscure part" of the graveyard on the hill. He requested that Mr. Kritz conduct the services. No minister nor member of any secret order should be in attendance to pray or preach and there was to be no song service. The only thing he desired was that "Thanatopsis" be read by the funeral director.

His wishes were all scrupulously adhered to. He provided in his instructions that John Wilder of this place be paid $25, and for this sum he is to obtain a favorite bolder of the deceased from the banks of Indian creek, convey it to the cemetery and place it at the head of the deceased.

Plowin' Can Wait.

"Has youah nephew stahted his spring plowin' yet, Bill?"

"Waal, no. Jim ain't stahted his fahm work yet—he's powerful far behind in his fashin'!"—Puck.

SAME COUPLE WED 3 TIMES.

Mr. and Mrs. John Kienlen Happy After Last Secret Ceremony.

Special Dispatch to The Inter Ocean.

ST. LOUIS, Mo., July 25.—Secretly married last Tuesday to the wife who had twice divorced him, John Kienlen is apparently happy with his three-time bride at her home, 7426 Flora avenue, Maplewood.

When the couple first were married Kienlen was her third husband. She divorced him on grounds of nonsupport, made him her fourth husband, divorced him again on the same grounds, and now he is her fifth husband.

Mrs. Mamie Kienlen's first husband's name she refused to divulge. Her second was Gustave Calzman, who died in 1903. After her second divorce from Kienlen, thirteen months ago, she said she had married him not because she loved him but because she was lonesome.

The last marriage did not become known until yesterday because the license was not entered immediately on the public record at St. Charles. At first it was denied that such a license was issued, but later it was admitted that the couple had gone to the home of Assistant County Clerk Duebbert, in St. Charles, and the license was issued. Justice Bruns married the couple.

Since her second divorce, June 27, 1911, Mrs. Kienlen had lived alone in her Maplewood home. She is 48 years old and Kienlen is 44.

HE WILL HAVE 22 CHILDREN.

West Virginia Man Accumulates Large Family.

Special Dispatch to The Inter Ocean.

FRANKLIN, W. Va., July 25.—Forty-four years ago Silas Zizer rode on horseback into town from his farm, forty miles out in the country, and procured a license to marry Miss Mary Ann Kester, who died two years ago after bearing him twelve children. At the time of his first marriage he was 26 years old.

The other day he rode into town again in quest of another license. His bride-to-be on this occasion will be Mrs. Sarah Tusing, aged 75, his neighbor, whose husband died four years ago, leaving her with ten children.

The clerk who issued the first license went to his reward years ago. Clerk W. W. Harper issued the license.

ROBS THIEF; GOES TO PRISON.

Man Steals Another's Loot and Draws Ninety-Day Term.

DULUTH, Minn., July 25.—For robbing a thief John B. Lessard, 23 years old, a railroad man, was today sentenced to ninety days' imprisonment at hard labor.

"I saw the thief hide some revolvers, knives and other articles which he had taken from a store at Proctor," said Lessard, in court. "I took the plunder, and when I was arrested the goods were found on me."

GOLD MINE IS FOUND BY GIRLS OF KANSAS

They Were Employed as Teachers in Alaska by the United States Government and Located Claims Netting Them $300,000.

Special Dispatch to The Inter Ocean.

JUNEAU, Alaska, July 25.—Additional support for Alaska women's desire for suffrage is furnished by the story of the Bloomer gold mining claim, found by two Kansas girls and recently sold to a company of St. Louis capitalists.

The locaters were Misses Annie and Freda Wilson, who were, until this spring, teachers employed by the United States government, Annie as an instructor in the three Rs and Freda as an instructor in sanitation.

Miss Annie Wilson came to Alaska from her home in Kansas four years ago. A year later her sister joined her.

Now They Laugh at Men.

Chicago Island, on which the young women were stationed, is inhabited by Indians. The young women taught the Indians the use of figures and soap, beat tin pans to drive away the bears and charmed the prospectors. In return, the prospectors told them interesting stories of the romantic trade of the gold hunter.

Annie and Freda, in the spring following the younger sister's arrival, constructed bloomer costumes, and thereafter until school closed they spent their Saturdays and, after that, all the days of summer, wandering across the hills and along the creeks looking for float—and many a laugh did they hear from the men prospectors before they found out what float really was. And it was not until July of last year that they were rewarded. At last they made a strike.

Double Wedding Likely.

Early this spring the St. Louis company made an offer of $300,000 for the Bloomer and the two claims adjoining, which, by the way, were located by the two prospectors who had drilled the holes and put in the shots at the Bloomer. This was met by a counter offer to sell for $500,000, and a compromise of $125,000 for each claim was finally agreed upon.

Misses Annie and Freda Wilson departed on the Spokane for Kansas. The locaters of the adjoining claims went away on the Dolphin, and admit that they mean to visit Kansas before their return, but were noncommittal in regard to the rumor of a double wedding.

The Inter Ocean

DAILY, AND SUNDAY

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GEORGE WHEELER HINMAN,
EDITOR AND PUBLISHER.

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Just Watch the People Rule!

The national convention of the New Party is now in session. There are several hundred "delegates" who say they represent the "rank and file" or the "masses" of the "People" of their several communities.

But the great majority of these ladies and gentlemen are destitute of credentials showing that they represent any considerable numbers of the people.

There are, for instance, the delegates from the great state of Pennsylvania, with "Old Bill" Flinn at their head. Yet we are unable to learn of any convention or gathering of the people in Pennsylvania which gave them their commission.

There are delegates from Illinois; quite a lot of them. They were chosen by a gathering last Saturday to which no voter was admitted not approved by Mr. Roosevelt's personal lieutenants. And here in Chicago few have been able to find out where or by whom the delegates to that "state convention" were chosen.

The plain truth is that not 10 per cent of these "delegates" were delegated by anybody except themselves or some little coterie of personal henchmen and allied political schemers.

The "people"—the "masses"—have had no more actually to do with their selection than with the choice of a new Emperor of Japan.

Yet these self-constituted "delegates" assume to "represent" the "people" and to be putting into effect the "rule of the people."

These personal followers of a political malcontent have the impudence to assert that in their actions the "people" are "ruling."

Just watch the People rule! Bah! The humbug! It is not even ingenious or plausible. It's just a barefaced lie.

The Berwick Widows' Association.

A dispatch from Berwick, Pa., says that the annual picnic and meeting of the Berwick Widows' association, the only organization of its kind in the country, was recently held and proved a great success. Fifty-one widows, ranging in age from 25 to 86, attended, and a number of very interesting papers were read.

The mind almost reels at the thought of the seasoned marital experience represented in this unique organization. Surely no question that could possibly arise in that connection would go without a complete and satisfactory answer from these practiced dames. The association must constitute a veritable encyclopedia of matrimonial knowledge.

Unfortunately the account of the meeting is rather short, due to the fact that men are rigorously excluded from it, while the members exhibit a marked reserve in making communications for publication. We can therefore only surmise what were the subjects of the papers read as well as of the general discussions which undoubtedly took place at the affair.

However, we think it safe to assume that much of the time was taken up in exalting the virtues of the various departed husbands. It is, of course, generally known that widows often entertain a higher opinion of their husbands than do wives. No doubt the zeal of various members kindled a good deal of friendly rivalry, but the tactfulness of the presiding officer, of course, was equal to the prevention of any unpleasantness.

We also have an idea that a resolution was introduced roundly condemning the well-known views of Mr. Weller, Sr., as expressed in his familiar warning to his son Samuel, to beware of widows, and calling on the campaign committee to devise some way to counteract the unjust suspicions of widows that have for years been engendered by the attitude of Mr. Dickens' character.

It is also reasonable to suppose that the meeting did not adjourn without a free interchange of views on the advisability of reminding a possible second husband of the manifold excellences of the first one as a means of domestic discipline and moral improvement. We would also surmise that the consensus of opinion was that this could properly be done whenever it might seem necessary to chasten the spirit of the second spouse and bring him to a proper frame of mind.

The announcement that while several members had married since the last meeting, there were more than enough applicants to fill the vacancies—applicants allured by the assistance the association renders to those desiring helpmeets—calls attention to the fact that the Berwick Widows' association is no mere club of dilettantes but an organization of practical women associated for practical purposes and well fitted by their experience to achieve them.

However, we cannot resist a slight feeling of compassion for the husbands acquired by the members of the association. How helpless a man must be when confronted by a woman possessed of all the garnered experience in male management of fifty or sixty widows! If a single inexperienced wife can manage a man as she does, to what heights of control must a woman so experienced inevitably ascend and to what depths of subjection must the husband necessarily sink!

"Progressive" Government for Illinois.

Doubtless there are citizens of Illinois whose ideal of government is that of the careful mother who sees to it that little Johnnie and little Mary wash their faces regularly and have clean pinafores before starting to school.

If there are such citizens they can promote their ideal government, and if they are the majority they can get it, by supporting the platform and voting for the candidates of the new Progressive party launched at Orchestra hall last Saturday.

Passing by the negative or denunciatory planks of the Progressive platform, let us consider the positive planks—the "demands" of the new party in the way of legislation and administrative policy. Following is a summary:

The initiative and referendum everywhere about everything, or continuous legislation by mass meetings.

The recall of judicial decisions—an appeal from the umpire to the bleachers on court decisions.

The "Short Ballot"—the people to elect a few officials who will appoint all the rest, the latter being without legal responsibility to the people.

Direct election of Senators as soon as possible; meanwhile the Oregon plan of evading and nullifying the Constitution of the United States.

The Constitution more easily amendable; no general safeguards of personal liberty and property rights which may not be quickly swept away by mere majorities.

Voters not to be required to disclose party preferences at primaries but permitted to vote whatever party ballot they may prefer at the moment.

Nominations to be made by adding together the votes for each candidate as "first" and "second" choice of the voter—the Wisconsin plan.

Legislative control over all public service corporations as to rates, etc.; a "state industrial commission" to regulate and control all private manufacturing establishments.

Abolition of the state board of tax equalization elected by the people, with substitution of an appointive state tax commission.

All sales of bonds and stocks of corporations to be under public supervision and control, that the people may not be "robbed."

Minimum wage scales for women workers, with a compulsory eight hour law in all "twenty-four hour" industries.

Criminals to be provided with work from which their earnings shall go to the support of their families, while the criminals themselves are supported by the rest of us.

Epileptics and drunkards to be taken care of on state "farms" and in "epileptic colonies."

Female suffrage "as the best means to abolish the white slave traffic."

Abolition of "the iniquitous system of cumulative voting for legislative candidates"—introduced in Illinois by the late owner and editor of the leading local Roosevelt organ.

An "efficiency commission" for the purpose of ending "flagrant" waste in the various departments of the state government.

Having put forward about twenty plans for greater public expenditure and higher taxes, doubtless the Progressives put in this last plank to show that they intend to try to save money somewhere.

Apparently similar notions of "economy" dictated the demand for the abandonment of the Lakes-to-Gulf water way by rescinding the bond issue already voted.

We omit comment on the declarations on national questions, as these will be more appropriately considered in a review of the Progressive national platform, which has not yet been submitted by Mr. Roosevelt to public inspection.

We note, however, that the Illinois Progressives eagerly accept Mr. Roosevelt's conviction that the Sherman act will not do at all, and that what we need to be wholly happy is life-and-death power of regulation of four-fifths of the business of the country by the personal appointees of Mr. Roosevelt.

If what we really want is government that will inspect and regulate us every minute of our lives from the cradle to the grave—government under which we, the people, will have nothing to do but pay taxes and obey orders—here is where we can get it.

The shop is open and the goods are on display, with Theodore Roosevelt as floor walker and general manager and the candidates on the Illinois Progressive ticket as his assistant salesmen.

Walk up, gentlemen; walk up and drop your ballots in the little box—and make ready your pocketbooks for the tax-wringer!

In Mr. Roosevelt's "The Wilderness Hunter" we find this description of the Bull Moose:

> Another noticeable characteristic of the Bull Moose is his inordinate and unchangeable selfishness.
>
> Whether roaming the woods in solitude, or tearing up the earth, or coming headlong to the call, he is thinking, first, last and all the time of the safety of his own skin and the fullness of his own stomach.

It is not given to every man to see himself as others see him.

The St. Louis Republic says the "progressive" Republican makes a specialty of conscience and adds:

> The automobile people are looking eagerly for an inexpensive substance whose toughness, flexibility and elasticity shall fit it to take the place of rubber. We suggest that they turn their attention to the progressive conscience.

It appears that at the "first national newspaper conference" at Madison, Wis., it was argued that there ought to be an endowed newspaper and that $5,000,000 would be enough for the purpose. "Who will give it?" was the question asked. We haven't heard any answer yet.

The rallying cry of the Bull Moose party apparently is to be "Thou Shalt Not Steal!" Puzzle: This being the case, what was the basis of the Roosevelt candidacy before the Republican convention?

Mr. C. E. Tibbles of Chicago has written and published a paper-bound "Book of Letters: How to Make the Best of Life vs. Woman Suffrage." Mr. Tibbles is against woman suffrage—and very properly. It appears, for one thing, that once upon a time, when the author was small, he and his sister were pursued by wolves and his mother sallied out from the house with a gun and frightened off the ferocious animals. As Mr. Tibbles remarks:

> If mother had been a suffragette, she would in all probability have been away from home that night attending some political meeting, caucus or convention, and sister Lucy and I would have been eaten alive by the wolves.

Behold the Free, Untrammeled Party!

In the good old days, now several weeks ago, when the third term party was even more embryonic than it is at present, Mr. Roosevelt was wont to emphasize the idea that the new organization would be without the complications of the old parties. It would be lithe and strong and free.

And so it was until it began to decide what it was going to stand for. A party without a definite creed is naturally as free as a mountain bird. Combinations, complications, associations, these sullied it not. It was of a verity entirely independent.

But when in the course of events it became necessary for it to decide what it would advocate, to hit on some sort of a platform, this beatific political state became impossible. Every time Mr. Roosevelt opened his mouth to announce his position, on the negro question, the tariff or anything else, he created complications for the new organization. Circumstances were also busy supplying their quota.

The upshot of it all is that this free, this independent party, this party that was to begin its career untrammeled and uncommitted to anything save the broad Rooseveltian principle of "giving the other fellows hell!" now finds itself tied up, festooned, constricted, decorated, cabined, cribbed, confined—in fact, almost stifled—by the greatest aggregation of freak ideas that has ever been assembled under one roof in America.

And this free, this lofty, this independent party has had to yield to them before it has even begun officially to breathe. Woman's suffrage, almost every current scheme for appropriation and expropriation, radicalism, socialism, anarchism, all these have demanded and received recognition in some form or other from the third term party in the various states in which it is trying to operate. The party had to give it or lose the votes. And it now realizes that what it chiefly needs is votes.

Today there is not a party in the United States that stands committed, in case of success, to satisfy so wide a variety of claims on the part of its constituency as the third term party. Today there is not a party in the United States that has such a multitude of complications as the "Bull Moose" gang. Today if there is a party in this country that holds out the promise of a tithe of the impossibilities that Mr. Roosevelt's organization is already committed to undertake, it is some religious cult that proclaims the early advent of the millennium.

And the further the third term party goes, the worse the situation is going to become. In the search along the highways and byways and in the nooks and crannies for all available votes, for all the discontents that may be mobilized for action, it must naturally go from concession to concession, from complication to complication. Every freak will hold it up for a place in the organization, every fad will have to be assigned a place among the principles of the organization.

Well may the Democratic and Republican parties thank their lucky stars that, with all their troubles, which are many, they are not trammeled with the remarkable, incongruous and growing assortment of freak principles that the Bull Moosers are finding it necessary to adopt. Well may the simple citizen exclaim:

"If that be the free and independent party that we have heard so much about, kindly return me my $3!"

Prison the Place for Guthrie.

The police have in custody in the person of Jacob F. Guthrie one of the most successful housebreakers who has operated in Chicago for some years. He has also been fairly successful as a forger.

There is no impropriety in describing Guthrie as a housebreaker and forger in advance of his formal conviction and sentence. He has confessed his crimes and a wagon load of the stolen property has been found in his possession. Hence the rule of presumption of innocence until proof of guilt does not apply in his case.

Jacob F. Guthrie is, on the face of the record, one of the most inexcusable thieves in criminal annals. He is 26 years of age, the son of a well-to-do family, a graduate of Armour institute. Since his graduation he has been unemployed only when he wished to be. He has been engaged as an electrical engineer by several large concerns and for the last two years has been a teacher at the Lane Technical high school.

It appears from his own statements that Guthrie embarked on a criminal career of deliberate choice. He had no one dependent on him. He appears to have given no hostages to fortune, even clandestinely. He had ample means to gratify every decent desire. Nevertheless he went out by night and robbed houses, choosing those whose owners were absent, as a rule.

Such houses do not commonly yield much in the way of ready cash. So Guthrie took silver plate, jewelry, laces, valuable pictures and other salable property. His judgment of values seems to have been good. For five paintings he stole from the residence of Mrs. C. P. Kellogg the owner has offered a reward of $1,000.

Apparently his criminal studies had not carried him to the point of believing that he could be immediately successful in disposing of this sort of plunder. So he stored it, in a barn he had rented on West Adams street, in a storage warehouse and in the residence of his mother, with whom he lived. Possibly he intended later to ship the collection to some other city and there set up in business as a dealer in paintings and other art objects and curios. He had accumulated stock for such a venture valued at more than $300,000.

In his raid on the house of Mrs. Ella Wilson he obtained one of her check books. This fact and his knowledge that the owner was traveling in the Far East and could not be easily reached appear to have suggested his forgery ventures. Opening accounts at other banks under false names, he deposited checks purporting to be signed by Mrs. Wilson and in this manner obtained $11,800 from her deposit in the First National bank. Some of this money he lost in "playing the stock market," which appears to have been his only personal vice.

We have set forth the facts in the Guthrie case at this length because promptly on his arrest has begun the usual effort, when a criminal is of respectable social position and competent estate, to make out that he, or she, "isn't responsible." Already there has been inaugurated the customary campaign in such cases for the purpose of exciting sympathy for the criminal as not vicious but just "sick."

Whether this campaign meets in the Guthrie case with the success it often has since the Hull House school of "sociologists" has been agitating its theory that "all crime is disease" is a point in which we have no personal interest. We merely remark that if the people of this city like to be robbed, then Jacob F. Guthrie is the kind of person they ought to pity and refuse to send to state's prison.

On the other hand, if they don't like to be robbed, even by "well educated" and "gentlemanly" burglars—if they are getting rather tired of "sociological" humbug and cant—then they will insist that the only place for such persons as Jacob F. Guthrie is at Joliet.

And now it has been discovered that California is afflicted with the bookworm. Perhaps that explains it.

STORIES ABOUT PEOPLE.

A Waste of Sarcasm.

"Some folk," observes George Broadhurst, sagely, "are impervious to humor. Sarcasm has the same effect on them that a snowball would have on a battleship. You can't even hit 'em with a shaft of irony."

Whereupon Mr. Broadhurst related an experience, says the New York correspondent of the Cincinnati Times Star. Not long ago, because he is a good fellow, he read a book written by a Brooklyn man, a perfect stranger to the playwright. The Brooklyn man thought there was the makings of a play in it. Broadhurst took this position out of his system.

"You have been so kind," wrote the Brooklyn man, "that perhaps you will let me have a pair of passes for your show, now running in New York?"

Well, Broadhurst did. Somewhat savagely, perhaps, and with the expression of a bear caught in a bee hive, but he gave them up. He got a letter of thanks from the Brooklyn author, and a further request.

"A Brooklyn jurist," wrote the chap from over the river, "who is a great friend of mine, has asked me if I would not ask you to get him tickets for next Friday night?"

"I have a personal friend, entirely without means, who has a case coming up in a Brooklyn court next month," said Broadhurst in reply. "If your friend, the jurist, is a reputable and competent lawyer, and will agree to take charge of my friend's case without any compensation whatever, I will agree to send him a pair of tickets for Friday night next. I assure you that my friend is absolutely penniless, or he would not ask this charity from a person he has never seen. If he could pay his way in court, he would gladly do so."

"Hah," said Mr. Broadhurst, happily, to himself. "Hah! I guess that will hold that pass-grafting, hippopotamus-hided, rhinoceros-galled panfish for a little while."

Mr. Broadhurst happily told his friends all about it. That afternoon the telephone boy at the Lambs rushed up to him. "There's a guy from Brooklyn," said he, "been tryin' to get youse on the phone all day. He says for me to tell youse that it's all right about your friend. The judge will look after his case when it comes to court."

In the Summer Camp.

Colonel Gilford Hurry, commissary of the national guard of New York, was condemning an officer who, on an annual encampment, had fussed too much over his men.

"A famous editor," he said, "watched this officer one night during the last encampment as he showed the boys how to fold their clothes, how to spread their bedding, how to wrap themselves in their blankets, how to drape their mosquito netting and so forth and finally, when the officer took leave, the editor called after him:

"'Hey, you've forgotten something.'

"'What have I forgotten?'

"'You haven't heard 'em say their prayers and kissed 'em all good-night.'"—Washington Star.

One He Didn't Make.

The colony of artists living in St. Botolph street are having a laugh on the man who has been considerable of a nuisance to them the past few months. This man prides himself on a brusqueness that he mistakes for wit. The other night he was introduced to a young sculptor whose fame is getting beyond the confines of Boston.

"So you are the chap that makes mud heads, are you?" asked the witty man.

"Not all of them," the sculptor replied quietly.—Boston Traveler.

LETTERS TO THE EDITOR.

As to "Hell."

To the Editor.—In the controversy in reference to a place of eternal torment for the wicked, the International Bible Students' association seems to have the better of the argument.

Undeniably there is a "hell," but what is it?

The Hebrew word, "sheol," is used some sixty times in the Old Testament, the rendering being "grave" and "hell" in about equal proportions, the remaining instances (three) being translated "pit."

In the New Testament the Greek "hades" is used synonymously with "sheol," as is proved by Peter at Pentecost, who quotes from Psalms xvi, x, "Thou wilt not leave my soul in hades (sheol), "hell," in King James' version. Peter represents that David is personating Christ—or representing Him in this statement—which refers to the three days in the tomb.

St. Paul, in I. Corinthians xv, 54-55, refers to Isaiah xxv., 8, and Hosea xiii., 14, where he says, "O death, where is thy sting? O grave (hades), where is thy victory?"

In the New Testament, in addition to the word "hades," which is most frequently used in referring to hell, "gehenna" and "tartaroo" are used. The latter is used but once—II. Peter ii, 4—and refers to the fallen angels. "Gehenna," the Greek word for the Valley of Hinnom, just outside Jerusalem, was the place where the city's garbage and refuse were cast. Fires, to which brimstone was added, were kept burning continually in this valley. Nothing living was ever cast therein, for the Jews were prohibited from torturing any creature. However, the dead bodies of criminals, and of other creatures were cast into the valley. Often these would fall upon ledges of rock instead of into the fire below, and worms would be bred in them, which finished the work of destruction as completely as would the fire.

We are told in Revelations that the beast and the false prophet and death and hell, as well as wicked human beings, will be cast into "the lake of fire, which is the second death." No eternal torment is suggested, but extinction. The needed punishment will precede this second death—from which there is no remission, as from the first death—which is annulled by the resurrection.

During the thousand years of the millennial age, in which the resurrected world will be judged, none but the wilfully wicked will be condemned to the second death, for Satan will be chained during the entire age and the fullest light will be given. When those who endure the test reach the original Adamic perfection at the end of the age Satan will be loosed for a season, we are told, and those who can withstand his wiles will be delivered, faultless, to the Father.

John the Revelator tells us that the last enemy to be conquered is death, which carries with it the thought that there will be no further use for "gehenna."

The "torment" of Revelations xx, 10, is reserved for Satan, the "beast" and the "false prophet," which latter, probably represents false systems; and the "torment" of Dives—undoubtedly a mythical character, and probably representing the Jewish nation, or the two tribes (politically dead)—may refer to the trials and hardships of the Jewish people during the present gospel age. We are told that they will be restored to favor during the coming millennial age.

ELFLEDA BENJAMIN.

Chicago, Aug. 3.

How the "People" Rule.

To the Editor.—I note that all the energy of the press and the alertness of its reporters have been unable to discover any considerable number of ward conventions by which delegates were chosen from Chicago to the Progressive state convention held last Saturday.

Being interested in the subject I started out early last week to find where the Progressive primary, caucus or convention for my ward was to be held, and when. My inquiries were fruitless, perhaps because I am a known supporter of Mr. Taft. I could find nothing in the nature of a public notice—not even a handbill on a telephone pole.

No one of the scores of former Rooseveltians I asked had, or was willing to give, any information. This morning I learned, however, that there was a "mass convention" held in a basement room at the corner of Irving Park avenue and North Forty-Second court. The room will not hold over sixty persons. The janitor of the building says about twenty attended, and named several hitherto known as Prohibitionists or habitual "soreheads" in politics. I presume the Prohibitionists were attracted by Mr. Roosevelt's services in putting down certain beverages.

My only excuse for troubling you with this is that in the general destitution of information on the subject even a small and unimportant item of such information has value.

TWENTY-SEVENTH WARD.

Chicago, Aug. 5.

Cornering Her Dad.

Her Father—I judge a man, sir, by the company he keeps.

The Suitor—Then I'm all right, for I've been keeping company with your daughter for over two years.—Boston Transcript.

BURLESQUE PROBLEM PLAY.

"Blossom Seeley" "The Charity Girl" Studebaker Theater

It must be a hard-headed sort of genius that gathers together such a varied and interesting bill of vaudeville as that presented at the Majestic theater this week. Only one act is anything of a bore, and that is most acceptable to those who pine for startling handsprings, cart wheels and sudden thumps on the floor, with its inevitable "boom!" from the drum. Something exotic appears in the Japanese prima donna's offering. A shuddery melodrama of the crook type thrills till the last moment, and a hysteric, exceedingly clever mock problem play is a delight to such as enjoy the mechanics of refined staging put to the service of caricature.

But before this burlesque of problem-play art come several acts of merit. To be sure, Billy Smythe and Marie Hartman must strain at their task of capturing honors with tired material, and the thumping of five pianos by four young women and a chap with a bucolic tenor voice lasts all of long enough. Cunningham and Marion are the slap-stick clowns of the week. There are two clever "chappies" of the freakish comedian type—their nearest kin of the legitimate stage, and something of their prototype, being Lionel Walsh—who win the house at the start. They are Robert and Lawrence Ward. Trailing after the playlets are Matthews and Alshayne, with a Chinatown fantasy, and the "fearless Ce Dora."

We have been told so often of the weird sounds made by the Japanese when they attempt to conform to the canons of our singing art that Mme. Sumiko's attention to a group of songs is quite surprising. Beginning with "Cherry Blossoms"—in Japanese, the program said. It probably was—she sang "The Garden of My Heart" and an excerpt from "The Geisha" in just as good English as our grand opera warblers provide us when they break into the vernacular. "Alexander's Rag-Time Band" in the Nipponese version brought down the house. What's that? "Billie Burke presents—?" Our Billie Burke a manager? Even so. This is her own choice, is Mme. Sumiko.

The melodrama, midget though it be, is a "big act." Percival Knight, last here with "The Quaker Girl," is held responsible for its creation, and Daniel Frohman has lent his august sanction. It concerns the theft of a valuable stone, the elaborate wiles of the crook band to "make their getaway" with it, and the utter rout of the credulous owner and the forces of law and order. It is vividly and rapidly played. "Detective Keen" may not be a wonderful promise of incipient authorship, but it is a compact, tabloid thrill well presented.

Quite the most pretentious and the most interesting playlet of weeks and weeks, in a technical sense, is "In 1999," "a problem play of the future," as Author de Mille phrases it. The man who wrote "The Woman" seizes upon the points in problem play formulas which will lend themselves to travesty most humorously, and the result is a snappy, staccato thirty minutes of giggle. The triangle is still there, but the two women are the strong factors, battling over the wandering affections of domesticated man. The plot is the bare skeleton of any problem play in history. Every one of the cardinal emotional points is used, travestied surely, and turned into a hysteric absurdity.

The playing is capital. Joseph Jefferson as the erring husband holds up to pilloring laughter the tricks of half the emotional actresses we see any season. The two women aid him whole-heartedly. Unlike many playlets of the sort, the situations are not merely poked at the audience in a swaggering, highly artificial manner, but are stage managed down to details. If any adverse criticism should be directed at the piece and its playing, it would be that the mood is a bit too prolonged. The travesty begins to become merely an affectation toward the end.

Even so, we could forgive much for the sake of such cleverness in the use of the stage mechanism.

"Another Dreary Sequel."

It would be kinder not to mention the premiere of "The Merry Widow Re-Married," which was set upon the Colonial theater's stage Sunday night, but an annoying regard for completeness in the year's record of the local theaters compels the statement that this was the worst concoction any of us whose memories do not date back to the Civil war can recall. Mayhap certain old-timers of the Black Hawk days could produce a parallel, but we doubt it. There is tradition of "The Larboard Watch." There is also vivid recollection of a performance of "Caste," in which Marie Tempest was involved two seasons ago. The nautical capsize could not have been more spectacular, nor was the playing of the old English comedy.

The story is one of those endless entrance-exit, entrance-exit, gab, gab, gab crazy-quilts supposedly seen only in the office of an editor who rashly announces an amateur play contest. The music is one of these mild mannered, proper, bland scores which spout themselves under the disguise of inspiration after long contemplation of those little "lustspiels" known a generation ago among the family theaters of the Fatherland. The playing was in entire sympathy with both music and book. The comedy might have been funny had there been anything to be funny about.

Adelaide Norwood brought her deep-sea-going methods of "acting" from the Castle Square traditions of "Il Trovatore" and its ilk. Her first song gave her a chance for a bit of vocal display. Aside from this there was nothing notable in the performance. A young tenor with a real voice named Thornton Urquhart discovered himself. His reading of lines was as bad as his singing was good.

There's precious little to be said about anything or any one else. A musical comedy of this day of grace which permits the tenor to vocalize indefinitely on an old-style cadenza writes its own epitaph.

ERIC DELAMARTER

THE WHIRL OF SOCIETY.

Those people who have been happily settled all summer in that far-away corner of the Atlantic coast—the heart of the Cape Cod district and entirely satisfied and content with all that it has to offer and who have been reveling in the thought that there was little if any danger of their paradise being invaded must watch out. All the world that reads now knows how charming it is in Provincetown and what a friendly little old-world village it is that shelters each summer many of Chicago's and New York's best-known literary folk.

For a recent magazine story tells you all about it and mentions some of the people who make it their summer playground and who make up its summer colony.

Mrs. Heaton Vorse, well known magazine writer, has one of the most pretentious summer places there and dispenses much delightful hospitality in it. Mrs. Maude Radford Warren of Chicago, another magazine writer of note, has a cottage at Provincetown for the summer and has been entertaining a group of friends the past week, among others that delightful person, the former Harriette Crandall, well known at the University of Chicago and now the wife of Professor Davenport, who used to teach economics at the university and who is at present holding the same chair at the University of Missouri.

At the Viola Roseboro house of Provincetown, "half in the water, half in the sand," as its occupants describe it, with a lovely garden back of it where roses, nasturtiums and old-fashioned pinks are now blooming in profusion lives this summer Miss Susan Glaspell, the well known author who spends so much of her time in Chicago that we look upon her as one of us although her home is in Davenport, Iowa; and who has with her at Provincetown this summer her close friend, Miss Lucy Huffaker, well known as a magazine contributor. Miss Campbell is working on her book of short stories which is to be issued in the fall and is resting between times. Miss Edna Kenton, Chicago author and newspaper woman, will shortly join the colony, returning to Chicago later for a short visit with relatives and friends. Miss Kenton, too, is expecting to publish a book this fall.

Not far from Provincetown is Hyannisport, equally popular with Chicagoans, and there are a large number there this summer, among them Mr. and Mrs. Secor Cunningham, who will have with them their son-in-law and daughter, Mr. and Mrs. Aldis Jerome Browne, and the 2-month-old baby of the latter couple. A bit farther down the coast along the North shore, as it is known, is situated Gloucester, where the Slason Thompsons and their family usually spend the summer, and at Beach Bluff is the summer home of Mrs. H. O. Stone, who usually entertains charming house parties through the season.

Miss Helen L. Messinger, the daughter of Mr. and Mrs. W. D. Messinger of Highland Park, was a bride of yesterday, her marriage to Edmond Eitel of Indianapolis taking place at 5 o'clock in the afternoon at Trinity Episcopal church, Highland Park, the Rev. A. Calvin Dodson reading the service, assisted by the Rev. Peter C. Wolcott.

The bride was attended by Miss Marion Mason of Highland Park as maid of honor and the Misses Cecil Vail and Marjorie Small of Highland Park; Elizabeth Eitel, a sister of the groom, and Margaret McColloch of Indianapolis being the bridesmaids. Edward Lewis of Indianapolis was best man and little Edith Winifred Vail, the bride's cousin, served as flower girl. The bride wore a costume of white satin, made with a point lace tunic and with a long tulle veil held in place by a wreath of orange blossoms arranged about the Juliet cap of crystal. She carried a shower bouquet of white sweet peas and lilies of the valley.

The maid of honor wore pale pink chiffon cloth over white satin with lace trimmings and a hat of pink chiffon trimmed with pink roses and black velvet and carried a bouquet of pink sweet peas.

Miss Small and Miss Eitel wore rose pink chiffon cloth draped over white satin. Miss Vail and Miss McCulloch wore cerise chiffon cloth over white satin. They all wore chiffon hats to match their gowns and carried old-fashioned bouquets of shaded pink sweet peas.

The church service was followed by a large reception on the lawn of the Messinger home. Mr. and Mrs. Eitel will go South on their honeymoon and will be at home in Indianapolis after Dec. 1. Among the out-of-town guests at the wedding were Henry Eitel, Dr. and Mrs. O. S. Runnels, Dr. Carleton B. McCulloch, Miss Harriet Eitel, Mrs. E. R. Lewis and Mrs. Frank Riley. The groom is a nephew of the poet, James Whitcomb Riley.

Mrs. A. A. Sprague II. of Lake Forest has gone to Biddeford Pool, Maine, to visit her mother, Mrs. Henry Dibblee, 1100 Lake Shore drive, who has a cottage there for the season. Mrs. Dibblee's younger daughter, Mrs. John C. King of New York, is also at the Pool for the summer.

Mr. and Mrs. Rudolph Ortman, 669 Lincoln parkway, accompanied by Mrs. H. C. Hutchins of Hinsdale, left yesterday for the East and will motor from Buffalo to the Adirondacks and will later tour the White mountains in their automobile, making an extended stay at Bretton Woods, N. H.

Mr. and Mrs. Bradford H. Whiting, the latter formerly Miss Adele Harris, 63 East Division street, are at Greenwood, Va., where they are the guests of Mr. and Mrs. Graham H. Harris, 1438 North State street. They are expected to return home next Monday.

Mrs. Irene A. Karcher of Oak Park is in Europe and will be joined the latter part of August by her son, Leonard D. Karcher, and Stuart Templeton, who have been making a tour of England and the continent by motorcycle. They will all return home early in the fall.

A lawn party will be held next Saturday evening on the lawn adjoining the residence of Mrs. William H. Fahrney, 6171 Sheridan road, in honor of Mr. Fahrney's birthday anniversary. Supper will be served at small tables on the verandah and the grounds will be hung with Chinese lanterns. Assisting Mrs. Fahrney will be Mrs. Orva G. Williams.

Announcement is made by Mr. and Mrs. Albert Wesley Evans of the marriage of their daughter, Mabel Virginia Swalm, to Jonathan Robinson Field, which took place Thursday, Aug. 1, at Holland, Mich. Mr. and Mrs. Field will be at home after the first of September in Emmett, Idaho.

Mr. and Mrs. William Rogan and children, 5963 Prairie avenue, who have been traveling through the West, are now in Los Angeles, Cal., and will return to Chicago by way of Reno and Salt Lake City, also stopping at Denver and Colorado Springs for a short stay.

WILLIE DEARBORN.

MAN IN DUEL WITH DEER.

Wounded Buck Loses Hard Battle to Hunter.

SAN RAFAEL, Cal., Aug. 5.—Charles Redding, under sheriff of Marin county, had a desperate tussle with a wounded buck, whose horns he had shot away before finally subduing and killing it, while hunting near Nicasio Saturday. Redding returned to the city today and related the occurrence. According to his story, he was stalking the buck in a wooded canyon when the animal finally broke cover and charged up a steep hillside. Redding fired and the bullet dropped the buck.

Fearing that the buck's carcass would roll from the ridge where it had fallen into the brush on the other side, thus making it hard to recover, Redding hastened up the hillside. He found that the deer's horns had been shot away by the bullet and the animal was only stunned. He whipped out a knife and the wounded animal suddenly kicked out a hoof, taking the hunter over the right eye and toppling him down the hill.

The animal started off, but Redding, who had dropped his gun, pursued him with the knife. A battle royal ensued which finally ended in the buck's death.

The Inter Ocean Sermon Supplement—Published Every Monday

SAYS BIBLE HELL IS NOT ETERNAL TORMENT

Evangelist C. H. Swingle Defends Position of International Bible Students' Association in Abandoning Old Theory of Sheol.

SAYS FACT THAT JESUS PAID PENALTY DISPROVES THEORY

Doctrine Is Supported Only by Teachings of Heathenism and Deathbed Visions, He Declares—Speaks at Auditorium.

BY EVANGELIST CALVIN H. SWINGLE.

In a sermon on "Hell-fire Repudiated" given before the International Bible Students' association yesterday at the Auditorium Recital hall Evangelist Calvin H. Swingle of the association gave a detailed explanation of why the International Bible Students repudiated the doctrine of hell at their recent convention in Washington.

According to Evangelist Swingle, this doctrine is the invention of Satan and has no scriptural authority, and he characterized it as the illegitimate child of the doctrine of immortality of the soul, both being supported only by the teachings of heathenism and death-bed visions. He quoted extensively from the Bible, particularly the Old Testament, as the authority of his association for repudiating "hell-fire."

Satan is not a resident of hell, said the speaker, but leads a strenuous earthly life, with his band of demons which he has organized into "principalities, powers and governments forming the kingdom of darkness." He warned his auditors against spiritism, its literature, seances and its devotees. Spiritualism is demonism, he said. Satan is the prince of these demons, and according to scripture they brought about awful conditions previous to the flood of Noah's day, and they will bring about the time of trouble, called variously by the terms of "fire," "earthquakes," "whirlwinds" and such catastrophes in which this world shall end.

An Important Question.

Referring to the Bible students' repudiation of the "hell of the Bible," Mr. Swingle said:

"No subject in all the world is of such vast and terrible import as the one under consideration. While in this country as well as in other parts of the civilized world great controversies are being carried on over political, financial and social matters, these things are but for the present moment, while the future punishment of the wicked is an eternal matter which cannot be lightly treated. That this statement is felt to be true becomes evident from the tremendous interest which has been aroused by the action of the International Bible Students' association at their convention at Washington, D. C., recently.

"The resolution there adopted was intended to be presented to every minister of the gospel in the United States, but with surprising rapidity the news traversed the Atlantic, and as if the reply had been prepared in advance, a prompt response was given by two of the most prominent leaders of religious thought in Great Britain. Canon Hensley Henson of Westminster Abbey, representing the high church views, states among other things that this teaching was done away with a generation ago, and that it is impossible to arouse public interest in such a matter, as people would say you are 'flogging a dead horse.' And the Rev. R. J. Campbell of international fame, who is in close touch with the views of the nonconformists, is quoted as saying: 'This seems to be a very belated pronouncement. I don't know of any clergyman who believes in eternal punishment, nor do I think any educated clergyman has done so for many years.'

"Of the comments which have come to our notice from clergymen in the United States, approximately 75 per cent have disavowed a belief in a literal hell of fire and brimstone, and over 50 per cent have stated plainly they did not believe in a conscious punishment of any kind after death. Not only do these things prove the widespread consideration of this doctrine, but they show that sentiment is changing all over the civilized world, presumably because people are beginning to think for themselves on religious as well as political matters.

"While the association did not state its views on the subject when the resolution was framed, except to make it very plain that they repudiated the doctrine, a clear understanding from scriptural sources alone has been given to the Bible students who have followed the systematic course of study outlined by the association for a number of years, and that understanding is that the Bible nowhere teaches the doctrine of eternal torment, but is everywhere consistent with the statement of the great apostle Paul that 'the wages of sin is death,' and furthermore that 'the dead know not anything,' and consequently could not experience any suffering.

"First of all there is no need of such a place of punishment, for the reason that neither Catholic nor Protestant doctrine holds forth the idea of reformation there, and God could clearly receive no satisfaction from hearing the groans, smelling the sulphur and listening to the sound of the pitchforks being sharpened, since He has declared in the eighteenth chapter of Ezekiel that He has 'no pleasure in the death of the wicked,' and it is reasonable to suppose that He could have none in watching their agony and encouraging the devils to invent new modes of torture. We have His plain statement on the subject: He declares in numerous places that the torture inflicted by the deluded Israelites when they offered their children to Moloch (whose outstretched arms were heated red hot and in a few moments caused the death of the victim) was an abomination, and states in Jeremiah xxxii., 35, that such a plan never came into His mind. How then could He have devised a torture chamber infinitely more terrible than Moloch and lasting forever and forever?

"Again, in describing His anger against certain enemies of Israel (Isaiah x., 24) He says, 'For yet a very little while and the indignation shall cease, and Mine anger in their destruction.' Not a word, you will notice, of His anger continuing in their eternal torment. Again, referring to the account of creation in the first chapters of Genesis, all things visible and invisible are catalogued, but no mention whatever of this, the greatest of all creative acts, a torture chamber, if it had ever taken place. The sentence upon Adam, coming from God Himself, was not, 'roasting thou shalt roast,' but 'dying thou shalt die.' The conference between Jehovah and Abraham prior to the destruction of Sodom, as recounted in the eighteenth chaper of Genesis, certainly indicates that God did not hide from Abraham the thing which He was about to do, when He merely stated He was going to destroy the city, and really meant that He was gloating over the time when He could see them boiling, stewing and frying in a 'lake of fire and brimstone.' These statements should convince any one that God did not plan this horrible torment and gave no intimation whatever of its existence, and that it is wholly inconsistent with the statement, 'God is Love.' It is easy to determine what kind of love God has, even if we may not know its depth, for Jesus says He hath loved us with the same love wherewith God loved Him, and then instructs us to love one another as He has loved us. If we follow His command, we are thus made familiar with the love of God. There is not a Christian in the world that would take any part in the torture, even for a year, of the vilest criminal, or his most bitter enemy, for are we not taught to love our enemies, and thus represent our heavenly Father and His love?

"Seeing, therefore, that this is not God's doctrine, let us inquire if it was the teaching of Jesus or the apostles.

"Jesus throws considerable light on the condition of Sodom in Matthew xi., 24. He says no mighty works were done there, no miracles performed, no saving gospel preached, and then affirms it will be more tolerable for Sodom in the day of judgment than for those cities which heard the good tidings of great joy. If He believed Sodom was at that moment roasting in hell fire, His words are meaningless, no one has ever heard of it being cooler in one part of that place than in any other. His statement is that it will be more tolerable for Sodom in the day of judgment than for Capernaum, and this implies that it will be tolerable even for Capernaum. He further states (Luke xvii., 29) that fire and brimstone were rained from heaven and destroyed Sodom, but He did not add, as some think, the statement, 'and then God took them in hell and with fire and brimstone not only kept them alive but in a state of torture.'

View of the Jews.

"By referring to John viii., 53, we have a clear statement of the belief of the Jews during the time of Jesus' ministry regarding the state of the dead. In conversation with Him they stated 'Abraham is dead and the prophets are dead.' Jesus always corrected their misstatements, and had He believed in a place of eternal torment He surely would have said: 'You are in error, for all these good men have gone to heaven, and the wicked who have died are at this moment enduring terrible agony in hell.' But Jesus never actually spoke the word hell during His earthly ministry, but always used the words 'hades' and 'gehenna,' which words conveyed no pictures of devils. Instead of that Jesus plainly told them (John iii., 13), 'No man has ascended into heaven,' and in John v., 28, that the good as well as the evil are in their graves awaiting resurrection. Even the Sadducees, in questioning Him, did not say (Math. xxii., 28), 'In hell or purgatory or heaven, whose wife shall she be?' but referred only to the resurrection. None of the apostles refer to this awful doctrine in connection with the punishment of the wicked; in fact, the word hell is only mentioned in sixteen out of the entire sixty-six books of the Bible. The Apostle Paul emphatically states that he has not shunned to declare the whole counsel of God. He positively states that the wicked shall be punished and that the punishment shall be everlasting, but that it shall be everlasting destruction and not conscious torment of any description. (Thess. i., 9.) St. Peter, in his second epistle, chapter ii. and verse 9, states that the unjust shall not be punished until the day of judgment, which day of judgment is harmoniously represented by all New Testament writers as following the return of the Lord Jesus.

"Coming now to so-called scriptural proof, what do we find? That for over four thousand years of man's history the only written word of God was the Old Testament, and but one word in the Hebrew language was used to represent the state of the dead. This word is 'sheol.' It is translated 'grave' and 'pit' thirty-four times and 'hell' thirty-one times. In the margin several times, where the word is translated 'hell,' the context shows that the translators have inserted the notation 'Hebrew—the grave.' It means the grave always in the Hebrew language, notwithstanding the attempt on the part of some to induce people to believe it has several meanings, with such great divergence that it can mean a place of absolute unconsciousness, destruction, silence, where horses and other animals go, as well as certain good people who surely could not be consigned to a place of torment; while, on the other hand, it becomes a place of shrieks, groans, curses, flames and the intensest activity.

"In 1611, when the King James version was brought out, the word 'hell' had the meaning of a hidden or covered place, so it was common to state that a man was putting his potatoes in hell, which did not mean he was roasting them on the fire, but burying them in a pit for subsequent use. In the New Testament three words are translated hell or hell fire, namely, 'hades,' 'gehenna' and 'tartaroo.'

"Briefly, I will state that the word 'hades' in the Greek means precisely the same as 'sheol' in the Hebrew, that is, the grave, the state of the dead. Otherwise there could be no understanding of the passage in Revelations xx., 14, where it says that 'hell was cast into the lake of fire.' If the two words meant the same thing then hell was cast into itself, and the people who came out of hell and were afterwards told to go back into it, would not be able to obey the command, for the place would have disappeared. When we understand that this means what the prophet Moses foretold and the Apostle Paul confirmed, that the grave or death state will be destroyed when all will have come forth in the resurrection during the coming age, the matter becomes very clear and reasonable. If 'hades' means a place of fiery torment we would have to understand Revelations vi., 8, to mean that the poor fellows had a day of rest when hell accepted the invitation to go horseback riding.

"The word 'tartaroo' occurs but once (II. Peter, ii., 4), and refers only to the 'fallen angels.' Properly translated, it should read 'he degraded them.'

"The word 'gehenna' occurs twelve times and is found in the passages where the Lord directs the cutting off of an offending hand or foot and the plucking out of an offensive eye; surely He could not have meant that if one had a felon on his thumb or a corn on his toe the proper thing was to insist on amputation, and thus secure a through passage to heavenly bliss. Rather we would think that these are figures of speech easily understood. Where one portion of a passage is figurative the balance should be so understood; and this rule applies to the interpretation of all parables of our Lord. He, Himself, taught us that the figures used in the parable of the wheat and tares each represented something else—the 'field' represented the world, etc. It is proper to speak of tares being burned, and so the figure is carried on to completion. But some one will properly ask, 'How about the "worm dying not and the fire being not quenched"?' We answer, these statements are only used in connection with the word 'gehenna,' translated hell fire.

Gehenna—Utter Destruction.

"Gehenna was a valley outside the city of Jerusalem, where the garbage and offal of the city was burned, the fires being continually added to day and night, and brimstone or sulphur, being use to hasten the destruction of the animal matter as well as to destroy any deadly effect which might arise and cause sickness in the city. This valley is known as Hinnom or Tophet by Old Testament writers, and the valley was defiled by King Josiah because of the idolatrous worship of Moloch by Israelites, wherein they offered little children as sacrifices, upon which action God pronounced His curse and declared it to be an abomination. These practices had been carried on prior to the reign of Josiah. Portions of the vegetable matter, pieces of flesh, etc., thrown into Gehenna would frequently catch on the crags of the rocks and breed worms or maggots, which were not immortal in themselves, but which never died for the reason that additional food was constantly being given them in the manner just described. What was not destroyed by the fire was consumed by these worms; and the whole picture is that of utter destruction of whatever was brought to this valley.

"Our Lord used this to illustrate the utter destruction of the second death, which will be the portion of all who willfully sin against full light and are thus found incorrigible. This is the second death. In the very nature of things there could be no second death without a previous first death, and this first death was that which was brought upon the whole human family by father Adam, as it is written, 'In Adam all die.' The Scripture plainly teaches that all must be released from the penalty of the first death either in this age or the thousand-year age, or world's judgment day, which is to follow before they can come under the penalty of the second death.

"As a final thought permit us to call your attention to the great doctrine of the ransom, with which the Bible teems from Genesis to Revelation. Ask yourselves the question, Did Jesus actually pay the penalty for sin? Did He really take the sinner's place? Was He the ransom price for Adam and all his children? If your answer is yes, then there can be but one method of reasoning, which is this: If the penalty pronounced upon Adam and all his posterity is eternal torment, following immediately after death, then the Lord Jesus must this minute be suffering the pains of eternal torment. If, on the other hand, the penalty was death, then we should find something in the Bible which indicates that Jesus died and thus paid the penalty. This we do find throughout the New Testament, as well as in the types and figures of the Old—'Christ died for our sins, according to the scriptures.' And by referring to Acts ii., 31, we find Peter declaring on the day of Pentecost under the mighty influence of the Holy Spirit that Jesus' soul was not left in hell—hades, the grave—that is to say, the Bible hell.

"How simple and comforting it is to find that all scriptures fall into perfect harmony with the all-wise doctrine of the ransom, which teaches that by one man sin entered into the world and death by sin, and as a consequence death came upon all mankind because they were represented in this one man. Secondly, that by the perfect obedience of One, our Lord Jesus, the ransom or corresponding price was paid, not to redeem people from a penalty that never was pronounced upon them but from death. If death is the penalty for sin, the price has been fully paid, but if eternal torment is that penalty, it never could be paid, and there would be no hope for a single member of the human family.

"Those who cling to the theory of hell-fire invariably insist upon a literal burning up of the present heavens and earth, the planet on which we live. It is only reasonable to suppose that if a place of torment were created it must be located either in the heavens or in the earth, for that is all there is to the universe. If these were destroyed by a literal fire, certainly this place of torment would have to be destroyed at the same time; and we know it will not exist under the new conditions, for of that time it is written (Rev. xxi., 4): 'There shall be no more sorrow nor crying; neither shall there be any more pain, and God shall wipe away all tears from off all faces.'"

EVANGELIST WHO PREACHED TO INTERNATIONAL BIBLE STUDENTS' ASSOCIATION.

Evangelist C. H. Swingle

PASTOR SAYS TRUE PIETY NEVER PARADES

The Rev. Alexander Alison, Jr., Pastor of the Hyde Park Presbyterian Church, Preaches on "The Religion of Backbone."

"BETTER ESCAPE FROM SELF THAN FROM DEN OF LIONS"

"No" Is a Difficult Word to Become Familiar With, but Its Acquaintance Pays, He Says—Never Compromise With Right.

BY THE REV. ALEXANDER ALISON, JR.

"The Religion of Backbone" was the theme of a sermon delivered yesterday morning at the Hyde Park Presbyterian church by the Rev. Alexander Alison, Jr., in which he drew a strong lesson from the story of Daniel. He declared that there is less to be feared in a den of lions than in a prayerless bedroom.

He took as his text:

"This Daniel was distinguished * * * because an excellent spirit was in him." —Daniel, vi., 3.

"I pay tribute today to the religion of backbone," he said. "And since truth is best taught when illustrated in the concrete, we shall choose one as typical for the matter in hand. Let Daniel, therefore, stand forth!

"At the time of our narrative Daniel was an old man, grown gray in the service of his King and his God. Little by little he had risen, through merit and fidelity, from one responsible post to another, until he had been preferred above all the royal counselors. The favorite of the King, the idol of the people, he was 'the grand old man' of Babylon.

"But Daniel had his foes; and as is usually the case, they were to be found among his rivals. These foes clandestinely laid a conspiracy, for whatever they planned they dared not perform openly. Their conspiracy was excused on two grounds. Daniel was a foreigner and, being such, patriotic loyalty bade them oppose him. And he was a reformer whose zeal discretion demanded they should thwart. But while the conspirators might thus excuse themselves, back of their plot was a reason which they would not avow. For there is a difference between a reason and an excuse. A reason precedes a conclusion, while an excuse follows one.

"Daniel's foes had decided to make away with him, and whatever might be their excuses, there was but one reason. He was in their way. 'Envy ever hates the excellence which it cannot attain.' But how should they trap him? That was a serious question. His public career had been one of unsullied virtue. In that quarter he was invulnerable. There was only one point of attack—his religion. It is a fine tribute to any man that his enemies can catch him only in his goodness.

One Transgressor Found.

"The conspirators, having hatched their scheme, appeared before the King and thus memorialized him: 'King Darius, live forever. Thy counsellors and governors have consulted together to establish a royal statute, that whosoever shall make a petition of any god or man for thirty days, save of thee, O King, he shall be cast into the den of lions.' This flattering proposal of deification quite overcame the King, who speedily signed the decree and affixed the royal seal. It was now a 'law of the Medes and Persians which altereth not.'

"Throughout the land went the spies in search of transgressors. The shrines of the sham deities were deserted. Bel and Nebo and Merodach could not hold their devotees because they were powerless to succor them. Hand made gods will do very well until too heavy strains are put upon them. The religion of mere mind will suffice for the healthy and the prosperous, but when we are at our wits' end we must have help from without.

"Only one transgressor was found. To the glory of the one living and true God be it said that Daniel, His servant, was found faithful. The watchers set to spy upon Daniel's house found his windows open toward Jerusalem, and the devoted suppliant bowing the knee in prayer 'as aforetime.' It was death for a supplication! Let us contemplate this kneeling figure.

"We are interested in knowing the secret of this man's courage. Whence came this religion of backbone? As we study the life of Daniel three characteristics emerge:

"1. Determination.

"A little girl was reading for her teacher the words of our text, and instead of saying 'an excellent spirit was in him,' she misread the verse as follows: 'Daniel was distinguished above the Presidents because an excellent spine was in him.' Her mistake came near expressing the truth. Daniel's spirit was a spirit of determination to do right at any hazard. He had early learned the fine art of saying 'No.'

Learn to Say "No."

"One of our Secretaries of War declared his opinion that this little word produces more character than any other in the vocabulary of life. The man who knows how to rightfully refuse and stick by his refusal develops character that will sooner or later command respect. It is a difficult word to become familiar with, but its acquaintance pays. And you will probably never learn the use of this word unless you do so early.

"Daniel formed the habit in his boyhood. His pious Jewish mother taught him the law of Jehovah, urging on him the importance of saying 'No' when tempted to disobey that law. When, with other Jewish lads, he was carried away captive into a strange land and offered the opportunity of an education in Babylonish lore and a place at the King's table, his home training asserted itself. We are told that he 'purposed in his heart that he would not defile himself with the King's meat, nor with the wine which he drank, and requested' that he be excused from partaking. Cowper once said: 'The color of our whole lives is that which we make it in the first five years we are our own masters.'

"Daniel became familiar with the word 'no' the first year he was his own master, and that word had much to do with the formation of his character. The bent of boyhood became the bowing of manhood. A large part of the religion of backbone is sheer resolution to play the man. To compromise the right is never good policy, however politic it may seem. One of our best known American statesmen, namesake of Daniel, blurred the record of a lifetime by making this mistake. He and Henry Clay had fought side by side in many a bold battle for human rights. In his memorable reply to Hayne he gave 'the best exposition of constitutional government that has ever been heard in our legislative halls.' But fearing the danger of civil war, he stooped to compromise on the question of slavery. Whittier has lamented Webster's fall in these striking words, found in his poem called 'Ichabod':

'So fallen! So lost! The light withdrawn
Which once he wore;
The glory from his gray hairs gone
Forevermore.
Then pay the homage of old days
To his dead fame;
Walk backward with averted gaze,
And hide the shame.'

Devotion Was Daniel's Habit.

"Last week a gentleman informed me that when he left home as a lad his father said to him, 'My son, you are going out into the world to make your way. I have no lengthy advice to give you. Let one word govern all your actions, the word "right."' And this man, who has been a successful man, testified that the advice was never forgotten. 'To determine what is right,' says Lord Avebury, 'ask yourself what on the day after you will wish you had done.' And when this plan fails, 'if any of you lack wisdom, let him ask of God, who giveth unto all men liberally and upbraideth not.' And this leads us naturally to the second characteristic of Daniel's religion of backbone.

"2. Devotion.

"It is recorded that when 'Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks to God, as he did aforetime.' 'As he did aforetime.' These are the significant words. They indicate that the devotional life with him was a habit. And in this habit may be found another secret of his religious strength.

"No doubt this habit, also, like the habit of saying 'No' to any suggestion of wrongdoing, was of long standing. Indeed, it would be inappropriate to apply this word habit to such a practice unless it were of long standing. For the very word suggests something that 'I have or I hold.' Daniel 'had and held' a life of devotion to God. Most men pray when they have to, but Daniel prayed when he ought to have done so.

"A native Christian in East Africa was made sport of by his heathen acquaintances because he went away into a place apart to pray. To them it was laughable that one should pray to his God when there was no special need of it. They prayed to their gods when there was danger or distress, but deemed it time wasted to speak with their gods when there was no occasion for it. To the true Christian, however, prayer is communion with God. I sometimes wonder whether many of us have learned this secret of fellowship with our Father in prayer. What would you think of a child who never cared to speak with his father save when he asked for something he would have his father give him? Our Heavenly Father is honored not so much by our asking, for He knoweth what we have need of before we ask, as by our waiting. 'They that wait upon the Lord shall renew their strength.' 'In the morning will I direct my prayer unto Thee, and will look up,' said David, and I think I understand precisely what he meant.

"Take Time to Be Holy."

"The first thing one does these glorious summer mornings on coming downstairs and stepping out into God's great outdoors is to look up. You take a look at the sky, note which way the wind is blowing, and try to determine what sort of a day it is going to be. Have you thought how much in life depends on that upward look of the early morning? How the whole day may be shaped by looking into the dear face of Him who has gone on high to plead for us and plan for us that our lives may be faithful and fruitful? What a beginning to the day such a habit makes! Verily it determines for us which way the wind shall blow all that day.

"Doubtless many of us fancy that time given to devotions is so much time wasted. Martin Luther was wont to say that when he had an unusually busy day he could not go through it with less than eight hours of prayer. 'Orare est laborare,' to pray is to labor, he was accustomed to say. No time is lost in harvesting by sharpening the scythe. 'Take time to be holy.' There is less to be feared in a den of lions than in a prayerless bedroom. When one of the early Christian emperors was asked by the court painter in what attitude he wished to be portrayed, he replied, 'Paint me on my knees, for I have attained eminence in that way.' There can be no such thing as a religion of principle and purpose without prayer.

"But while the religion of backbone is not ashamed to be found, as Daniel was found, kneeling at open windows, it has nothing of ostentation about it. The windows of Daniel's chambers being open, we are told, he prayed. He did not open them on purpose to be seen. One of the sternest rebukes ever uttered by our Lord was of the 'Pharisees, who love to pray standing on the street corners, that they may be seen of men.' True piety never parades. 'Love vaunteth not itself, is not puffed up.' The significant fact, however, is that the windows of Daniel's chamber being open, he did not shut them. He might have convinced himself that no harm could come from closing the lattice and praying to the 'Father in secret,' and no good could come from deliberately permitting himself to be ensnared by his foes and cast into the den of lions. But the religion of principle has nothing to be ashamed of and nothing to be afraid of. So down he dropped upon his knees, saying, 'I will trust and not be afraid.'

Which Way Are You Facing?

"3. Direction.

"This is the third characteristic in the religion of backbone. Please notice that Daniel's windows were open 'toward Jerusalem.' Speaking broadly, everything in life depends upon one's direction. Which way are you facing? Lot pitched his tent toward Sodom and that was the beginning of his downfall. He faced the wrong way. Daniel kept his windows open toward Jerusalem. He faced the right way. The trend of Lot's life after he faced toward Sodom was along the line of Sodom's wickedness. The trend of Daniel's life was toward Jerusalem and the righteousness for which it stood. Lot began by 'walking in the counsels of the ungodly.' Presently he was 'standing in way of sinners' and not long afterward he was 'sitting in the seat of the scornful.'

"That is the way sin progresses. The original deflection from the path of duty may be slight indeed, but the trend being determined, the path leads far away from the straight line of righteousness. The difference between the Christian and the non-Christian is one of direction or tendency. Both live in the same world, meet the same people, have similar experiences of joy and sorrow, and make use of the same materials given of God for our well-being. But there is a difference. One is getting all he can out of the world, the other is putting all he can into the world. In the one case it is a question of the world being in you, in the other case it is a question of your being in the world.

"A ship is safe in the sea so long as the sea is not in the ship. On the one hand, 'the path of the just is as the shining light that shineth more and more unto the perfect day,' on the other hand 'the way of the ungodly shall perish.' There is no game more popular than baseball, and there is nothing more remarkable in it than the phenomenon of a curved ball, except it be the marvel that the batsman ever hits a ball that has such a curve in it. Expert pitchers tell us that the secret of this curved ball is a certain spiral twist that is given the ball as it leaves the hand of the pitcher. The batsman is unable to detect this particular twist, so that two pitched balls which seem to him to be following exactly the same direction in the end may swerve in exactly opposite directions.

Pray With Window Open.

"It is just so with the Christian and the non-Christian. Apparently they look and talk and seem to act very much alike. Life relationships decree that they shall be so. But there is an inner heart spiral motion that shall presently swerve the one God-ward, and the other from God. The vital thing about these lives of ours is not the outward appearance, but the inner life of the heart. And the life that is in us will not direct us God-ward unless Christ dwelleth in us.

"And just here is the dominating and directing quality in a religion of backbone. Have you thought to question why Daniel kept his windows open toward Jerusalem? It was not mere sentiment. It was not mere patriotism. It was not merely that the Jews scattered abroad everywhere were commanded to pray with faces toward the Holy city. It was all of these in more or less degree, but it was this above all else—that Jerusalem stood for God.

"Jerusalem embodied the faith of Israel in the coming of the hope of Israel. Jerusalem, with its temple, its altar, its sacrifices, its blood, typified that One who in the fullness of time should come to deliver His people from their sins. Perhaps Daniel did not see the coming One as we have seen Him, but he paid tribute by faith to this wonderful fact when he prayed with his windows open toward Jerusalem. If we would know the secret of strength in our religion we must pray with our windows open toward the Jerusalem which is above, where Christ sitteth at the right hand of God.

"These, then, are the characteristics of a religion of backbone. As you contemplate this kneeling figure, think of his determination, his devotion and his direction. But our study would be incomplete did we not follow our hero into the den of lions and behold his deliverance.

Escape From Yourself.

"Contrast, if you will, the peaceful Daniel and the troubled King. The King's sleep went from him. He was haunted by remorse that his trusted friend Daniel should be thus endangered. But behold Daniel resting quietly in the den! Better escape from yourself than escape from the den of lions! Better the lions about you than in you! Oh, the pity of it that any of us should do that by day which shall keep us awake by night!

"Early in the morning the King hurried to the den to investigate. 'Oh, Daniel, is thy God able to deliver thee from the lions?' Harken unto the reply of Daniel: 'My God hath sent His angel and hath shut the lions' mouths, that they have not hurt me.'

"Sometimes God delivers from death, sometimes in death, but it matters not to the servant of God which way deliverance comes. It is honor enough to serve either by life or by death. And just here follows the most beautiful touch of the whole incident. It is the declaration of the King in favor of Daniel's God. 'I make a decree that in every dominion of my kingdom men tremble and fear before the God of Daniel, for he is the living God.'

"Here was the vindication of Daniel's religion of backbone that the King thought it worth having. In point of fact it is the only religion that is worth having. Let these be our searching questions: Is my religion worth having? Do those who know me want my God? Are others drawn to the Christ I represent?"

PASTOR OF HYDE PARK PRESBYTERIAN CHURCH WHO PREACHED STRONG SERMON.

Rev. Alexander Alison, Jr

Identified the Animal.

The teacher had the letters c-a-t on the blackboard and was trying to teach little Pansy Peavish to pronounce the word, but Pansy couldn't come to it. "Think," said the teacher. "What is it that has some whiskers and comes up on the porch late at night when it is cold and begs to come up into the house?"

"Oh, I know!" exclaimed little Pansy, a great light dawning. "It's papa!"—Philadelphia Telegraph.

PHILADELPHIA CLERGY SCORE TIGHT SKIRTS

Follow in the Footsteps of Dean Walter T. Sumner and Place the Blame for Increasing Immorality on Immodest Dress.

ALL AGREE THAT MASHERS ARE NOT TO BE CENSURED

Styles Have Unwholesome Effect on Morals of Nation—Methodist Minister Says Girls' Mothers Are to Blame.

PHILADELPHIA, Pa., Aug. 11.—Widespread interest in this city has been attracted to the statement of the Rev. Dr. Walter T. Sumner, chairman of the Chicago vice commission, that indecent dressing, particularly tight skirts worn by women, contributing to sensuality, is largely responsible for "mashers."

Ministers and moral censors of the city [illegible] the stand of the Chicago clergyman and declared that a campaign to change the style of dress should be inaugurated here. They agreed with him that the nation was passing through an era of suggestive dressing.

In discussing the situation, Dr. Sumner said:

"If there be an increase in annoyance to women upon the streets, I am inclined to think that it can be traced to the dress of the women. We are going through a period when women are making many efforts to accentuate those lines which lead to sensuality.

"The average working girl today is taking, no doubt ignorantly, as her standard of dress that of the demimonde. It is no wonder that she, consciously or unconsciously, invites men's attentions."

The Rev. Dr. John W. Sayers, pastor of St. Matthew's Methodist Episcopal church, one of the leading Methodist ministers of the city, suggested that mothers were responsible in large measure for the risque styles affected by young women.

"Girls of 14 and 15 years of age are quick to imitate, and when they see their mothers and other women wearing tight skirts and short skirts they naturally consider it the right thing and follow their example," said Dr. Sayers.

"Unquestionably the styles affected by women are having an unwholesome effect upon the morals of the nation. Many of these styles are decidedly immodest. But, can we blame young girls for adopting them when well dressed women show them the way? We see young women in almost all walks of life wearing costumes that modest women might call indecent. We see these short skirts and hobble skirts almost everywhere.

Mothers Are Responsible.

"Who is responsible? The girls' mothers. They should use good counsel and their authority with the young women. Mothers should be honest with their daughters. I always preach that. If the mothers did their full duty we would see less of these outlandish styles."

The Rev. Dr. Amos Johnson, pastor of Siloam Methodist Episcopal church, who has been active in moral movements in the northeastern part of the city, advocated a conference, the aim of which would be to wage an educational campaign to show women and girls the evils of the "hobble skirt."

"I think that the Episcopal authority of Chicago has uttered the truth," commented Dr. Johnson. "Modesty stands in deadly peril because of the supposed striking attires now worn by women. It is time to call a halt. Pure-minded youths are swayed by the brevity of skirts, and I believe that the predominating styles are hideous.

Newspapers Condemn Sensuous Attire.

"I am encouraged by the activities of the great papers of the country in condemning the 'hobble skirts' and other forms of sensuous and abbreviated attire. Newspapers can do more good than any other agency, and I see only victory in sight when they enter into the crusade.

"I am inclined to believe that there are more mashers now than in past years. Naturally, you can hold only the immodest clothing responsible."

The Rev. Thomas C. Pollock of the Oak Park United Presbyterian church declared that the predominance of "mashers" was a shame to the police forces of the larger cities.

"But ministers and others shocked by the pageant of immodest clothing do not censure the police. The root of the evil is in the senseless desire of women to expose their charms, so far as the laws permit. They have gone far enough, and moralists should step in.

"A 'masher' may be defined from any one who accosts a woman to a pedestrian who turns his eyes to a tight-fitting 'hobble skirt.'

"I am glad to say that not all the women follow the reckless fashions. There is a large percentage which does, however, and in these ranks may be counted the working girls—the shop girls and the stenographers—who believe that they would look shabby unless they discarded their flowing skirts."

REFUSE TO ACCEPT PASTOR'S RESIGNATION

Board of Swedish Lutheran Church of Des Moines Will Not Consider Minister's Proposal to Leave.

DES MOINES, Iowa, Aug. 11.—The official board of the Swedish Lutheran church has refused to accept the resignation of the pastor, the Rev. A. P. Westerberg.

The notice of resignation was read by the Rev. Mr. Westerberg to his church board at a meeting held last week, but the board refused to consider the matter and asked for a formal vote to be taken by the congregation at a special meeting to be held within the next two weeks.

In the meantime, delegations from the congregation have visited the Rev. Mr. Westerberg, requesting that he remain with the congregation and promising him a raise in salary far in excess of that offered by the Swedish Lutheran church at Paxton, Ill., which extended him an urgent call.

"YOU CAN'T GO TO HEAVEN BY THE BASEBALL ROUTE"

Pennsylvania Pastor Is Expelled From Church and Establishes "Everybody's Church"—Writes Own Hymns.

READING, Pa., Aug. 2.—Forced out of the Evangelical church at Drehersville, the Rev. John I. Smith, a local preacher, has erected perhaps the most unconventional church in the state, known as "Everybody's church."

The Rev. Smith was expelled from the Evangelical church because he "shouted too loud and too often."

He writes all his own hymns. One of them follows:

Some people go to church to sing and shout;
In six months' time they are all kicked out.
You can't go to heaven by the baseball route,
For Jesus, the umpire, will rule you out.

Smith has a wife and four children and none of them attends his services. He says he built his church so people can worship God as they see fit.

The Inter Ocean Sermon Supplement—Published Every Monday

"WILL ALL SINNERS HAVE SAME HELL?"

Dr. Charles Bayard Mitchell Says All Men Will Not Receive the Same Kind of Punishment.

"GRADATIONS IN GUILT," TOPIC

Strongly Enforces Bible Doctrine of Variation in Suffering Because of Variation in Sin.

BY THE REV. CHARLES BAYARD MITCHELL, D. D., LL. D.
(St. James' M. E. Church.)

Text: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."—Acts xxvi., 9.

The notion was once held by a large school of theologians that as sin is committed against an infinite God, it must itself be an infinite evil, and, therefore, all sins are equally heinous and offensive in the sight of God.

The doctrine is held no longer. It is unwarranted by the word of God. Its logic is unsound. Our moral sense contradicts the theory. Indefinitely numerous are the degrees of human guilt performed under a vast variety of conditions. Just as there are varieties of rewards for good actions in this life as in the next; just so there are varieties of punishments for evil actions in this life as in the next. No sin is a small thing, for it may result in the largest way. It takes but a speck of dirt or a broken ball among the bearings to produce disaster in a delicate piece of machinery. The slightest sin may be only a symptom of a morally diseased condition of the soul. Often the most dangerous conditions of the body are discovered by the most obscure signs, which only the trained observer can discover. It is so with sin. Only the omniscient God can possibly discover, discriminate and compute the varying sins which men commit.

While what I have just said is true, it is equally true that there are some simple principles on which we can safely rely for our spiritual guidance in discovering the degrees or grades of sin. We may safely believe that deliberate and direct antagonism to Jesus Christ is the guiltiest of all positions we can take. When one knowingly does "the things contrary to Jesus Christ," he reaches the very summit of iniquity.

"This is the condemnation (put the accent on 'the'), that light is come into the world and men loved darkness rather than light because their deeds were evil."

When men oppose themselves to Christian truth because "their deeds are evil" or because "their craft is in danger"; because they hate the light which exposes their sin and robs them of their gains and enjoyments, then they stand in the very front rank of criminality; they deliberately take up arms against their Maker.

ARE YOU IN DOUBT?

"They take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." They say, "This is the Son, Come, let us kill Him." Surely, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure."

When one deliberately and knowingly antagonizes Christ, there is evidence of a deep-rooted sin in the heart. The rule of Christ is the rule of right thinking and doing. Jesus Christ stands for the pure, clean and good, in all life's relations. If one opposes Him he opposes the good. It is because he loves the bad. It is evil enough for one to oppose righteousness and go contrary to God's law; but when one does evil because he loves the evil, then, surely, there is a symptom of a very wicked heart. If a man is lame and knows of a cure and still refuses to be cured of his lameness, it is a sure sign that he loves lameness.

Are you in doubt as to your own attitude toward sin? Are you not sure whether you love your sin and cling to it? Then, let me give you this unfailing test: You can get rid of that sin which besets you. I bring to you the unfailing remedy for sin. It is found in taking Jesus Christ as your Savior. Repent of your sin and ask God's pardon in the name of Jesus Christ, and God will blot out your transgression, and you will be given pardon, a clean heart and a new, right motive, and you will become a "new creature in Christ Jesus." You can be cured at once of your sins. If you refuse the cure, it is proof that you love to sin more than you love to do right.

When a man gets tired of physical life and wants to die, he commits suicide. When one refuses to live the spiritual life and pursues a course which involves spiritual death, he is a moral suicide. To cut one's self off from the sources of physical life is to die physically. Just so when one shuts himself away from the sources of spiritual life; he dies spiritually. The sinner is a moral suicide. The greatest crime against the body is to kill it. The greatest sin against the soul is to shut Christ out. He is the source of spiritual life. "He that hath the Son hath life." "In Him we live."

SIN OF NEUTRALITY.

The most hopeless sinner is the one who deliberately opposes Jesus Christ and will not allow Him to come into his life. He is like the suicide who refuses to breathe the pure air all about him, and is choked to death. He is like the starving man in a pit who refuses to take hold of the rope let down to bring him up to food and safety. Jesus comes with urgent insistency, pleading with a man to accept the pardon and salvation which He brings to him, asking neither money nor price; and yet he perversely refuses the kindly proffer and kills his soul. Surely no man can be a bigger sinner than he who thus deliberately and directly opposes himself to Jesus Christ.

There is another gradation in guilt, which no doubt comes but little short of the sin of the man who boldly opposes Jesus Christ. I refer to that state of the soul which deliberately assumes a neutral relation to Jesus. The man who commits this sin neither openly opposes Jesus Christ nor gladly accepts Him. He attempts to take neutral ground. In doing so he necessarily rejects the claims which Christ makes on his personal subjection to Him. Jesus plainly says to each of us as He said to Matthew: "Follow Me." That is the divine order. He who has authority speaks to us. To refuse is to disobey God. Even that moral young ruler, whom Jesus loved, refused to follow his Lord. In that fact lay his sin. He loved his riches and place and power. He could not accept the terms of discipleship.

Jesus says to each of us, "Come, and take My yoke upon you and learn of Me." That invitation is mandatory. One cannot refuse that order and fail to come under the displeasure of God. It is outright rebellion.

This sin of deliberate neutrality is also committed by those who attempt to take neutral ground by refusing to render the help they can give to Christ's cause. In the parable of the two sons, to both of the sons the Lord said: "Go work today in My vineyard." They both were under obligations to obey. One said: "I go, Sir," but went not. The other said: "I will not," but afterward repented and went. The refusal to obey God and do His work is downright sin. Every one of us is equally under obligation to do the work of God. The man who went and buried his talent, as described in another parable, was judged guilty.

DIFFERENCE IN SIN.

In refusing to do anything you have committed sin. Christ says: "He that is not for Me is against Me." Your life is either for or against Christ. I often hear men criticising Christians on the ground that they do not live up to their profession. Hear me, O ye critics of Christians! You who do not profess are even more guilty than imperfect professors of Christ. Do not think that you are guiltless because you are not a hypocrite, failing to live up to your profession. There are different sorts of sinners.

There is no virtue in being a consistent sinner. You are just as much bound to live right as I am. You reply, "You are a Christian and it is your duty to do so and so!" I answer, "You ought to be a Christian, and not being such you are a sinner and under God's severe condemnation." You and I will be judged as much by what we left undone as by what we did. "Inasmuch as ye did it not" is the basis on which the Judge will commit the sinner to hell.

Do not think that you are in no danger because, as you say, "I make no profession!" Well! You ought to make a profession of Jesus Christ. And do not be deceived in thinking that you are a pretty decent sort of a person, either because you are not an avowed opponent of Jesus Christ and His church, or because you simply refuse to engage in Christian profession and service. In this warfare against sin there is no neutral ground. Sin crucified Jesus Christ. You can be no friend of Christ's if you are in league with any sin. You must take a stand. You cannot avoid it. When you refuse to accept Him you are positively rejecting Him. If you are not for Him you are against Him.

No one was so despised during the Civil war as a "Copperhead." He was a Northern sympathizer with the Confederates. Every Union soldier respected and honored Robert E. Lee. He was openly and conscientiously a Confederate and boldly fought for his side. Today his name can be linked with that of Lincoln, because he was a man trying to do what he thought was right. But the sneaking coward, who at heart was a traitor to his flag and had not the courage of his convictions, was universally despised. In that awful civil strife every man was expected to take a bold stand. Just so in this time of rebellion against God's laws, when men are called to "choose this day whom ye will serve." No man can refuse to stand for God's Christ without being a cowardly sinner.

IGNORANCE AFFECTS DEGREE.

I come now to say that ignorance changes the character and materially affects the degree of guilt. Clearly Paul was not so guilty in his acts of persecution as he would have been had he not "thought that he ought to do many things contrary to the name of Jesus." He himself tells us that this ignorance of his was a great mitigation of the sinfulness of his act: "I obtained mercy," he says, "because I did it ignorantly in unbelief." Our Lord also gave His divine sanction to this truth when He was suffering the pangs of crucifixion. He said: "Father, forgive them, for they know not what they do."

Ignorance changes the character of the sin. Paul did not deliberately attempt to crush the work of a divine Redeemer. He was opposing one whom he regarded as an imposter and enemy of the church. He really believed he was doing God's service in stamping out the heresy which Christ had inspired. To his own conscience he was right in even bringing to death those who were not in harmony with what he held to be the truth. He did not believe that Jesus was the expected Messiah. He jumped to the conclusion that He was an imposter, like the many such who had preceded Him. He thought the best course was the radical one, namely, to kill off all the followers as they had killed off the Leader. Many a so-called Christian since Paul's day has stood by and said his prayers while his victim was suffering the tortures of death, thus paying the penalty of believing differently from his murderers.

Paul's sin and severe condemnation consisted in his not fairly and impartially considering the claims of Jesus of Nazareth. He could have known Christ personally. He could have heard Christ speak. He could have witnessed His miracles. He could have come under the mystic and loving spell of His peerless personality. But he never went near Jesus. He never sought to know the truth. He stood by and held the garments of the sweating murderers of Stephen, and was so blinded by his prejudices that he could neither behold the open heavens nor the transfigured face of the dying martyr. He would not seek the truth of Christ. He would not inquire into the changed character of the new disciples of Jesus. Without investigation he went on his evil way persecuting to the death the followers of Jesus. He was willfully ignorant of the truth. Therein consists his sin. If he could not have known better, then, of course, there could have been no guilt.

Ignorance of the law is no excuse before the bar of the civil court of men. But it is not so with God's law. God is both more just and merciful than men. We who live under the civil law are required to know the law and are held to obey it. Ignorance of it is not regarded as any ground for excuse or condonement.

Under God's government all men cannot yet know the law. Men who know not the law because it has not yet been given to them are judged without the law. But the man who can know the law and refuses to know it and be guided by it is a sinner. Paul could have known that Jesus was the Divine Redeemer, and he could have known that he was murdering the innocent, but refused to make proper investigation. If he had spent a tithe of the time and zeal he spent in persecution in seeking to know the truth, he would never have committed such terrible crimes.

You and I need to learn that if we commit sin in ignorance of God's law it is our own fault. We dwell in the midst of knowledge. We have an open Bible. We have access to the services of God's house. We have Christian neighbors who will gladly show us the way. The sun shines all about us and if we prefer to live in the darkness we can shut up our windows and keep out every ray of light. God's refreshing waters are springing in plenty at our feet, yet we can refuse to stoop and drink, and die of thirst, if we want to. Jesus stands today pleading with you to "come and see." He offers you the proof of the truth of his religion. You can by a simple test discover whether He has power to forgive sins. If you are ignorant of the power of Jesus Christ to save one from his sins, you are willfully ignorant and will have no excuse at the judgment.

It must be admitted, also, that the fact of ignorance greatly reduces the guilt of a sinner's course. It is most guilty and blameworthy not to inquire what is right, and seek to find out the true way. But this cannot be so serious an offense in the sight of God and men as willfully and wantonly to conspire against the Lord, and seek positively to hinder the progress of the gospel. This explains the awful picture given which outlines the future doom of any one who sins against light. He that knows his duty and does it not is the one "who shall be beaten with many stripes."

GOD WILL JUDGE EACH CASE.

When I think of those who have been brought up in Christian homes, and taught in Christian Sabbath schools, and have listened to gospel sermons, and been shown the plain path of duty, and yet, because they love sin and cling to it, perversely close their hearts against the appeals of infinite love, and then die unrepentant and sin-cursed; when I think of these, my heart sickness, and I, too, cry out, 'How shall ye escape if you neglect so great salvation!"

We must believe by the teaching of scripture as well as by the moral sense God has given us that only absolute ignorance exonerates from blame. It is conceivable that men may be so circumstanced that their ignorance is absolute, and they are, therefore, wholly faultless. In such a case there can be no guilt.

Paul, in his letter to the Romans, deals with this problem of relative guilt. He declares that "God will render to every man according to his deeds." He says that there is no respect of persons with God. He means that every man will get a "square deal" from God. He goes on to say: "When the Gentiles, which have not the land, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.'

In plain speech it simply means this: God will judge each man according to the light given unto him. God's spirit deals directly with every one. On the conscience of each human being there is made an impression for good. He who yields to the doing of what he believes is right will be excused. He only will be condemned who goes contrary to the right as he has been given to see the right. On that standard the heathen will be judged. We who have gospel light will be judged by a different law. We need not worry about the sort of heaven or hell which will be given to the un-Christianized peoples. The just and merciful God will attend to that. But we need to be concerned about ourselves, for we are not ignorant concerning right and wrong.

WE KNOW THE LAW.

In a park was once nailed up this sign: "All dogs running at large in this park will be shot." A wag, on reading the sign said: "Unless dogs can read they are pretty badly off here." We need not fear that God will shoot the dog that cannot read. He is too just. But we, you and I, can read. We know the law. By the light of the gospel freely shining on us we shall be judged. We cannot erect a ban to the performance of our duty on the ground of conscience. For only the conscience which is enlightened by God's spirit and the written page of the Bible is a conscience which can speak with authority to one who lives in a Christian land and who has enjoyed Christian privileges.

When you tell me that you are warranted in pursuing any line of action by your approving conscience I want first to know what kind of conscience you possess. Has it been properly instructed? For aught I know it may "be seared as with a hot iron," and have no more feeling than a piece of cauterized flesh.

All this I have been saying justifies us in believing that all men are not equally guilty before God, and hence all men are not bound for the same hell.

I have no doubt that there are some people here tonight who are greater sinners than they may ever think or dream. Insensibly you may have drifted from one stage of sin to another. If one's hair were to change from raven blackness to snowy whiteness in a single night, like Jean Valjean's, he could not fail to be struck with the alteration in his appearance. But because the gray hairs come one by one we unconsciously grow gray and hardly know when it all happened. If old age should come on us suddenly we would be so shocked as not to know ourselves.

Let any one take a series of his own photographs, taken along through the passing years, and note how gradual has been the change. Yet when you compare the first one with the last one, how striking the contrast. You would be compelled to say with Miss Proctor in her quaint poem: "I marvel to see the stranger who is living in me today." The very gradualness of the changes weaves a veil which hides their magnitude from view. And if that be the case with such as an external photograph suggests, how much more must it be with those which affect internal character. For no one becomes very wicked all at once; and backsliding, as the very term implies, is a thing not of sudden manifestation but of gradual motion. It is a sliding, rather than a stepping, a course into which we slip, and not so much a condition into which we purposely and deliberately reduce ourselves. One stage passes into another like the various tints of wool in a piece of lady's needlework.

"I SMELL BRIMSTONE."

In order that we may counteract this tendency and discover our true position in relation to sin, we should test ourselves by God's word. We should go to it as the mariner turns to sun or stars to make proper reckoning as to our location on the high sea of life. Let us compare ourselves, not with what we were yesterday, but with the Sun of Righteousness. Let us maintain unbroken intercourse with God. Let us have intimate acquaintance with God's word. Let there be stated times of self-examination by the aid of the Holy Spirit. Let us watch against evil beginnings, because the process downward is gradual and sin is benumbing. When the mercury is frozen it is no longer capable of registering the degrees of temperature.

We may all well pray with David: "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression."

It will be terrible to find our true condition when it is too late. Sometime ago in Paris a poor somnambulist was seen pacing backwards and forwards on the top of a house six stories high. An anxious crowd quickly gathered to watch her. She was evidently dreaming of some festivity, and was humming to herself a lively air. Again and again she approached the very verge of the roof, and then receded, always smiling and unconscious. At length her eye caught sight of a strong light across the street. She suddenly awoke. There was a cry, a heavy fall, and all was over.

Thus will it be at last with the ungodly. The light of the other world, as it streams in upon them, will awaken them from sleep; but as they awake it will only be to discover the precipice upon which they have so long been standing, and down the steeps of which they must now plunge into the starless and Godless night of eternity.

Standing by the bedside of a dying man whom I knew in my first pastorate and who was one of the most ungodly men I ever met, he said to me: "Mitchell, I've always said there was no hell. I now know there is, for I smell brimstone!" To the alarmed soul of that dying sinner the realities of a sinner's hell were as real to him as the realities of a saint's heaven appeared to my father when, dying suddenly, he looked up with glad and surprised eyes, and saw his Lord!

NEW HYMNAL IS USED FOR THE FIRST TIME IN CHICAGO

Psalter Approved by Nine Denominations Is Sung at First United Presbyterian Church.

(First United Presbyterian Church.)

For the first time in Chicago and the Middle and Western states we are using today in this church a new Psalter, which is the latest and newest hymnal of praise, containing 436 tunes selected from the best collection of the congregational music in America and Great Britain.

The prime distinction of this psalter is its use of the new metrical version of the Psalms, approved by the joint committee from the nine denominations of the Presbyterian family in Canada and the United States. This new hymnal, just issued on Nov. 15 and used for the first time today in Chicago, fills a long-felt want for a new metrical version of the Psalms, which will satisfy modern literary standards and be recognized as the mutual property of the churches.

This book goes forth today upon its sacred mission and brings anew the immortal and matchless hymns of the Bible, which have been sung in far-off centuries and countries, which have been chanted by our Lord and his disciples and which shall abide forever.

God has commanded us in His word to sing praise unto Him. The singing of praise honors God. The man who has been blessed cannot refrain from praising God. To sing praise relieves the soul in time of sadness. Sacred songs have been the stairways up which many a man has climbed from the depths of sadness to the heights of spiritual joy. Singing strengthens the life for conflict. Many a man has braced himself for a coming conflict by the music of a Psalm.

Luther in the days of his greatest darkness would say, "Let us sing the Forty-Sixth Psalm," which begins, "God is our refuge and our strength, an ever-present help in time of trouble," and with song of praise on his lips our Lord went forth to his dreadful anguish in the garden. Singing robs temptation of its power. Many a man has driven away evil by a song. Singing gives the gospel to others. Many a heart, untouched by the sermon, has been broken by a song.

Singing fits us for heaven. There preaching will not be needed; there the sacraments will have no place; but there praise will be unceasing.

SATAN WINS AT SIN.

Denver Pastor Warns Young Men Against Evil.

DENVER, Colo., Dec. 15.—"A young man is in danger when he supposes he can play with sin and suffer no harm," said the Rev. C. B. Wilcox in a sermon at Trinity Methodist Episcopal church. "Neglect of the Bible and nonobservance of the commandments are the primary causes of the uncertainties and evils that come into the lives of most young people," he declared. "Wherewith Shall a Young Man Cleanse His Way?" was the text of his sermon.

"The best answer to the question is found in the text. 'By Taking Heed Thereto According to the Word,'" said Dr. Wilcox. In the course of his sermon he said:

"Youth is a synonym for strength. All his powers are at high tide, endangered by an excited imagination and an immature judgment. He mistakes life for license and is irritable under restraint. Thousands of young men are ruined for lack of self-control. That is the hardest battle any man has to fight. 'Greater is he that ruleth his spirit than he that taketh a city.'"

Australian Presbyterians.

In ten years the population of Australia has increased 18 per cent, while the increase of the Presbyterian church in that country was 31 per cent.

FEW HEED WARNING FOUND IN MATTHEW

G. A. Hail Asserts When the Lord Says "Pray" We May Be Sure There Is Urgent Need of Supplication.

CHARACTERS WILL BE TESTED

Much Pain and Suffering Could Be Saved if Earnest Heed Be Given to Admonition of Savior.

BY G. A. HAIL.
(International Bible Students' Association.)

Text: "Pray ye that your flight be not in winter."—Matt. xxiv., 20.

"So in the words of our text, the Lord says, "Pray ye that your flight be not in winter." He is emphasizing these words of warning, and if the Lord's people throughout Christendom would heed them we can say upon the authority of God's word that many would save themselves much 'weeping and wailing and gnashing of teeth' in the winter time referred to in our text.

"This of course does not mean that they will be lost in eternal torment, as no doubt many of us formerly thought it meant, but this weeping and wailing and gnashing of teeth will be something that will take place right here upon this earth. Remember that the revelator in the eighteenth chapter of Revelations, in referring to the fall of Babylon, says, 'The merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more, the merchandise of gold. The merchants of these things which were made rich by her will stand afar off for the fear of her torment weeping and wailing.'

"The winter time referred to we understand to be the great time of trouble referred to by Daniel in the twelfth chapter, with which this age will close, and a new age, which will be ushered in will be the establishment of Christ's kingdom on earth, even as He has taught us to pray, 'Thy kingdom come, Thy will be done on earth even as it is done in heaven.'

"The Lord's people are warned to flee from Babylon—the great false systems of religion, and thus give heed to the words of the revelator when he says, 'Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues.'

"Very few of the Lord's people throughout Christendom, we dare say, are taking heed to these words of warning," he said. "No doubt many have read and reread them, but we believe that very few indeed are taking heed to them or recognize the solemnity and importance which these words carry with them.

"When our Lord says, 'Pray,' we may be sure there is urgent need of prayer; in fact, none of our Lord's warnings or admonitions is uttered in vain; neither should one be treated lightly or with indifference. Our Lord said: 'Let him who hath an ear to hear'—that is, he who has been privileged to have the eyes of his understanding opened to an appreciation of spiritual things—'let him take heed how he hears.'

"When the Lord emphasizes any of His warnings or admonitions by saying, 'Pray,' there is double reason to give earnest heed thereto. It reminds us very much of our Lord's admonition: 'Watch and pray lest you enter into temptation.' No doubt many of the Lord's people could have been saved much pain and suffering, not only for themselves but also for others if they had given earnest heed to this admonition to 'watch and pray.'

"This does not mean that we are to watch and pray that temptation be kept away from us; that is, that testings of character and trials and difficulties be taken out of our lives, for we need these.

"Our Lord Himself said, 'It must needs be that offences shall come,' for the testings of character and for our development as new creatures in Christ Jesus. The meaning of our Lord's admonition is that when we are assailed by these various tests of character—trials, temptations—we are to watch and pray that we do not enter into them; that is, that we are not overcome by them, or that we do not yield to them.

"This indicates that many of the Lord's people are in Babylon, so to speak; that is, are laboring under the false doctrines of Babylon—doctrines of eternal torment, fire and brimstone—and they are warned to come out from under this influence before the collapse of Babylon in the great time of trouble already alluded to.

"This flight will be a difficult one for many, because of prejudice, as these doctrines have been strongly impressed on their minds. Therefore the Lord urges prayer for Divine help for release from them before it is too late. Not too late to be saved, of course, but too late to be of the Lord's 'Bride.'

"Many shall say in that day, 'Lord, Lord, open unto us,' but He shall answer and say: 'Verily, I say unto you I know you not' (I do not recognize you as My bride)—Matt. 25, 11-12. Therefore the words of our text, 'Pray ye that your flight be not in the winter,' neither on the Sabbath day (the great antetypical Sabbath day), for then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be."

AUSTRALIA CHURCH STATISTICS

Episcopal Church Is First and Catholic Church Second.

The denominational statistics of Australia have just been made public. The Episcopal church leads with 1,710,443 adherents; Catholics come next with a total of 999,450 persons. Then follow Presbyterians and Methodists, each with more than half a million adherents; Congregationalists and Baptists between them number 160,000; other Protestants, 109,861; Lutherans, 72,395; Unitarians are at the bottom of the list with 2,175 adherents; free thinkers return themselves as numbering 3,254; agnostics, 3,084; atheists, 579, while over 110,000 persons declined to make any declaration.

The Inter Ocean is a newspaper in every sense of the word, printing all the news that should be printed in a family newspaper.

COLLEGE PROFESSOR AND PASTOR ADDRESS Y. M. C. A.

Dr. Edward A. Steiner and the Rev. Charles Bayard Mitchell Are the Speakers.

Dr. Edward A. Steiner of Iowa college spoke to a large audience of men yesterday afternoon at the Hyde Park department, Y. M. C. A. The address was bristling with humor and epigram. He spoke in condemnation of the treatment accorded immigrant young men in many American cities.

"So long as toil is honored," he said, "we are a deathless nation. Our strength is measured by our attitude toward work and the worker."

He condemned wealthy men who give to charity large sums of money, which they have wrung from sweatshop workers.

Dr. Charles Bayard Mitchell, pastor of the St. James Methodist Episcopal church, spoke yesterday afternoon at the Central Young Men's Christian association on "Some Strange Misfits." He spoke of the unfitness of persons and things for the places and circumstances occupied by them. He illustrated that fact, in the case when the wicked bear rule and the good are debased.

Another illustration was the case of the selfish and passionate and evil having great wealth while the good are poor. Another illustration of the strange misfits in life was when amusement takes the place of the earnest work in life. It is also a misfit when worldliness is on the throne of the heart and Christ is a beggar. Dr. Mitchell showed how such things were not only surprising, but wicked and eternally ruinous.

The series of Wednesday noon lectures at the Central department, Y. M. C. A., given by Dr. William A. Evans, former commissioner of public health, on "Eugenics," will close Wednesday noon with a lecture on "Raising the Standard of Marriage."

CHRIST WAS FIRST REFORMER.

So Professor Jenks Declares in Address to Students.

PHILADELPHIA, Pa., Dec. 15.—That Jesus Christ was the first, or virtually the first of political reformers, was the statement made by Professor Jeremiah Jenks, the well-known political economist of the College of the City of New York, in the course of an address delivered at the regular Sunday service of the University of Pennsylvania in the auditorium of the Houston club.

He held that the present duty of every man who calls himself a Christian is to enter the field of politics in whatever measure he is most able. Sacrifice, he declared, is as necessary in politics as it is in religion, and he deplored the fact that the politics of the day is mainly for personal ambition and the gratification of personal vanity and all too little for the benefit of the state.

He exemplified what he meant by sacrifice by the career of Jesus Christ, who, although He had an opportunity to carry the Jewish people with Him and make Himself virtually King of Israel, preferred to sacrifice His personal ambition to the ultimate good of the world.

"FORGIVE, FORGET," IS XMAS THOUGHT

These Are the Words on the Door That Leads to the Golden Future, Says Dr. Hopkins.

BY THE REV. FREDERICK E. HOPKINS, D. D.
(Park Manor Congregational Church.)

There is not in all history a better example of the unselfishness of the truly great than when Moses prayed if the sins of the people he was trying to lead and help could not be forgiven his own name might be "Blotted out from the book which Thou hast written."

There is nothing more a captain can do than go down with a sinking ship. As we draw near the end of another year we ought to make an inventory of our sentiments as well as of our experiences. As we approach the anniversary of peace and good will let us ask ourselves: How much have I of the thing I am singing about? It is much easier to give than to forgive, and it is a poor Christmas if we haven't both states of mind. How do we feel toward folks that have been unkind to us? How do we feel toward those that have been ungrateful, toward anybody that has been mean, toward those that have taken our best efforts in their behalf as a matter of course? How do we feel toward men that have worked us, interfered with us, made themselves busybodies, have pried into our affairs, whispered, gossiped, and, worst of all, have cried: "Hail, Master!" And betrayed us with a kiss.

Let us face the situation. What are we going to do about it? Sharpen the ax and wait? Load the gun and get ready? Have we written it down on paper in true fiction style, stuck a pin into our flesh and drawn a drop of blood, and then with an oath sealed the document and stalked across the stage, as it were, muttering: "Now, my enemy, I will have my bond." Oh, go to the theater for all that sort of thing, but laugh and realize it has no place in real life for truly big men and women.

Who would be an elephant that never forgets anything? An Indian, who never forgives anything? A reptile hiding in the grass waiting for a chance to sting? Who would be a pup clinging to a prejudice with canine tenacity? Rather remember this is the twentieth century. This is a Christian land. Come, stand beside Moses and measure ourselves. Bring all grudges, all revenge, all bitter memories, all thoughts about an eye for an eye and a tooth for a tooth, and just realize we make ourselves as small and mean as the smallest and meanest man we ever knew when we think of doing unto them as they have done unto us.

On the double door that admits us to the golden future are not the words: "In. Out. But Forgive! Forget!"

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The Inter Ocean Sermon Supplement—Published Every Monday

SILVER AND GOLD ARE POOR GIFTS

Dr. F. W. Gunsaulus Says it Is More Important to Strengthen Weak Characters Than to Give Money.

POOREST MAN IS NOT RAGGED

It Is He Who Cannot Command the Forces of His Own Personality in the Presence of Success.

BY THE REV. FRANK W. GUNSAULUS, D. D., LL. D.

(Central Church.)

Text: "Silver and gold have I none, but such as I have give I unto you."

This text always needs to be balanced by James' seathing portraiture of the man who is always willing to conclude from this text that silver and gold are, therefore, not very valuable in philanthropy or charity, so called, and that if he only gives something else he will be fulfilling Christ's idea.

"What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him?

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled,' notwithstanding ye give them not those things which are needful to the body, what doth it profit?

"Even so faith, if it hath not works, is dead, being alone."—James iii, 14, 15, 16 and 17.

Help to self-help is undoubtedly the watchword of wise and brotherly philanthropy, often miscalled charity. The reasons for poverty and need are so often lack of courage, independence of spirit, honesty, temperance, virtue and the conquering spirit which intelligently accepts and deals with difficulties, that the man or woman who furnishes something else besides silver and gold to the helpless being at the Beautiful Gate of our civilization is the most necessary and beneficent being in the progress of modern society.

To furnish these things to other men who are weak is to summon all one's best powers to the task of dealing with the man who is likely to be rattled, so to speak, by the very tumult of the success which other men round about him have.

POOREST MAN IS NOT RAGGED.

The poorest of men is not the raggedest of men but the man who cannot command the forces of his own personality in the presence of the thrilling success and achievement of our civilization. He is an overwhelmed man. He is weak in personality, and his cellular structure has so broken down, as the walls of his individual selfhood have previously caved in on him, and the whole stream of dazzling things sweeps over him so that most of his power of reasoning or surefootedness has gone in the general rush.

It is more to give such a man as this his personality and to reinvest him with self-centeredness—to put his feet under him—than it is to merely give him silver and gold. If you do this to any man you are an artist in something richer than gold, more mobile and receptive than marble and more beautiful than the pigments on the palette of Tintoretto. The refluence of such philanthropy as this, the return flood of spiritual strength and fineness which will come to you, is infinitely more than you have ever given away. No man is impoverished who puts brains and character and his total self into partnership with the apparent brainlessness and characterlessness of the poor blunderer who has become confused in the practical dealing with life.

You may have your pocket full of tickets and you may give away tickets to the United Charities' office which shall mean coal or meat or shelter, but in many cases you have not touched the realm of Christian philanthropy. The reason there is no coal is because there is no courage; the reason there is no shelter is because there is no thoughtfulness; the reason there is no food is because there is no temperance—and these things which are lacking must be bred in a man by the associations and begettings of a friendly spirit. Men will not be pulled up either by abstraction and blue distances filled with the thrones of the heavenly places, for they are too far, or because of merely earthly satisfactions for their need, because these are too near to their passions and appetites.

GIVE MAN CONFIDENCE.

The only way to pull up a man is to reach him with a man's character and sympathy, and not only to lend him a shoulder for his wheel, but a heart for his dark hours, and eyes to see with and a heroism which is not his own.

If a minimum wage of $9 a week for women has been decided on by a great firm of silk manufacturers, it is in the direction of the idea that it is better to weave the fine texture which will shield a woman against the invasion of impurity than it is to weave silk for larger profits. The only thing which will prevent making this minimum wage the maximum wage and getting the wicked relief from trouble in paying just wages with some kind of accord in the work which is being done lies in this good spirit which does not stop with the matter of silver and gold, but offers a partnership of sagacity and self-respect and intelligence to re-enforce the character and lives of the people who work for us.

The people whom I thank the most for loyal support in Christian work are the men and women who have taken a friendly and sometimes heroic interest, each of them in some one person, to reinspire him, guide, strengthen and help him fight his battles, until the new man came to the front. There is no such glorious result of philanthropy as the remade man, or the reconstituted woman, or the boy or girl put in command of those powers which finally became unconquerable in strength and goodness.

The man who has money to give, and nothing but money, let him give it, for there will probably be associated with it the high character and courage of some one else who will take that dollar doled out to charity and make it worth ten, by an infusion of sagacity and sympathy in its hard circumference. The man who has no money to give and who has these spiritual forces to communicate, let him be like the Apostle at the Gate Beautiful, and he will get the lame on their feet and the blind people about him to see.

NO MISPLACED CHARITY.

But the man who has both is in the supreme place of influence. He can ally money with brains, cash with character, silver with sympathy, gold with greatheartedness, and such a man will make his store or his office a place for the saving of men and women, and their training and enriching in all the elements of power which have given him mastery in this life and which will bind them together in the joy of the life to come.

Believe it, we have less to fear as to misplaced charity in the way of personal helpfulness than we have of misplaced prudence. Just as there are thousands of men who are thrumming upon the one miserable string that the money they give is misapplied—they are always the people who give the least—so there are thousands who are insisting that it does not pay to throw one's self into the heart of blundering and sinning humanity, because it is not appreciated.

Stop, my friend! The cross of Jesus was not appreciated; the agony and bloody sweat were apparently thrown away; goodness never stops to find whether the heart which it is trying to make pure and the hands it is trying to guide are bent on its murder or not. Jesus is the type of humanity who gives with the idea that the very unmannerliness and revolting opposition of his reception will help to break down the evil which nearly breaks down of itself before the passion of his self-sacrifice.

"DOUBLE UP" IS ADVICE OF DR. F. E. HOPKINS

Pastor Urges Co-operation of Church Members as Enemy of Vice.

BY THE REV. FREDERICK E. HOPKINS, D. D.

(Park Manor Congregational Church.)

The time has come for all of us to step out upon the unknown way of 1913. I do not know how many books you may have read last year—books of history or travel or romance or biography; but no book, not even a pocketbook, ever helped as much as we should be helped by the volume called "Experience."

Now what use shall we make of what we have learned? Do we mean to go right on the same old road we have been traveling? The same old views of religion and politics and our relations to the rest of the human family? Listening to the same old stories about other people? The same old grudges and prejudices and spites and schemes? Few men and women can do great things, but we can all get out of a rut.

A gentleman brought a young man to church last Sunday, and before that young man left the service there was some reason to believe he had become a Christian. And that was one plain, simple way of doing something, instead of sitting in a brothel all night and watching men and women debauch themselves, and then rushing to the newspapers with a report of the nastiness whereby thousands were suggested of evil who already have been suggested too much. "He that converteth one sinner from the error of his ways shall save a soul from death and hide the multitude of sins."

If the 300 ministers who marched on the mayor last week had stopped to plead with 300 sinners they could have easily found on the street they would at least have received more courtesy than was shown by the lordly mayor; and if they had made that many converts, we might have come that much nearer at the next election to having our laws enforced with some consideration for the character, the intelligence and the wealth and investment of millions in the church property and religious institutions of Chicago. The day of old things has passed. The new beckon. Now get at it. Try Edward Everett Hale's rule: "Ten times one are ten." In other words, get a man who thinks right, and that makes two. Then keep doubling up, as church members, Masons, Pythians, Odd Fellows and so on through the whole list, until there is an irresistible aggregation of men and women who care nothing about names such as Jew or gentile, Catholic or Protestant, Democrat, Republican, Prohibitionist or Moose, but care everything for right and hate wrong. Let us arouse ourselves and try to do some better thing in this new year as the golden days and the divine opportunities come with each rising of the sun.

Do your best and trust. Step by step, a little at a time, gain, learn, win all we can and all there is in the situation. Then trust.

Representative government in all of its forms is a failure unless the people put a collar on their representative and fasten a good, strong chain to it and hold the chain themselves, so if he gets too noisy we can say: "That will be about enough from you."

NEW TYPE OF FIRE FIGHTER.

Small Engine Carrying Its Own Water Supply Is Adopted in Paris.

An interesting new type of automobile fire engine for Paris has just been decided upon by the municipal council. The machine will be of specially light construction, and will carry four men only, but will be fitted with a large tank containing 400 liters of water. Thus, as the engine arrives on the scene of a fire, it can begin pumping water while the firemen are making the necessary connection at the nearest main with a minimum waste of time. The new pattern is a vast improvement on the cumbersome automobile fire engines which the Paris brigade possesses at present, and which in the future will be used only as auxiliaries in exceptionally large fires.—New York Times.

Churches Unite.

The union of the Central Methodist Episcopal church and the First Congregational church of Park Ridge, under the name of the United Church of Park Ridge, has been effected with the approval of the ecclesiastical bodies represented. The Rev. John L. Dickson, pastor of the Methodist church, is to be the pastor of the United church.

EPISCOPAL CLERGY CALL CONFERENCES

Committee on Plan and Scope of Commission for World Conference Sends Out Message.

PRAYER AND DISCUSSION AIMS

Recommends That Gatherings Be Small and Informal and That Devotional Side Be Emphasized.

A message calling together Christian persons of various communities for the purpose of prayer and of discussing the fundamental topics that have divided the church has been sent out by the committee on plan and scope appointed by the preliminary commission of the Protestant Episcopal church for a world conference on faith and order.

The Rt. Rev. Charles P. Anderson, Bishop of Chicago, is president of the commission. Robert H. Gardiner of Gardiner, Maine, is secretary. The Rev. William T. Manning, D. D., of New York, is chairman of the committee on plan and scope. The message follows:

"Much must be done before the proposed world conference on the faith and order of the church of Christ can be called. The mere details of the preparations are numerous and complicated. The names and addresses of the proper officers of those communions throughout the world which confess our Lord Jesus Christ as God and Savior must be obtained, and invitations issued to them. These invitations cannot always be accepted promptly, for meetings of official bodies may not be held for two or three years. What shall be the basis of representation? Where shall the conference meet and how long should it remain in session? In what way and how far shall the course of its procedure be outlined beforehand? It may well be years before these and numerous similar problems, which will be disclosed as the preparations go on, can be fully solved.

"HAVE WE FAITH?"

"But the first question is whether we Christians really desire reunion. Have we that deep and definite faith in the one Lord which must fill us with the desire to reunite in His one Body? What are faith and membership in Christ? Is the relation of the Christian to Christ merely individual or does it constitute membership in a body? Is that body merely a human organization, self-originating, or is it the living continuous Body of the one Lord? Do we know whether or not the brethren from whom we have been separated for centuries possess any of the precious things of which we are stewards or which, perhaps, we do not ourselves possess? Can we learn anything from each other? What is the church? Has it any authority, and if so, what? What is the basis of its claims? What is its mission? Is there any sufficient reason for the continued separate existence of the communions to which we severally belong?

"The committee appointed by the Protestant Episcopal commission to consider the plan and scope of the world conference believes that, before the conference can actually be called, there must be created a more general and intense desire for reunion, a warmer atmosphere of Christian love and humility, and some wider and clearer comprehension of such questions as the above, which must be faced and considered when the conference meets. The committee, therefore, urges that Christian people should assemble together informally in frequent meetings; first, for united prayer that the way to reunion may be made plain and that we may have grace to follow it; second, that coming to know and appreciate each other better, we may learn of those precious things which we have hitherto kept from each other, and thus may deepen and widen the desire for a reunion which shall convince the world that God has sent His Son. Such local and informal conferences will help to prepare the way for larger conferences, which will gradually lead up to the world meeting, at which it is hoped that we shall see that there is no sufficient reason for much, at least, of our present separation.

MAKES RECOMMENDATIONS.

"In aid of such conferences the secretary will send, on request to those who so desire, the names and addresses of all the persons who, within such area as may be specified in the request, have shown sufficient interest in the matter to ask to be entered on our permanent mailing list. That will serve two purposes: It will enable those who wish to do so to get into touch with some persons near them who are interested, and it will doubtless suggest others who would be glad to be entered on the mailing list, if they knew of the movement.

"The committee recommends (1) that such conferences should at first be very small and informal. If the smallest number of persons fairly representative of a community can first be brought together to discuss the problem thoroughly, there will be a better prospect of real progress; (2) that the devotional side should be emphasized throughout. The desire for reunion must be grounded in and fed above all by common prayer; (3) that, in selecting topics for discussion, careful search be made to find those which are really fundamental but which the divisions of the past centuries have obscured. As the meaning of these questions is grasped more fully, it may come to be seen that the divisions growing out of them need not have occurred. Divisive and disputed topics should be carefully avoided until, by repeated meetings, the members of the conference have reached a large measure of unity.

"A bibliography will soon be printed and mailed to all who are on our mailing list, which may help to suggest books for instructive reading, though it must be confessed with sorrow that at present too many of the books which attempt to deal with Christian reunion are disfigured by partisanship and lack of thorough knowledge. Let us pray that our hearts may be so filled with the love of Christ and our eyes so opened by the Holy Spirit that we may all be made one in Him, Who liveth and reigneth, Father, Son and Holy Spirit, one God, forever and ever."

MUSIC EXPRESSES GOD'S CHARACTER

Harmonic Step in Physical Nature Is All That There Is of Our Father, Says Dr. Bruner.

BY REV. FRANK C. BRUNER, D. D.

(Ogden Park M. E. Church.)

"GOD'S MUSIC IN TUNE WITH HUMAN AFFAIRS."

Text: "And He hath put a new song in my mouth."—Psalms xl., 3.

Music is the expression of the character of God. It stands, when complete, for harmony. The nature of Jehovah has been held by many as complex by unenlightened people. God may be hitched to contrast. Strange, but it does not belong to His being, like light and darkness, good and evil, life and death. He is a unit. The oneness of goodness. Make the most searching philosophic inspection and the eternal will burn out into full exposition of power and beauty. "God is light and in Him is no darkness at all."

This is true in music, when the worlds struck the pathway of their orbit behind the gray, long-drawn-out-ages; it was the march of the musical scale. The music of the spheres, forever sing as they shine, "The hand that made us is divine." What we find in the harmonic step in physical nature is all there is of God, Who made worlds and hang them upon nothing. The text suggests a new condition. It is from discord to harmony. Man at a spiritual equilibrium. There may be a varied display in a masterpiece of song like "The Creation." A musical creation full of force, beauty, shade and achievement, but it all keeps step down the middle of the road of divine harmony.

CRITICISES WILSON.

David was in moral discord, but when the inspiration of the spirit lifted him by the rhythm of the spirit he declares, "And hath put a new song in my mouth." What of the music lesson? Why the discord in politics finally will be lost in patriotism and brotherhood of man. 'Tis to be hoped that Mr. Wilson, just elected to the presidency, will be able to see that. He would be unwise to break the harmony of the Republic by making the Philippines a cheap and lonesome little government, exposed to the temptation of some strong Oriental government that might swallow it up and break the chain of American commerce in the distant East.

True liberty is intelligent. Such liberty as is born of Aguinaldoism mitigates civilization and business enterprise and would fill the Orient with discontent and produce a mania to plunder which a half a hundred years would not wipe out. God has put the song of prosperity and liberty in the American government, and he would try to reconstruct the musical instrument to suit his political policies and make a blunder that will live after he is in his dishonored grave a hundred years. When Admiral George Dewey entered Manila bay and in four hours and twenty minutes shot civilization into the Philippine islands that electrified the civilized world, he started the song in the farther East which ought to remain and not be tinkered with by the monkeywrench of any political party.

"PRAISES UNTO OUR GOD."

The origin of this harmony was behind the evolution of the mechanism of the universe. The old singer of the text indicates this song had a sweet taste to his tongue. His being assimilated its melody until it broke forth into praisefulness, turned his soul out of discord into a holy flame of divine harmony. That song will strike disharmony from the New Year of 1913 if applied and cause all the world to resing the old sonnet, "And hath put a new song into my mouth." "Praises unto our God."

SAYS BALKAN WAR HERALDS SECOND COMING OF CHRIST

Evangelist Russell Declares European Conflict Is Signal for the Millennium.

"The refusal of the powers to help the Turk, his final expulsion from the map of Europe and the scramble for his territory by the nations will be a signal for the second coming of Christ at the end of the world," said Evangelist K. C. Russell in his lecture last night at the Fourth Baptist church, South Ashland boulevard and West Monroe street.

The speaker continued his address as follows: "My belief is based upon the prophecies of the Bible, chiefly the eleventh and twelfth chapters of the Book of Daniel. The following verses are perhaps the most significant relating to this question:

"'And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up (Christ's coming), the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.' Daniel xi., 45; xii., 1.

"The personage referred to in Daniel xi., 45, is conceded by commentators to be none other than the Turkish empire. And the text shows that this power shall 'come to his end and none shall help him.' This language plainly indicates that his existence as an empire up to this time depended upon the sufferance of the European nations, a fact so well known that it requires no proof. Furthermore, the text shows that when driven from Europe 'he shall plant the tabernacles of his palace between the seas in the glorious holy mountain,' indicating that the Ottoman power will transfer his capital to Jerusalem, which is between the seas in the glorious holy mountain, a fact in accord with the specifications outlined in the prophecy.

"The prophecy further shows that when these things take place 'there shall be a time of trouble, such as never was since there was a nation,' evidently produced by the international war referred to in the scriptures as Armageddon. Then Christ will come and deliver His people, 'every one that shall be found written in the book.'"

DR. M. P. BOYNTON ASSAILS THE MAYOR

Denounces Executive for Treatment of Ministers Who Called to Protest Against New Year's Eve Revels.

"EMPTY CHAIR" IS HIS THEME

Sees Grave Peril When City's Head Absents Himself From Reviewing Stand at Civic Betterment Parade.

BY THE REV. M. P. BOYNTON, D. D.

(Lexington Avenue Baptist Church.)

"THE MAYOR'S EMPTY CHAIR."

Our daily papers have fairly and fully reported what happened when a great company of ministers visited the mayor's office last Monday afternoon. It is my purpose here to add my testimony as an eyewitness and venture a few suggestions as to what this means to us as a great city.

Any intimation that the company was not composed of ministers is a gratuitous falsehood, resorted to by men who fear the facts of that historic hour and an effort to becloud the issues involved in what the ministers were trying to do.

I have been in this pulpit for more than fifteen years, and for the last ten years have been active along reform and social betterment lines of work. In all my experience I have never seen as many ministers associated and marshaled for one object as came together last Monday morning in the First Methodist church and marched from there to the mayor's office. Nearly every denomination in Chicago was represented. There were a number of laymen there also.

I estimate the company of ministers and churchmen to have numbered about 400. The proof of this statement can easily be found in any of the many photographs that were taken of the company as it marched to the city hall. At least one-third of all the Baptist ministers in this city were in that company.

RIOT REPORT MANUFACTURED.

The report that there was riot and disorder is another insult to the ministers manufactured for the purposes of those who make the charge.

When we reached the mayor's office our leaders asked if the mayor was in. The answer was: "I guess so." "Can we see him for a few minutes?" was the next question, and the same answer was made. A few of our leaders were admitted to the room of the mayor's secretary. They returned with the message that the mayor was busy, had made no appointment, and could not be seen.

It was then that loud cries were raised by the company, many of the ministers lifting their voices in demand that the mayor come out for a minute or two. The cries were "Harrison," "Harrison," "We want to see the mayor!"

The flurried flunkey at the outer railing received the most of this protest, as the mayor's secretary did not so much as show his head, but remained behind his desk in his secluded corner. Then to make doubly sure that the mayor knew we were there and who we were, the secretary was asked if the mayor had received the letter sent him Dec. 26, notifying him that a company of citizens would visit him at 1:30 p. m. on Monday, Dec. 30. (We were there at exactly 1:15 p. m.)

SEE CHIEF OF POLICE.

The careful secretary of the mayor replied that he did not discuss the mayor's mail with any one. After assuring ourselves that the mayor knew we were there and that he had doubtless received that letter of Dec. 26, we retired to the office of the general superintendent of police.

Our leaders were given a patient, respectful hearing by the chief of police. He, however, would make no promises and had nothing to say beyond a few meaningless pleasantries. The chief seemed greatly amused and not at all troubled. He probably wonders what it was all about. He certainly is a success as a buffer between the mayor and the ministers.

If our genial chief of police were in charge of one of the small play grounds he doubtless would prove an efficient officer and be a useful citizen. The suggestion was then made that we go to the council chamber and view the city council in action. But the more thoughtful and the kinder-hearted of our leaders thought we had disturbed the wonted calm of the city hall long enough and advised that we disperse. As by that time we were all hungry, the advice was very welcome and timely.

If the mayor is under obligations to the liquor and vice lords of Chicago, then his action in refusing to see the ministers was the best possible service he could render the cause of civic righteousness, as it shows where he stands. If he is not thus obligated and is free to serve the whole city, then his action was a collossal blunder and supreme stupidity.

THE MAYOR'S EMPTY CHAIR.

The city will remember that on the last Saturday afternoon in September there was held a big civic betterment parade. The mayor was invited to review that parade and tentatively accepted the invitation, according to the report of the committee that waited upon him. But when the parade swept by the reviewing stand the mayor's chair was empty! It would have been a small service for the mayor to have occupied that chair and review that parade. In reality the mayor's place was at the head of that parade on horseback as the leader of the forces that make for civic righteousness. But he was not there, nor yet in the chair provided for him!

Are we to conclude that when it comes to these great human movements in our city the mayor's chair is empty? Must we submit to the perils of that empty chair? It would seem that municipal misery were reached when the empty chair is followed by a locked door.

No press of business, no mere printed program painted on a signboard, no failure of a letter to arrive, can be urged as excuse for the mayor of a city of two and a quarter millions refusing to see an orderly, law-abiding, cultured company of gentlemen who have taken pains to visit his office and stand within 100 feet of where he hides at his desk.

"AFRAID OF MINISTERS."

The very general expression as the ministers retired from the anteroom was "the mayor is afraid to face the ministers." I do not know that that is true; I have not called upon the mayor nor telephoned his office to ascertain. I am simply reporting the general impression made upon the ministers. The fact remains that he chose to snub the church of God and weakly refuse to talk with a company of Chicago's honored ministers of the gospel.

It is probably true that no American mayor was ever so honored as was Mayor Harrison by a visit of 300 or 400 ministers and laymen, calling upon him with no other purpose than to strengthen the machinery of government and encourage the law-enforcing officials to do their sworn duty in the face of strong influences that seemed to tempt to lawlessness and debauchery.

It is an astonishing comment on the sort of men who are elected to public office when a mayor shuts his door and consigns 300 or 400 ministers to the ill temper and contemptuous sneers of his doorkeepers.

The mayor made bitter complaint to me when I interviewed him some weeks ago, in that men criticised him without coming to his office or telephoning his office to know the facts. I replied that I had feared to visit him or telephone, not being sure of the treatment I would receive.

SAYS MAYOR ABUSED MINISTERS.

My last visit shows that my fears were not unfounded. His interview with me was one continuous, loud-voiced abuse of myself and others who publicly attacked the city's officials without first visiting such officials and giving them a chance to answer for themselves. He was especially severe upon me because I sent my copy to the daily newspapers.

Now, in view of the treatment accorded myself and hundreds of other ministers, when we visited his honor last Monday and gave him a chance to speak for himself, how can he escape the charge of insincerity and hypocrisy?

Be it known by the mayor and all his henchmen that so long as the mayor's chair is empty in these matters of moral and civic reforms, the pulpits of Chicago will continue to protest against official lawlessness, and some of them will even dare to send copy to the daily papers in order to give voice to these protests in the ears of millions. It is a happy circumstance that our great papers so graciously afford the ministers a Monday pulpit in which they can preach the modern gospel of civic uprightness to this entire Republic.

In that empty chair romp all the imps of a city's night. In it are the heartless exploiters of human sins, because of it scores of young girls are disappearing from their homes, and under its shadow flourish the rottennesses of artificial and highly stimulated debauches, and all for a price, paid in blood and gold to the overlords of a city's darkness around a mayor's empty chair.

SAYS MILLENNIUM BEGUN ABOUT FORTY YEARS AGO

Dr. Jones, Addressing Bible Students, Says Peace on Earth Will Last 1,000 Years.

BY THE REV. L. W. JONES, D. D.

(International Bible Students' association.)

"BETTER TIMES ARE COMING."

Text: "He that sat upon the Throne said, Behold, I make all things new. * * * Write, for these words are true."

Politically a strong manifestation of dissatisfaction is found in the great landslide in this country last fall. But even if the Democratic administration should give a measure of better times, it would be only in this country. How about the other countries? They are just as dissatisfied with their lot and will soon make a bold break for liberty.

The continual strife between capital and labor is but the precursor of the fearful outbreak soon to occur, which will result in better times, so they think.

"Frenzied finance" is but another name for the dissatisfaction in the money world; but "better times are coming."

The ecclesiastical world is practically dead; the preachers have lost faith in the Bible; there is a famine in the land for the word of the Lord; the shepherds who should be feeding the people are dabbling in everything but the gospel; scarcely a corporal's guard can be mustered to attend any ordinary church service. But "better times are coming." The millennium is here!

While the millennium is to last 1,000 years, and while it began nearly forty years ago, chronologically, yet the real blessings cannot come to mankind until Christ takes His seat upon His throne. However, preceding that important event, a great preparatory work is being done, and this work is manifested in all the wonderful inventions, which are but foregleams of far greater blessings in the future for mankind, instead of the eternal torment taught by that God-dishonoring doctrine.

All these wonderful blessings have come within the last 100 years. The first steamboat was just being built 100 years ago. Eighty years ago there was not a locomotive nor a railroad rail in the whole world. George Washington did not use a Commonwealth Edison electric light; a tallow dip was welcomed by him. Abraham Lincoln never slept in a Pullman berth. Prophecy is being fulfilled before our very eyes, and the vast majority of mankind is in total ignorance of why. It is because the millennium is here!

Christ soon will take His throne, after a great and awful time of trouble, world-wide, and then the blessings which He purchased the right by his death to distribute will go to all mankind—every kindred, nation, people and tongue. Already China and India are waking up.

To Rebuild Church.

It is planned to rebuild St. Andrew's church, Washington boulevard and North Peoria street, without delay. The church building was destroyed by fire on Christmas morning and the services have been held in the neighboring cottage, which had been used as a parish-house. The church building, which was totally destroyed, was insured for $12,000.

MAYOR IS COMPARED TO CZAR OF RUSSIA

Action of Executive of City in Refusing to See Delegation of Ministers Comes in for Criticism.

'WHAT CONSIDERATION?' ASKED

The Rev. Jenkin Lloyd Jones in Statement Assails Motive That Permitted Orgies New Year's Eve.

By the Rev. Jenkin Lloyd Jones.

(Abraham Lincoln Center.)

AN ARROGANT MAYOR, OR AN INSIGNIFICANT MINISTRY, WHICH?

When the mayor of Chicago last Monday refused to see a delegation of between two hundred and three hundred ministers, on the score of the lack of a previous appointment, and the implication that he was "running the city," he assumed the role of an autocrat befitting that stage of government represented by the Czar of Russia and the Grand Llama of Thibet.

These ministers, representing the religious organizations of all denominations and of various languages, came direct from an adjacent "town meeting," called for the purpose of entering a protest against certain promised violations of the city ordinance on the part of city officials.

This meeting was widely noticed by the press of the city, and the purpose and intention of the same fully explained. This aristocratic remoteness of an official of a democratic government argues either an arrogant mayor or an insignificant ministry. Which was it?

These ministers visited the city hall in order to enter the most emphatic protest possible against the avowed declaration of the chief of police to suspend the city ordinance which requires that all places where alcoholic drinks are sold within the city limits are to be closed at 1 o'clock in the morning and no one is to be allowed to remain at the place of selling except employes.

BLINDS MUST BE RAISED.

It further requires that at that hour all the shutters and blinds are either to be raised or taken down, so that the interior shall be open for inspection from the street. The same closing to be enforced until 5 o'clock in the morning.

These requirements were to be suspended according to the promise of the chief on New Year's morning, to the extent that parties at these places of carousal at 1 o'clock would be allowed to remain inside until 3 o'clock in the morning, to consume the stock of liquor already purchased.

It is hard to account for the snub to the accredited representatives of organized religion in this city, of about 1,000 churches, except on one of the following theories:

1. That the mayor for the time being overlooked the fundamental principle of democracy which makes him the servant and not the tyrant of the community that has delegated to him the high trust, the enforcement of law.

2. That the mayor was guilty of moral cowardice. Conscious of this open declaration to suspend one of the laws of the city which he has sworn to enforce, he did not care to meet this demand of the representatives of law and order and the organizations that are in league with civilization.

He had not the face to offer a defense of the suspension of ordinances which if ever needed were needed on New Year's eve, when the carousal spirit is at its maximum in the city. But Mayor Harrison is not suspected of cowardice.

HAS DISPLAYED COURAGE.

On many occasions he has displayed fine courage and high independency. On many lines he has commanded a commendable zeal for the rights of the people.

3. A third explanation is found in the suspicion that in the mind of the mayor, as of many public officials, the ministers of Chicago represent a negligible quantity in the political life of the community. There is an assumption on the part of many would-be representatives of politics and business that the churches and their ministers are wanting in virility, so deficient in coherency, strength and organized power, that they need not be reckoned with when political issues are involved. Does the mayor represent the class that is so much more solicitous to count "the boys" of the ward gangs than the "men" who, on election days, as on other days, intend to vote and act as gentlemen?

4. One more explanation presents itself, namely, that behind this open insult to law on the part of public officials there must be a tremendous "push" or "pull" either in the way of dollars or of votes. I cannot believe that this violation of oaths of office on the part of city officials was a concession primarily to rowdyism. Nor to the high-stepping wealthy class, the "newly rich," the silly rich and the lecherous rich who alone were accommodated by the high-priced privileges of the New Year's carousal that made the city notorious the next morning.

COMMERCIAL CONSIDERATION.

There was a mighty commercial consideration at stake. The profits accruing to the hotels, cafes and saloons must have been felt somewhere, either in the way of money or of votes, expressed in past or prospective favors.

The official who refused the courtesies which belong to democracy, to ministerial visitors, it is presumed had granted many conferences with those who secured a "suspension of the rules." We know the class that were refused admission to his mightiness the mayor. We persist in believing that the constituency they represented represent also a large part of the decent people, the public-spirited citizens of Chicago. We do not know who they were who were admitted, perhaps through the back doors, and whose petitions were granted in the way of an undemocratic concession to debauchery. Democracy, the last reach of civilization, is inseparably connected with morals, the sobrieties and the sanctities connected therewith.

The Inter Ocean Sermon Supplement—Published Every Monday

BUSINESS OF GOD DEMANDS TALENTS

Spiritual Devotion and Life's Energy Both Are Needed to Further the Kingdom of Christ.

WORDS ALONE ARE NOT ENOUGH

The Rev. Charles B. Mitchell in Sermon Points Out That All Should Be Enthusiastic Over Jesus.

BY THE REV. CHARLES BAYARD MITCHELL, D. D., LL. D.
(Pastor St. James Methodist Episcopal Church.)

"Wist ye not that I must be about My Father's business?"—Luke ii., 49.

That was the question put by Jesus to his parents when they found Him in the temple with the doctors. They had chided Him for not having accompanied them on the homeward journey.

He replied to them by asking them this question. We need not wonder that they did not understand what He meant. Here was a boy of 12 years finding joy in the company of mature men as they discussed the deep things of the Jewish law.

Here was a mere child expressing a clearly defined purpose in life; for it clearly appears that even thus early He recognized His obligation to the Heavenly Father.

With Jesus as an example we are warranted in demanding of ourselves that we, too, very early in our earthly career, shall have some high and worthy aim. At the earliest possible moment we should have a program for our life.

There must be nothing haphazard in a matter of such vital worth. The best results can only come from seeing the end from the beginning. The highest success depends upon our grasping God's ideal for us.

He has a plan for us. He has high hopes for us. Whatever may be the particular plan God has for each individual life He wants us all to understand that our business is to be His business. We are to be partners with God.

The real business of life is not to make a mere living. The brute can do that, and doubtless does it with less care and evil than we do. But the real business of a human soul is to build a life—develop a Christ-like character.

TAKE ON LIKENESS OF CHRIST.

It can be said reverently that God's business is the growing of men and women who are to take on the likeness of Jesus Christ. It is in such business that we are "laborers together with God."

This is a task in which we must voluntarily co-operate with our Father.

We are all engaged in the same high business. We may be doing some other things by which we are able to pay expenses for food, clothing and shelter; but all the time we are to keep ever before us the fact that our chief business is to co-operate with the Head of the firm, and aid Him in carrying on His high design.

You and I are tremendously interested in this matter, and we should take time to consider all these things which are involved in so mighty an enterprise. For this reason I call upon you to think some of these things over with me.

Let us consider the capital we are expected to put into our Father's business.

In the first place, we must invest every grace. However small may be the value we attach to our humblest and feeblest grace, it must be used for God.

We may well conclude that we have little faith; that we falter before every formidable task; but even our weakest faith must be used for the furtherance of the plans of our Father.

An old man had the right notion when he told me once that he had little or no money to give to foreign missions, but he would promise me to double his prayers for the work. That is the idea.

INVALID WOMAN'S WORK.

I knew an invalided young woman who had not left her bed for nearly four years. She could apparently invest little in the Lord's business. But she gave nearly all her waking hours to prayer for the unconverted; and as a result her prayers were being answered in the conversion of scores every year.

In times of special service, when the church was uniting for an aggressive spiritual campaign, she could always be relied on to help us mightily.

It seemed that her prayers lifted more hearts toward God and heartened more discouraged souls than all the rest of us put together.

The faith God gives us; the hope He bestows upon us; the love He begets in us; all the sweet graces and gifts of His Holy Spirit, are not to be employed in the mere task of making us sweet and beautiful and happy. That is not the end of all such divine bestowment.

God gives us His good gifts of the spirit in order that we may thereby be the better fitted to serve Him by helping our fellowman. We must not make the mistake of the ancient Jew.

We see this plainly taught in the story of Jonah. We too often lose the lesson in giving too much thought to the mere setting of the story. Here was one of the best men of his time and race unwilling to share his bounty with an alien brother.

WOULD NOT SHARE GOODS.

He did not want to share his goods with the people of Nineveh. That spirit ruined the Jews. It is ruining many a man today.

He hugs his divinely bestowed gifts to his own breast and refuses to share with others. It is strangely true that some of God's children have thus supposed that God had bestowed the gifts of His grace upon them to make them happy, and they have retired to "enjoy themselves," as the phrase most fitly expresses it.

They have gathered in groups apart where they could rejoice together over their superior spiritual possessions. They were filled with joy, while all around them were the lost and dying who knew not God.

That is what I mean. We are saved to save. The grace that lifts me into life and hope must also be employed in God's big business of saving others.

We must also invest our minds for God. That is a most pregnant law—"Thou shalt love the Lord, thy God, with all thy mind."

The whole intellectual nature shall be employed in His service. The reason shall defend His truth. The varying faculties of the mind must be dedicated to His service.

Many a good business man has said to me, "I am not what may be called 'spiritually-minded'; you must not expect me to be much of a 'prayer meeting man.'" And so he has concluded that he was of little value in God's business.

What a mistake! The gift of wise finance may be invested in God's work with tremendous results. Lay your business ability on God's altar. It has too long been withheld.

GIFT OF ORGANIZATION.

You may have a gift of organization. You may know how to lay out a workable program for the upbuilding of the church. Put your business sense into the work of God.

You have no quality of mind, no intellectual power which God does not want invested in His great business of saving a lost race.

We must also invest our bodies, as "living sacrifices, holy and acceptable unto God." There are those who readily agree to give God the heart who withhold the body.

In the emphasis we are constantly putting upon the spirit we are apt to overlook the value of the body. That is a most suggestive word—"but He spoke of the temple of His body."

Jesus taught that the holiest place on earth is a human body, for it is the "temple of the Holy Ghost." The medieval saints made a most egregious mistake in the contempt they placed upon the human body. It was never the teaching of Jesus.

He did insist that the soul was of more value than the body; but He never gave any ground for the notion that the human body was inherently bad; that sin somehow inhered in the flesh, and that the body must be crucified in order to kill sin. He placed high honor on the human form.

He taught the value of giving even a drink of water to slake its thirst, or bread to satisfy its hunger. Places take on a peculiar value and sanctity because of their association with some worthy man or woman. We make pilgrimage to the homes of poets and statesmen.

I have crossed seas and continents in order to get near the spot where my Savior once stood. The very place He lived and the spot where He died is holy ground.

TAKE ON DIGNITY.

Just so the human body takes on dignity and worth because it is the dwelling place of one of God's children. This is why we revere the human body. Love looks tenderly into its eyes, holds lovingly its hands, and kisses reverently its lips.

Even in death we clothe it in beauty and lay it reverently away in some beautiful and oft-visited grave. The human body is the home of a soul. It is more. It is the temple of God! It is the only place in this earth big enough to house the kingdom of God.

Jesus said to a man, "The kingdom of God is within you." Thus we ought to see the high value of the human body. Every physical energy should be invested in God's business.

One day a converted athlete asked Mr. Spurgeon what he could do for God's cause. He said. "Use those two good legs for Him." And the athlete did. He used them in carrying about the glad tidings of God, and he became an untiring missionary of the cross.

Every fine energy, every contracting muscle, every organ which functions, can be employed in helping God bring in the kingdom of grace and glory. "Present your bodies a living sacrifice."

Of course we must invest our money and everything which money stands for. This is not the most important contribution we can make to God's cause. Often it is the only gift bestowed.

DUTY AS SILENT PARTNERS.

Too often men think they have done their duty as silent partners by investing a few dollars in Christian work. The cheapest and easiest investment we can make in God's cause is money.

Often the gift of it is never missed by the giver. While money is much needed in the work of the church, it is not the most important investment one can make for God. While admitting that fact I must insist that the withholding of one's money is the cause of one's spiritual poverty and eventual ruin.

By withholding money one may shut himself away from God. I have no doubt that there are thousands in Chicago today who may once have been elsewhere members of the church but are today wholly out of the church and out of grace because they came to Chicago to improve their financial condition and concluded that the enlarged rent bill and street car fares and other city expenses should be taken out of the amount formerly given to God's cause.

They say they cannot afford to belong to a church in Chicago; and so they refuse to curtail other expenses and refuse to contribute any money to God's business.

They thus are robbing their souls and becoming paupers for all eternity. There are not only some big fortunes but some modest salaries which need cleansing from the taint of worldly selfishness. "Give alms of such things as ye have, and, behold, all things are clean unto you."

INVESTMENT IS BLESSING.

Put your money into God's business, and it will prove a blessing and not a curse.

Invest your opportunities for God. That is a very luminous phrase—"redeeming the time." It literally means "buying up the opportunity"—not waiting for an opportunity to turn up, but making it turn up.

It simply means that we should be constantly alert for any chance opening to get in a word that will help some one toward heaven.

Dr. Chalmers spent an evening with an old man 74 years of age who had never become a Christian. He did not leave him that night until he had led the old man to the Savior.

The next morning the old man—the young convert—was found dead in his bed. That was Dr. Chalmers' last and only chance to help that old man into the kingdom. He ever after rejoiced that he had improved it.

A word spoken just at the right time, or a letter written just when a good opportunity came, has led many a man to God. If we are keenly alive to our duty and privilege we daily will seize opportunities to bring others to the thought of God and the need of the soul.

There are moments worth millions. Let us be watchful to catch up quickly the chance afforded us to help some one into the Kingdom. A tract placed in the hand of Bishop Newman by a stranger, led him, a thoughtless youth, to give his life to the Saviour.

There must also be considered the rules governing the business in which we are engaged with God.

RULE OF HONESTY.

There is the rule of honesty. We must not steal. And it is stealing to take what does not belong to us. We are partners with God. We are not sole proprietors.

How prone we are to forget this. We talk of our time and our talent and our money, as if we alone had any right in them. We must remember that every dollar is involved in this business. It must be used as God approves.

Do not think that by some law of the title that nine-tenths of your possessions can be used as you please. All you have, and all you are belongs to God. Your ten-tenths belong to the business.

There is also the law of punctuality. No man succeeds in a worldly business who is always late.

I have known several men who missed getting rich by being only a few minutes behind time. I have no doubt that if we only could get the facts, it would appear that thousands of people every year fail in some business venture because they arrived too late.

Some people are always postponing duty. They never get ready. This explains their failure. Just so there are vast multitudes of people who expect some day to begin the Christian life. They have not definitely concluded to refuse the offer of eternal life.

They simply rely on the hope that there is time enough yet. It is put that way in the words of Scripture: "How shall ye escape if ye neglect so great salvation?"

PAVED WITH GOOD INTENTIONS.

Some old theologian once said that "hell is paved with good intentions." He expressed in highly figurative phrase a great truth. Men go out into eternity with no preparation to meet the responsibilities of the judgment, because they have put off doing the very thing of all things most important, hoping that a more convenient season would come for the doing of it, and have been suddenly surprised by death, with the chief business of the soul undone.

Another law is the law of regularity. There is a type of Christian which shows some religious interest about once a year.

At such annual season of religious awakenment such persons are devout and active. But God wants regular devotion. This business demands constant attention. God wants partners who are on the job every day and hour.

It is fine to behold the eager enthusiasm of the young convert. "He mounts up on wings as eagles." But it is a finer sight to see those who have settled to the regular duties of a more ordered and outlined daily program of religious service, such "run and do not grow weary."

But the finest sight of all—and it was this that the Psalmist had in mind when he spoke it out in the long ago—is the sight of him who has got beyond the enthusiasm of early conversion which lifts one as on wings; beyond the steady going of those who have settled down to the running gait when all things are going smoothly and successfully; the sight of that Christian who, amid the temptations of the world, the opposition of organized evils, and even the backslidings of professed church members, goes on his way unmoved by such discouragements and "walks and faints not."

MUST MOVE IN ORBITS.

He goes forward with the regularity of God's ongoing stars as they move in their orbits. The man who opens his place of business once or twice a week is sure to fail.

So the Christian who does his duty by fits and starts, and only when "he feels like it," is sure to be a failure in God's business.

Another law is the law of enthusiasm. Success in any worldly business is largely due to the enthusiasm with which it is carried on.

The charm of the modern business world lies here. It is a real joy to talk with business men in their offices or at the club.

This is the peculiar quality in Chicago business life. Meet with any group of Chicago business men and note the flash in the eye, the ring in the voice, the very snap in their manner. All these things explain this new wonder in the world—this mighty thing we have named Chicago.

This great aggregation of energetic and enthusiastic men have made this city the wonder and the mystery of the world.

It is this very quality God wants invested in the work we do for Him. Just as this thing wins in worldly business so it wins in the business of God's kingdom.

If only business men would turn some of their enthusiasm into the business of the Lord' how it would leap forward to the conquest of the world!

A husband found his wife, whom he had left a few moments in the parlor of a hotel in Albany, in tears. He eagerly inquired the cause of her trouble. She told him how, when he had left her, an old man came into the room, spoke to her kindly and then urged her to become a Christian. He had just left her after having earnestly prayed for her. The husband was angered and said: "If I had been here I would have told him to attend to his own business."

The wife answered: "If you had heard him you would have thought that it was his business to talk to me about my soul."

"Uncle Johnny Vassar," for it was he, went about doing God's work so earnestly that everybody believed that it really was Uncle John's business to persuade men and women to be reconciled to God.

Why is it that men can be enthusiastic in business and almost crazy in their enthusiasm over politics and be regarded as wholly sane and right, but as soon as any one shows unusual interest in spiritual things he is regarded as a fanatic and at once discounted?

Why should we not grow as enthusiastic over saving souls as saving dollars? Why is it commendable to shout for a political candidate, and a sure sign of mental weakness to shout out one's praises to God?

God's business needs enthusiasm, and one of the laws of the business is to put your whole soul's energy into it.

I come now, at last, to consider the profits of God's business. There comes a time when business men take an inventory. When we stop to calculate what we put into God's business and what we get out of it we will always discover that we are in a paying business. Do not make the foolish mistake of supposing that there are no profits which can be realized in this world; that you have to be paid in the coin of heaven.

Many a fool has said: "I won't exchange my good, hard earned money which passes current in the trade of the world for the wealth which is of value only when you are dead."

It is a common error that the Christian is to get so much by and by, because he gives up so much now. He is supposed to be unhappy and poor in this world in order that he may be rich and happy in the next world.

There are some sacrifices to be made now, but only those of such a nature that will hurt us here in this world. There is no permanent good to be reached by giving up some temporary good.

The exchange is always a bad for a good. It does not always so appear. But so it is. God wants His children to enjoy the good things in this life, as well as in the life to come.

I shall not attempt to make out a list of the profits which come to God's partners in this world.

Suffice it to say that he is to enjoy every genuinely good thing that the sinful man seeks for his own, and in addition thereto he has a peace of mind and heart which are of unmeasurable value. His sense of condemnation is gone.

He has a conscience void of offense toward God and man. He has a standing even among the ungodly which is to be preferred above rubies. The world respects and honors true worth in character.

The partner of God not only enjoys the physical delights of this world, along with the best social companionship; together with the intellectual gratifications; but he has a joy incomparably more exquisite.

It is the joy of the spirit. It is the keen ecstasy which is experienced when the soul is en rapport with God. It is this peculiar experience of the Christian which gives extreme satisfaction when all the other sources of delight have vanished.

It can transmute the common cares of life into a rapture. It gives glow and fervor to all the other pleasures of life. It casts halos of light about the dark places where one must sometimes walk.

It sanctifies sorrows and hallows all pleasures. It can "make a dying-bed soft as downy pillows are."

One does not need to wait for death to bring him his share of the profits in this fine partnership. For the life that now is it brings to him not only a joy in his task but power with which to perform it.

The Christian has something more than influence. That is not a Scripture word. Jesus never talked of influence. But the Scripture word is the same word from which we get our modern name for a powerful explosive—dynamite.

The Christian has "the dynamite of God." He comes into the possession of that which enables him to perform the seemingly impossible. What one, unaided of God, is able to do is as nothing compared with what he can do with God's mighty help.

The difference is the difference between a man trying to push a loaded train of cars up grade by his puny strength, and the same man on the box in the locomotive, moving the whole mass by a turn of the wrist.

An English visitor at Niagara Falls some years ago remarked that that cataract was the greatest unused power in the world. No. It is not. The greatest unused power in this world is the holy spirit of the Almighty God! All the infinite resources of Almighty power are to be had by men if they will but meet the conditions of its uses.

All man needs to do is to slip his belting over the divine shafting and "all power is given unto him in heaven and earth."

Power to be and power to do comes as the rightful possession of the partner of Almighty God.

Oh, how weak and dumb men are because they do not co-operate with God. There, behind me, stands that great organ.

It may stand there dumb and silent for years, as silent as it has been since I have stood here speaking. There are no voices in its myrid pipes. It is dead.

If the skilled fingers of the organist run over its keys you may hear the faint rattle of the action of the machinery, but there will be no music.

Handel himself might sit there on the bench and lay his fingers, dripping with melody, upon the keys and there would be the same rattle which a child might make.

It is a dumb, dead thing. There is only one thing which can speak it into life. It is a breath from without; a spirit which shall come as the wind comes. The aim of the great outer world must be breathed into its pipes and answer to the hands of the player, pouring out its obedient harmony.

Then it will wake to music only as the breath of the living God moves through its silence. If it be true of an organ it is true of a man. Only as God breathes through our reason and conscience, breathes through these lips and out of this life of ours, only then shall we utter the melody which will enlarge the harmony of the world and blend with the eternal minstrelsy of the skies.

The poverty in human lives, the weakness and dullness and defeat are all to the folly of refusing to enter into partnership with our Heavenly Father. Go out from here this morning with this question to your own soul pealing like an alarm bell in your ears: "Wist ye not that I must be about my Father's business?"

CHANGE OF EPISCOPAL NAME IS OPPOSED BY CLERGYMAN

Dr. S. D. McConnell of New York Says General Convention Is Not Representative Church Body.

The Rev. Dr. S. D. McConnell, rector emeritus of All Souls' Episcopal church, New York, who is living in Philadelphia, protests against the propriety of having the general convention of the Protestant Episcopal church take action upon the proposed change of name to the American Catholic church, on the ground that the general convention is not a truly representative body.

The veteran churchman takes the position that the general convention is no more representative of the opinions of Episcopalians throughout the country than the United States Senate is representative of the opinions of the American people.

He suggests that action upon the change in name be postponed until a more adequate representation is obtained in the governing body of the Episcopal church.

CRIME IN CHICAGO CHARGED TO POLITICS

Surprise Is Not That Some Laws Are Broken but That More Are Not Transgressed, Says Speaker.

LAWBREAKERS FEEL SECURED

M. M. Mangasarian, in Lecture on Conditions, Attributes Part of Cause to the Actions of Attorneys.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

"The wave of crime in Chicago."

In a sense, just at present, the entire city of Chicago seems to be held up at the point of a deadly weapon by the bandits. We do not feel safe in our own homes. While we are gathered in the dining-room, perhaps the burglars are at work in the bedrooms.

The streets are not safe even in broad daylight, while late in the evening they become positively menacing. The merchant is attacked at his desk; the passengers are assailed in the street cars, the clerk on the way to the bank is knocked down, safes are dynamited and the automobile bandits shoot down their victims as nonchalantly as if what they were after was as much sport as spoils.

Is not this the reign of terror? There are other causes for the epidemic of crime in Chicago besides police inactivity and the dramshop which should be presented?

We do not expect to be able to suppress crime altogether. But we are not demanding the impossible.

But we have a right to expect protection against an epidemic of crime. The shifting of the population from the country to the cities is one of the principal causes of the increase of crime.

In fifty years Chicago has become the third great city of the world. Nor has its growth been a natural one—by the increase in the birth rate.

GROWS LIKE SNOWBALL.

On the contrary, it has grown as a snowball grows, by taking on population from all parts of the globe and all sorts of conditions.

People who have money seek the city for its pleasures; people who are destitute seek the city for its charities; adventurers of both sexes come to the city in search of prey; criminals flock to the city because of the opportunities for concealment as well as for the large stakes which a mammoth town offers.

All our problems are city problems. The wave of crime we are complaining of is the price we are paying for the big city.

Chicago's size is one of the serious drawbacks which the friends of good government have to contend with. But we cannot reduce the size of the city now any more than a father can reduce the size of his family after the children are born.

We may not have an abundance of culture or religion in this country, but there is one thing of which we have much and to spare—politics.

Politics is responsible for 90 per cent of the deterioration in American character. Politics is the swamp miasmatic and polluting. A healthy city is impossible in a marsh. With such politics as prevails in the great American cities the surprise is not that we have crime, but that we do not have more.

GOVERNMENT BY "PULLS."

Politics has converted this country to a serious extent from being a government of law to a government by "pulls." The man who has a pull need not mind the law. I believe many law breakers feel protected, which sense of protection doubles their power for mischief.

The official who violates the law without fear because of the protection he enjoys is more dangerous than the automobile bandit. Not until the Augean stables of politics have been cleansed, not until the "pull" has been overthrown just as Napolean was at Waterloo, will the wave of crime begin to recede in our populous cities.

Another cause of crime is the conduct of lawyers defending criminals. The lawyer must remember that before he was retained by his client he was retained by the community to protect its interests.

His duty to the public is prior to the duty he owes to his client. There would be fewer criminals in Chicago if there were fewer lawyers who are willing to move heaven and earth to save them from the retribution of the law.

It is a pity that we have to select our judges from among the lawyers. The practice of the law really unfits a man for the bench. The lawyer is an advocate; he must be an orator, he must know how to move a jury, he must be an expert in meeting or dodging a point.

He is the high priest of technicalities—he is a compromiser. But those are not the qualities we need in a judge.

CONSCIENCE FOR EVIDENCE NEEDED.

The qualities which make the successful lawyer make a dangerous judge. A conscience for evidence—the judicial facility is the indispensable quality for a judge.

The newspapers, too, should be held partly responsible for the spread of crime in the community. It is not my theory that newspapers should not report crimes. I am firmly convinced that they should.

We ought to know of everything that is happening in our city. We do not wish to live in a fool's paradise. We cannot fight evil if we do not know in what form or where it exists.

To be kept in ignorance of the dangers which menace us is not a service to us. But while I believe in publicity in everything, I do not believe in the kind of publicity which some papers give to the criminal.

I like the way the editorial columns call attention to crime and not the way the news columns gossip about it. Newspaper notoriety appeals to the vanity of the criminal classes. It provides for the underworld a stage and theatrical costumes in which to play their part. It satisfies the itching for the limelight.

SOUL STANDS IN AWE OF NATURE'S POWER

Those Who Believe in Justice, Order, Beauty and Love Also Have Faith in God or the Infinite.

BY THE REV. JENKIN LLOYD JONES.
(Abraham Lincoln Center.)

"From fetishism to theism."

I believe in no God that can be denied. Says Emerson: "If you want to believe in God, multiply the synonyms." Do you say, "I do not believe in God"? Very well, but you believe there is a power in the universe; that this power is orderly, that it blooms into beauty, ripens into justice, and at last refines into love.

Very well. If you believe in power, order, beauty, justice, love, you believe in God, or some other word that to you may more adequately represent the measureless realities.

But you object to "a personal God." Who can set metes and boundaries to personality?

All words fail, not on account of their emptiness, but on account of the fullness of the reality. It is not a something less, rather a something more.

The finite soul early was touched with a sense of its helplessness. It stood in awe of the terrible forces of heat and cold, of storm and drought.

Perhaps as early it was touched with the beauty of the world, the glory of the sun, the majesty of the heavens. And this sun warmed the heart into love. The first sacrifice was at the domestic fireside. Perhaps the earliest priest was the vestal virgin.

Worship soon reached filial affections and the Gods put on motherly and fatherly attributes.

It is a long way from devotion to a fetish—a thing—in the heart of a dark continent, to the adoration of the Psalmist and the devoutness of modern poets.

But all the way up the ladder the soul has climbed from sanctity to sanctity, until life becomes an idealism, the universe a temple and the soul lays hold of eternal things, asks for and ever and anon grasps confidently the immortal life.

WOMEN IN CHICAGO RESENT DR. FELIX ADLER'S CHARGE

New York Speaker Says That in Her Interests She Has Become Scatter-Brained.

Women in Chicago resent the charge made against their sex by the Rev. Dr. Felix Adler of New York recently.

"The vice of woman's life is that in her interests she has been scatter-brained," said the minister in an address to the Society for Ethical Culture. "She has been devoting herself to too many little things and not to one main interest. The misfortune of the woman's movement is that she has imitated man too much, that women have been doing the same things that men have been doing, and in the same way. The big idea is for women to step into the gap where men have failed."

Dr. Adler suggested several opportunities for women to conquer where men have failed and where men were barred. Among these were the eradication of the social evil, which he considered "a menace to the physical perpetuity of the race and the moral soundness of our boys and girls," and the making of motherhood a vocation.

"Motherhood must become intellectualized," he continued. "Love is to be intellectualized. Love is not blind, as it has been. Woman's great desire is to work for her offspring. Motherhood must become scientific. It must have a knowledge of the mental life of the boy, of the character of the child. Even after the child has gone to school the mother must be a part of the staff of the school.

"There are no such things as woman's rights in the abstract. We have rights only in order to discharge obligations. You have rights only from the point of view of society, from the point of view of humanity."

NEW YORK CHURCH GIVEN LETTER FROM WASHINGTON

Document Was Written to Thank Pastor for "Thanksgiving" Sermon He Preached Dec. 11, 1783.

The Brick Presbyterian church, Fifth avenue and Thirty-Seventh street, New York, has just come into possession of a letter from George Washington written to the Rev. Dr. John Rodgers, the first pastor of the church. It is in the handwriting of the first President of the United States. The letter was presented to the Brick church by Robertson Rodgers, a great-grandson of the first pastor.

The letter is in acknowledgment of a sermon preached by Dr. Rodgers Dec. 11, 1783, Congress having recommended that the people of the new republic observe "a day of thanksgiving" on that date. The sermon was printed in pamphlet form in 1784 and Dr. Rodgers sent a copy to General Washington. The letter follows:

"Philadelphia, 5th May, 1784.

"Dear Sir:—

"The thanksgiving sermon which you did me the favor to send me, I read with much pleasure, and pray you to accept my thanks for it, and the favorable mention you have been pleased to make of me therein.

"My compliments await Mrs. Rodgers. With great esteem and respect.

"I remain, dear sir, your most obedient and affectionate servant,

"G. WASHINGTON."

The sermon in question was preached by Dr. Rodgers in St. George's Protestant Episcopal chapel, at Beekman and Cliff streets.

MINSTREL SHOW IS ARRANGED

Bible Class to Give Benefit for West Side Boys' Club.

The young men's Bible class of the First Presbyterian church of Oak Park will give a minstrel show on the evening of Jan. 30 in the Sunday school building of the church. The funds received from the show will be used towards the equipment of the Boys' club of the Jefferson Park church on the West Side.

DOGMA OF HELL FIRE IS LOSING SUPPORT

Evangelist Tells the International Bible Students' Association Inhabitants May Be Rescued.

LAKE OF BRIMSTONE IS FADING

Audience in Recital Hall Hears Past Nightmares Repudiated and Hope of Salvation Held for All.

BY EVANGELIST ALFRED L. SEELEY.

"Can any of the inhabitants of hell be rescued?"

Thinking people are more and more drifting away from the idea of a literal lake of fire and brimstone peopled with millions of human beings writhing in agony indescribable and hopeless, labeled "Hell."

I am glad to note this cleaving from the dogmas of the past. We are sorry to note that many are also repudiating the Bible, supposing that it is the foundation of the nightmares of the past from which many are only now awaking.

It is this error of holding the Bible responsible for something it does not contain that I desire to correct.

The text under consideration (Amos ix., 2), "Though they dig into hell, yet shall Mine hand take them thence"), is a sublime contradiction to the eternal theory.

Another verse similar in import is Rev. xx., 13: "And death and hell gave up the dead which were in them." The Prophet is speaking primarily of the Jewish people. We are to keep in mind the fact that the English word "hell" is sometimes used to translate the Hebrew word "sheol," which means the death state in which the person is unconscious, entirely oblivious to events and passing time.

The Bible gives us the true definition of "sheol" in Eccles. ix., 10, saying there is no work nor device nor knowledge nor wisdom in the grave (sheol) whither thou goest.

Israel after the flesh "dug into hell" by their disobedience to the divine law and covenant given unto them through their mediator, Moses, was forewarned that disobedience would bring disasters of many kinds, the severity of which would increase as time multiplied the transgressions, so that they would eventually not only go into captivity but would be scattered throughout all nations, cut off from divine favor.

This was accomplished when their national polity was destroyed and they, as a nation, went into "sheol" oblivion. This is what Jesus referred to when he spoke about the rich man that fared sumptuously every day, who took sick and died and was buried (in the nations) and they have been in torment (prosecution) in "Hades," oblivion, until now.

But the Prophet assures us that God will not leave them in this condition, without His favor and blessing, forever. We are to understand that God will at some time restore the nation of Israel and make Jerusalem the capital city of the world.

If this does not sound good to gentile ears it is because the gentiles do not see that immediately after God's blessings begin to come to Israel He will also bestow restitution blessings on the gentiles—"The Jew first and also to the gentile."

The prophet Ezekiel in the thirty-seventh chapter also speaks of the restoration of Israel, saying: "Behold, O, my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel—and shall put my spirit in you, and ye shall live, and shall place you in your own land."

This treatment of Israel serves to illustrate how God will deal with the gentiles. For the scriptures tells us that "all that are in their graves (and, therefore in hell) shall hear the voice of the Son of Man and come forth" to a resurrection (raising up) either of life or of judgment.

This will come as a result of the fact that "the man Christ Jesus gave Himself a ransom (corresponding price) for all, to be testified in due time," for "that was the true light that lighteth every man that cometh into the world."

At the beginning of the resurrection time Satan will be bound and finally will be destroyed, so that there will not be anything to hinder those who wish to walk in the "highway of holiness" except their own weaknesses, and the people gradually will be helped to overcome these until the willing and obedient shall be fully lifted up out of sin and death conditions to human perfection.

To such will be given everlasting life, after they have been tried, as to their loyalty to God, at the end of Messiah's reign. These will then have been completely rescued from "hell" and all the willfully wicked and disobedient to divine law shall be destroyed with everlasting destruction in the second death.

Thus eventually every creature in heaven and earth shall be heard praising God and giving glory to His name when all the mighty work of salvation is seen.

CRIMINALS ARE BORN, NOT MADE, SAYS PASTOR

Toledo Minister Asserts Doctrine of Hereditary Influences Is Age Long and True.

The Rev. P. W. Sinks, pastor of the Second Congregational church of Toledo, Ohio, in a pulpit editorial on "The Law of Hereditary Influence" recently, said:

"The doctrine of heredity and hereditary influences is age long. To this doctrine modern scientific teaching gives many emphatic testimonials and the principle of evolution supplies ample confirmation.

"There is a broad application of this law of heredity and in two directions. Hereditary influence is potent for harm. It helps to swell the tide of depravity and crime. This is a fact which is increasingly recognized in modern penology.

"It is conceded that, so to speak, criminal bacteria are nourished in the blood. The way to do away with rascals, according to more than one eminent penologist and physiologist, is to stop breeding them."

The Inter Ocean Sermon Supplement—Published Every Monday

REST DAY FOR ALL IS URGED IN SERMON

Public Asked to Lighten Work of Employes of the Railways So That They May Be Given Recreation.

MAN OR MAMMON, IS QUESTION

Problem Being Given Attention on All Sides Discussed by the Rev. M. P. Boynton Before Church.

BY THE REV. M. P. BOYNTON.
(Lexington Avenue Baptist Church.)

"Man or Mammon."

Many of the railway employes in the city of Chicago are now asking for improvement in working conditions. Especially are they requesting one day of rest in seven. This movement among the railway men should receive the widespread, earnest support of the public.

There is no juster demand made on behalf of the working people than this request for one day's rest in seven. Inasmuch as so many bodies of people have their meetings upon the first day of the week and our educational and social life is adjusted to that division of time, it is hoped that the railroads will so reduce unnecessary work on Sunday as to give that day to as many of their employes as possible.

Church members who have to do with the railroads, especially men who are sending large consignments of freight, should bear in mind this need of the employes for one day's rest in seven, and never ship perishable or preferable freight on that day, or at such time as to occasion the handling of freight on Sunday.

This is a problem not alone for the railroad companies but for the general public, and the issue is between man and mammon. Shall we more and more adjust our commercial machinery to the comfort of man, or shall we speed it up, without reference to man, for the mere making of money?

NEW SPIRIT ABROAD.

There is a new spirit abroad in the earth. Everywhere men are beginning to recognize each other as brothers, and there are not lacking railway officials, manufacturers, managers of great business concerns, who are giving as much thought to the comfort of their men as to the making of dividends for the stockholders. There are boards of directors who are now considering these matters of human comfort as well as the policies of mere commercial success.

There is no more inviting field of earnest, consistent effort on the part of the churches than in this matter of securing the best possible, most comfortable and healthful working conditions for men on the railroads, in the factories, the shops and the stores, and particularly in so arranging the business engagements and contracts as to give the vast majority of the workers their one day's rest each week.

We make earnest appeal to the editors of our great dailies to give this cause as much space and editorial attention as they can.

We appeal to the railroad presidents, superintendents, boards of directors and others who have to do with the operating departments of the railroads to sympathize with this effort on the part of the switchmen and trainmen in the yards, that man may have the preference over mammon.

APPEAL TO PUBLIC.

We appeal to the big shippers and the traveling public to give this movement among the railroad men their sympathetic, outspoken, constant support.

We appeal to the pulpit and to teachers in colleges and all sorts of schools to educate and agitate for this bettering of working conditions not alone on the railroad but in every place where men and women toil for a wage.

Let the day dawn now when we are more concerned for man than mammon, when we take pride in the equipment for human comfort as well as in the up-to-date machinery and office methods for the making of money.

Business must pay, of course, in order that men may live, but business is more sure to pay where the comforts of man are considered and where brother meets brother, whether in the office or in the working-room, whether at the machine or on the board of managers.

Success to these, the blessed railroad men, who, with great patience and moderation and good temper, are going about to better their working conditions and secure for themselves, their families and their friends this day of rest.

The Sabbath was made for man and not man for the Sabbath. Mammon was made for man, but not man for mammon. Let us choose, therefore, on behalf of man, putting mammon under tribute to human well-being everywhere.

CHURCH AND LABOR LEADERS JOIN FORCES IN NEW YORK

Presbyterians Make Experiment, in Lower East Side of Manhattan and Results Are Surprising.

Presbyterians led some years ago in organized effort to reach workingmen. A part of their plan was the creation of a department of church and labor, with the Rev. Charles Stelzle at its head. Finding an unused Presbyterian church on the lower East Side of Manhattan, New York city, the department secured it, and secured also the co-operation of New York Presbyterians.

Meetings were begun, and working people and their families began to attend them. Gradually organizations began to use the building, the latter not well adapted to their use, of course. At present 4,000 members of labor organizations use the building each month, and many more would do so, it is said, if it were larger and there were more nights in the week.

The experiment of bringing church and labor interests together has been successful beyond the wildest hopes of the projectors at the beginning, three or four years ago.

LINCOLN CHARACTER SHOWN BY HIS ACTS

Wonderful Words May Well Be Taken as Motto of Every Person Striving for Accomplishment.

BY THE REV. FREDERICK W. MILLAR.
(Woodlawn Universalist Church.)

"Recently we have celebrated the birthday anniversary of one of the greatest souls that ever lived. His wonderful words, 'with malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in,' are characteristic of the man and may well be taken as the motto of every person striving for the accomplishment of any work, great or small.

"When we take into consideration the fact that for four years this noblest of the sons of God had been tried almost beyond human endurance by the perplexities of his position, misunderstood, foully calumniated by public antagonists, plotted against by those who should have supported him, yet uttered not one word of violence or rancor that might embitter the defeated combatants or be resented by any today; when we think of his lowly origin, of his many hardships, his humor so quaint, his humanity so broad, his kindly words, his personal interest in all manner of people, we are led to believe that this laughter-loving, story-telling, shrewd, unlettered and great-hearted man was a prophet sent among us and we knew it not.

"We are prone to dwell upon Lincoln's lack of schooling and the poverty of his childhood, and we must not forget that the boy struggled against every kind of obstacle and educated himself only because he had in him an unquenchable thirst for knowledge. This most grandly educated man of his generation was not college bred; and, if only men who can read Latin or speak French or German are educated, then Lincoln was not.

"He was not educated in the sense of being a receptacle into which the facts concerning art, literature, philosophy and science have been poured, for a man may be brimful and running over with information of all kinds, and still be only a learned fool. Abraham Lincoln had so trained his faculties that when placed in the most difficult surroundings he was able to master those conditions instead of being overwhelmed by them—first he mastered himself and then his surroundings—in this sense he was truly an educated man.

"His religion, like his education, was eminently practical. He said: 'When any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself," that church will I join with all my heart and all my soul.'"

CHURCHES FIFTY YEARS BEHIND, SAYS PREACHER

Kansas City Pastor Outlines Institutional Work He Wishes His Congregation to Adopt.

"The church is fifty years behind business in efficiency," says the Rev. Dean C. Dutton, pastor of Oakley Methodist church, Kansas City. Here are some of the things which Mr. Dutton believes will make for church efficiency:

Advertise constantly.

Lecture and entertainment courses.

A reading room always open.

A gameroom always open.

A swimming pool and gymnasium.

Classes in art, homemaking, domestic economy, health hints and music.

Motion pictures, stereopticon and phonograph.

A nursery to care for children whose mothers must work.

An employment bureau.

Teach landscape gardening and offer prizes for flower and vegetable gardens and pretty lawns.

Teach the young to start savings bank accounts.

A brass band.

An auditorium for two thousand people.

A vested choir of 100 voices with full orchestra, as well as organ accompaniment.

Church services so compelling in music, cordiality and inspiration that the church will be preferred to the theater.

A Sunday school with fifty classrooms and a trained teacher in charge of each.

Touring clubs (one dollar a week saved for three years will provide funds for a 4,000-mile tour with a guide to eleven cities of national interest).

Every church an "institutional church," with all the features of the Y. M. C. A. and the Y. W. C. A.

Members to give one-tenth of all they earn in the church.

"I want this church to make the experiment," said the minister. "We can do it in three years' time."

CLEVELAND MINISTER BARS "OBEY" IN MARRIAGE RITES

Says No Intelligent Woman Can Make That Pledge and Keep It During Her Life.

In his pulpit editorial at the Plymouth Congregational church, Cleveland, Ohio, the Rev. Robert Porter said that brides should not promise to obey.

"No intelligent woman in this generation can make that pledge and keep it and, no intelligent man will ask her to pledge herself," said the Rev. Mr. Porter.

"A young woman does not object to the promise to obey because of absence of love, but it seems so absurd, and especially absurd is it when a strong-minded, able-bodied woman promises to obey a meek, frail, two-by-four man.

"The promise would destroy the freedom of the individual mind and the reverence for personality. No one likes to obey, not even the child. We detest dictation. Where there is real love and respect for each other for the bride to promise to obey her husband is altogether out of place and unnecessary."

You will find the news of the world fully covered in The Inter Ocean

MODERN TOLERANCE IS DUE TO CRITICISM

M. M. Mangasarian Urges All to Welcome Inquirer Through Whom Many Doctrines Are Softened.

LIKENS CHURCH AND SOCIALISM

Compulsory Theories of Salvation and Co-operation Criticised in Lecture Given at the Studebaker Theater.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

"The Catholic Church and the Socialist Party."

Have you ever noticed how a sick or toothaching child objects to a doctor or a dentist? He is afraid of his best friend. We excuse that in a child because he is not old enough to know better. But that is very often the way grown up people regard the inquirer or the critic. They fear and avoid their best friend.

If the churches today are broader in their policies and more tolerant in spirit than during the Middle Ages, they are indebted for this improvement to the critic.

If the hell of the creeds is milder, if the Bible has been revised, it was the critic who brought about the reformation. Likewise, if Socialism has abandoned its early Utopian and fantastic dreams and become more scientific, the Socialists are indebted for it to the critic.

Why then resent criticism? Let us welcome the inquirer. Let us respect and encourage him, for he can only help us.

Last Sunday I explained that Bernard Shaw defines Socialism as "a state of society in which the income of the country would be divided equally among the inhabitants without regard to character, industry or any other consideration except that they were human beings."

I told you in advance that many people objected to this concept of Socialism, but I selected it as the best definition of Socialism because, whether we like it or not, it is the only kind that is logical.

NOT COMPETITIVE SYSTEM.

If, under Socialism, the man who does not work, neither shall he eat, then the man who works more shall eat more, and the man who works well, more than the man who works poorly or wastefully. But that is the competitive system.

Bernard Shaw says: "All men shall eat alike whether they work little or much, well or poorly." That is the only way competition can be abolished. Our objection against certain religions is that they advocate compulsory salvation. They not only tell us that we have got to be saved, but that we have got to be saved in their own way.

You may answer that you do not wish to be saved, or that you do not like their heaven, but you have got to like it. If you refuse to enter their heaven they will send you to their hell.

Following the example of these religions, Socialism advocates compulsory co-operation. Both salvation and co-operation are excellent things. What spoils them is the element of coercion injected into them. Comradeship is a beautiful thing, but compulsory comradeship, or co-operation by legislation, is no longer co-operation; it is slavery.

"Believe or be damned"; co-operate or starve!"

WORLD BELONGS TO DEITY.

According to the religious theory, the world in its fullness belongs to the Deity; that is to say, to His agents on earth. The believer takes his faith from the church, and he is only a steward of the property entrusted to him. He is accountable for both to the church.

Under socialism all the instruments of production will belong to the government. The individual will have nothing but his bare hands. What good will his private opinions do under such circumstances? There is then a striking family likeness between the church and the Socialist party.

When socialism first became a continental question one of its most erudite exponents, St. Simon, a French economist, invited the Pope to father the new movement. In 1825, in his letter to the Vicar of Christ, he said: "Your predecessors have sufficiently perfected and propagated the theory of Christianity, and you should turn your attention to the application of these doctrines."

This was an admission that the Catholic church and socialism had the same objects in view.

One of the most remarkable documents of modern times was the encyclical of Leo XIII., called the Rerum Novarum. In this memorable pronouncement the Pope openly advocates state intervention.

GOES TO SOCIALISM.

He goes clear over to state socialism, when, despite all his criticisms of Marx, Bastiat, Baquinine and La Salle, he says in choice Latin: "Let the state then become, by special right, the providence of the working classes."

That is all that the Socialist party is asking for today. But a more serious concession than this in the Holy Father's encyclical is the full indorsement of the Markxian dogma that the laborer is the producer and, therefore, the owner of the wealth of nations. "All the possession of society," says the Pope, "are the products of the labor of the toiler."

This is a greater concession than the Socialists had any reason to expect. Continuing, the holy father says, "Nay, more, in this respect labor is so fruitful and efficacious that it may be said truly that it is only by the labor of the working man that states grow rich."

After so emphatic and eloquent an indorsement of the basic principle of socialism, would it be a miracle if these two equally ambitious, equally enthusiastic, equally well organized bodies should pool their interests and march under a common flag? Economic determinism or necessity is bound to bring these two bidders for the majority vote into an "entente cordiale."

CHURCH AND STATE UNION IS FORESEEN

Evangelist Calls Attention of the Public to the Religio-Political Movements Which Are Becoming Active.

BY EVANGELIST K. C. RUSSELL.
(Baptist Church, Ashland Boulevard and Monroe Street.)

"The United States, a Subject of Prophecy."

A union of church and state is destined for this country if certain religio-political movements meet with success, as now seems possible. This country has served, as it were, a lighthouse for the world, not only in matters of political concern, but particularly in matters of religious importance. The underlying principles upon this country were designed to keep forever separate religion and the state.

Our text, Rev. xiii., 11-17, indicates that there will be made in this country an image to the beast. The beast power, all commentators are agreed, symbolizes that union of church and state which resulted in the dark ages. This period of intolerance and persecution grew out of a system begun in the days of Constantine, who not only presided at the council of Nicea, but contributed civil favors to the church, such as the enactment of a Sunday law in 321.

The gospel of the church had evidently lost any controlling influence which it might have enjoyed, thus preparing a form of religion without the power. It has always been the rule that when the church appealed to the state to aid its work the way has opened for hypocrisy, intolerance and persecution.

A situation paralleling our times with the ancient days of apostasy seems to be obtaining, if certain movements at work in this land shall triumph. And as "straws show which way the wind blows," we are justified in pointing to some of these movements which we believe tend in the direction of a union of church and state in this country.

The national reform organization, which had its birth at the close of the war between the states, demands that there shall be a union of religion with the state, declaring the nation's "allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental law of the land."

This association is based upon the entirely erroneous idea that because "the powers that be" are ordained of God, they are therefore religious and have a right to legislate upon religious matters. It is the same old theocratical theory of government adopted by Constantine and the church bishops of his time, which led to all the evils of church establishments in the old world.

Another movement in this country directed by men and women whose motives we would not for a moment question, is a species of trust activities, namely, the federation of churches in America. According to the literature and platform of this federation an agency is thereby formed for restricting any and all religious enterprises which are not associated with the said federation.

It seems rather unfortunate and at the same time significant that at its recent quadrennial meeting the term Protestant was eliminated from the name heretofore given this organization. To repudiate Protestantism at this time, when it is so much needed, is tantamount to declaring that there was no virtue nor crying need of the great reformation—a movement in the sixteenth century which stood for a return to the Bible and gospel principles in regard to the realm of both church and state.

INGERSOLL IS CRITICISED TO HIS FACE BY BEECHER

Compared to Man Who Kicks Crutch From Under Arm of Old Woman Crossing the Street.

It is related that on one occasion Robert Ingersoll was calling on Henry Ward Beecher. While Ingersoll was waiting the great Brooklyn divine came into the presence of his caller, seemingly in a rage, explaining which he said: "As I came along the street just a moment ago I saw an old woman on a crutch making her way across the street and I saw a big brute of a man kick the crutch from under her arm and left her sprawling in the mud." Indignantly, Ingersoll exclaimed, "The brute, I would liked to have laid hands on him!" To which Beecher replied, "You are the man! The old woman is humanity making its way laboriously along life's highway on the crutch of revelation and you are kicking that from under her arms."

EFFORT TO SAVE WEST CHINA

Presbyterian Board Seeks to Raise $700,000 for Field Work.

A campaign for $700,000 and for 100 volunteers—seventy men and thirty women—for West China within the next year has been begun by the Presbyterian board of foreign missions. In commenting on the plan the Spirit of Missions (Episcopal) says that in comparison the desire of its own denomination to raise $200,000 for a similar work is very modest indeed. In this connection it may be of interest to note that the American Presbyterian church of Montreal gave last year for foreign missions $8,502 and $8,514 for home missions. The membership of the church is 1,565.

TALENT MONEY PLAN STARTED

Southern Presbyterian Church Seeks to Reduce Foreign Mission Debt.

To wipe out the debt upon its foreign mission work the Southern Presbyterian church is introducing what is called the "talent money plan" for use by its members. People who have no means but are willing to work for the cause are loaned money by the church, with which to operate. It is planned to celebrate David Livingstone's birthday, March 19, by having all returns brought in upon that day.

MANKIND TO INHABIT THE EARTH FOREVER

World Will Have an Opportunity to Gain Everlasting Life, Says Evangelist Toole at Recital Hall.

FINAL DESTINY IS EXPLAINED

International Bible Students' Association Told That Heaven Is Reserved for Elect of Gospel Age.

BY EVANGELIST DANIEL TOOLE.
(Recital Hall.)

For what purpose did God create man and place him upon the earth? We have Jehovah's answer in the first chapter of Genesis. "Be fruitful and multiply and replenish the earth and have dominion over the fish of the sea and over the birds of the heavens and over every creeping thing that creepeth upon the earth."

Here we see that God's purpose in creating the first man was that the earth might be filled with these human likenesses of the Creator, who should subdue the entire earth like the garden of Eden, and then they were to continue to have dominion over it, as also is expressed in the eighth Psalm.

We all remember the condition upon which Adam and his race were to have this right to, and dominion over, the earth—obedience. But Adam disobeyed and all the race in him. Thus Adam and all the race lost the right to live upon and have dominion over the earth. The sentence was in agreement with the law.

Now, the question arises, Was God's purpose of having this earth filled with a human race to subdue and exercise dominion over it defeated? Apparently, God's plan is frustrated—God's purpose seems to be overthrown. But is it actually so? We cannot judge very well from what we see, for we cannot see the end.

PURPOSES OF GOD.

What does God say regarding His purposes? In Is. xiv., 24, He says: "As I have thought, so shall it come to pass; as I have purposed, so shall it stand." In regard to this very subject of His purpose to have man exercise dominion over the earth He says in Is. xlv., 18: "Thus saith the Lord that created the heavens, God Himself that formed the earth and made it; He established it. He created it not in vain, He formed it to be inhabited."

But what plan has the Lord adopted for the restoration of the condemned race to the dominion of the earth? An outline of His plan is suggested in Acts xv., 14-17: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

The question arises in the study of this text, Did not God always visit the Gentiles? By a comparison of Amos iii., 2, Psalms, cxlvii., 19-20, we find that there was a period of time during which God showed His favors to one nation and one nation only.

FAVORS ALL NATIONS.

When, then, did God begin to show His favors to all the nations? And by a comparison of Matt. x., 5, 15-24, and Acts xiii., 46, we find the Lord's favors were not extended to any other nation or people until a few years after Christ had ascended to the Father.

Now the question arises: What was the condition of the Gentiles during that long period in which God gave His truth to one nation only? Were they lost or saved? Do the scriptures tell us? Indeed. Eph. ii., 11-12 tells us, "Wherefore remember that once ye (the Gentiles in the flesh) who are called. Uncircumcision by that which is called circumcision, in the flesh, made by hands; that ye were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world."

Why, if they did the best they could, would they not have hope? "Without hope and without God in the world." So none of them were saved and they did not have the truth regarding salvation offered them. "He showed His word unto Jacob, His statutes unto Israel, He hath not dealt so with any nation and as for His statutes, they (other nations) have not known them Ps. cxlvii., 19-20.

TASTED DEATH FOR ALL.

But did not Jesus taste death for every man? Did He not give Himself a ransom for all? Then how can we account for God having committed so many millions to die without any knowledge or opportunity of being benefited by the provision offered in this sacrifice?

The answer will be made apparent when God's plan and the times and the seasons for the development of the various features of that plan are fully understood. The next part of our text says that God is visiting the Gentiles to take out of them a people for His name. What people is this that God is taking out for His name. In Acts iii., 25, we have God's promise to Abraham, saying: "In thy seed all the families of the earth shall be blessed."

Now, who is this seed referred to as the channel through which God will bless all the families of the earth? The sixteenth verse of the third chapter of Galatians gives us some idea: "Now, to Abraham and his seed were the promises spoken. He saith, not to seeds as of many, but as of one, and to thy seed which is Christ." Who is Christ? In I. Cor. xii., 12 we read: "Now, as the body is one and hath many members and all members of this one body, being many, are one body, so also (in like manner) is Christ."

CHRIST IS LIKE BODY.

So a body is one composed of many members? Yes. And this Christ is like a body? Yes. Well, if Christ is like a body made up of many members, who is the head? Ephesians, first chapter, last verse, informs us: "And He (God) gave Him (Jesus) to be the head over the body which is the church."

So this Christ is made up of a head and body, and Jesus is the head and the church is the body.

Then Jesus alone is not the Christ in the full sense? No, for Christ is made up of many members. "So also is Christ." (I. Cor. xii., 12). Again in Gal. iii., 29: "If ye be Christ's (by being baptized by His spirit into His body) then are ye Abraham's seed and heirs according to the promise?" What was the promise; that the seed should be blessed? Oh, no; all the families of the earth shall be blessed through the seed, "and if ye be Christ's, then are ye Abraham's seed?"

"Oh, I see now"; you say: "Jesus, the head of the church, His body is the Christ or seed through whom all the families of the earth shall be blessed. So then the time will not be due to begin the blessing of all the families of the earth until the last member of the church or body of Christ has been selected and perfected in character and glorified?" So these scriptures teach. "Know ye not the saints shall judge the world?"

GOD SELECTING HIS AGENTS.

Now we can begin to understand the expression in our text: "Take out of them a people for His name." God is just selecting from among the Gentiles the body of this Christ during this gospel age, who with Jesus as their head shall be God's agents in dispensing His blessings to the rest of mankind.

Note again how our text reads: God is first visiting the Gentiles to take out of them a people for His name, "after these things (after He has gathered this people for His name) I will return and build the tabernacle of David, which is fallen down. * * * that the residue (remainder) of men may seek after the Lord, even all the Gentiles upon whom My name is called."

So this makes plain that not all are receiving their opportunity to gain everlasting life now, and also makes it clear that the names referred to in our text as all the Gentiles are to have their opportunity after Christ returns. So all are to have a full opportunity to gain eternal life.

We saw, a little while ago, that God had provided an opportunity for eternal life for all, Jesus having tasted death for every man. We saw also that billions have died before Christ's first advent into the world, and billions have died since, without any knowledge of this blessing or the way to obtain it.

And now we see how and when they are to receive this blessing. After the gospel age is over then Christ with His saints shall begin their reign that all may be blessed. Speaking of Jesus, we read: "Whom the heavens must retain until the restitution of all things spoken by all the prophets since the world began.

ELECTION AND FREE GRACE.

Now, with this opening up of the scriptures to our minds we can see also the harmony between election and free grace. Why, yes. Election belongs to this gospel age, and free grace to that age during which Jesus and the church are reigning upon the earth, often known as the millennial age.

What a depth of meaning we find in that hitherto dark passage found in Romans viii., 18-24. Here Paul, addressing those who during the gospel age are being selected and perfected, as sons of God—as the body of Christ—says: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in (through) us."

What glory? we would ask. For the earnest expectation of the creature (creation) waiteth for the revealing of the sons of God, for the creation was made subject to vanity (sinful dispositions by heredity and also born under a death penalty), not of itself (not by their choice), but by reason of Him (God) who subjected the same, in hopes that the creation itself should be delivered from the bondage of corruption (bondage of sinful dispositions and death) into the glorious liberty of the sons of God.

In this passage we see now (from the light we have received from Acts xv., 14-17) that God is selecting and preparing these sons of God, who, as the "body of the Christ," are to reign with Jesus, who is the head of that body.

OPPORTUNITY FOR ALL.

God has the blessing of a complete opportunity for all to come into a state of holiness and gain eternal life as a result. He is selecting a few now to be His agents or channels of blessings to the rest. The rest will receive their blessing after this seed is selected and Jesus and his saints begin their thousand year reign.

Having thus open before our minds from the Scriptures the plans and purposes of God, we can readily discern man's final destiny. A comparatively small number during this gospel age are being selected and perfected in character.

These shall have an heavenly inheritance as joint heirs with Christ. These will have glorified bodies like our Lord—be spirit beings. The remainder of men who will be redeemed during the millennial age will receive life here upon the earth to have dominion over it as first intended.

Those who do not co-operate with God in developing a character that will fit them for eternal life, after a full opportunity has been given them, shall be accounted as incorrigible sinners who "shall be punished with everlasting destruction from the presence of the Lord and the glory of His power."

And now, oh, ye sons of the living God, now that you understand God's very bountiful designs for all mankind through you, I am sure your heart will respond in unison with the apostles: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed."

BIG MISSION FUND PROPOSED

Methodists Plan to Spend Millions in Next Twelve Months.

The Methodist commission of finance will apportion the following sums among the Northern Methodist churches, to be raised during the next twelve months: For foreign missions, $1,800,000; home missions, $1,560,000; Freedmen's aid, $270,000; Sunday school board, $210,000; total, $3,975,000. In each church there will be a unified budget embracing a set proportion of these amounts. The Northern Baptists are now in the midst of a campaign to raise annually for home and foreign missions $2,000,000 from churches and personal gifts in addition to income from vested funds and legacies.

WONDERS OF WORLD ACCEPTED EASILY

Age of Marvels Causes No Debate, but Many Hesitate About the Spiritual Wireless That Communes With God.

INNER VOICE OFTEN DENIED

Pastor in Sermon Declares That People Are Ready to Believe Material Facts, but Not Spiritual Ones.

BY THE REV. S. DAVID SYKES.
(Tabernacle Baptist Church, Ithaca, N. Y.)

"This is an age of marvels; we accept without any debate the wonders of this age. The airship, wireless message and countless other new things, and we are ready for the new and even more wonderful. As yet many hesitate about the spiritual wireless that communes with God.

"We are ready for mental telepathy or wordless communication with one another; but deny the possibility of hearing the voice of the Good Shepherd, which is corroborated by the voice within ourselves, the voice of conscience. Christ said, 'My sheep hear My voice and they follow me.' Paul said to King Agrippa: 'I was not disobedient to the heavenly vision.' Paul refers to his experience while on his errand down to Damascus, when he heard the words: 'Saul, Saul, why persecuteth thou me?' and in response replied, 'Lord, what wilt Thou have me to do?' The members of his traveling party testified they heard a voice but saw no man. Undoubtedly Paul was in a mental unrest from his various experiences.

VOICE IN THE NIGHT.

"This same voice which stopped Paul so abruptly on his journey again was heard by him and it appeared in the form of a man with a call from Macedonia to go over and help them. Jacob wrestled with God in the form of an angel, one memorable night, and his life was different ever afterward. Pilate's wife was disturbed all night by a dream while Christ was on trial. The Psalmist, while in the cave for safety, sent wireless to God for heavenly re-enforcements. John Bunyan in Bedford jail gave the world the immortal story, 'Pilgrim's Progress.' Yes, God's voice has come to us from the caves, from prison cells, the martyrs' ashes, from the time when Cain killed Abel down to the Boxer uprising in China.

"It was on the night of a history-making crisis, the night of the world's greatest tragedy, when the cock crowed, and His voice called Peter to repentance. The voice of that rooster has been heard echoing down through the ages. Its message and lesson now calls men to repentance.

"God still speaks to men: His voice is understood. This is the age when the Holy Spirit approaches men. Christ, after occupying the center of the stage, ascended to heaven and sat down upon His throne. At the same time the Holy Spirit, the promised comforter, descended to the world and sat down upon the throne here, and it is His dispensation now. He is in the center of the stage. He is striving with men, but men resist and wrestle with Him like Jacob wrestled with the angel and Saul with the spirit.

"The voice that comes from the experience of the rich man who awakened in torment comes to us from the parable of Christ. The rich man, from his own experience in hell—which came as the result of spiritual carelessness and indifference—pleaded for an opportunity to go back and speak a warning message to his heedless brothers. The experiences of men around us today speak loudest of all about the awfulness of sin and the need of repentance.

SPIRITUAL SELF-PRESERVATION.

"The call of the hour is, 'Prepare to meet thy God.' This is the voice direct from God's word and to the spiritual instinct of self-preservation. Squirrels prepare for winter by laying in a store of winter supplies. The birds fly South to warmer climate. Humans have an innate instinct of self-preservation that leads them to protect themselves against fire, against smallpox; they take life-preservers when they go to sea; they build life-saving stations on the shore; they build navies and support them and train their gunners; they drill standing armies for time of need; and yet they prepare not to meet their God. They sin against their highest senses and noblest desires. They resist the kindliest importunities of the tenderest spirits; they heed not the voice of Jesus, who says, 'Come unto me. Whosoever will may come.'"

BISHOP TELLS STUDENTS CHRIST TEACHES BEST

At Annual Day of Prayer Service 1,200 University Pupils Hear Discourse on Jesus' Qualities.

Twelve hundred students of Northwestern university attended the annual day of prayer Saturday in the auditorium of the First Methodist Episcopal church of Evanston.

Bishop William F. McDowell of Chicago spoke on "The Teachings of Christ Are the Best."

President Abram W. Harris of Northwestern university, Professor A. W. Patten of the College of Liberal Arts and Professor Robert L. Cumnock of the School of Oratory were on the platform with Bishop McDowell. Professors Cumnock and Patten gave short talks.

"If I knew of a better personality than that of Jesus Christ I would follow it," said Bishop McDowell. "If I knew of a better teacher than Christ I would learn from him. If I knew of a better program of life than that of the Christian I would follow it. The teachings of Christ are the best."

HOW to PREPARE SERMONS AND GOSPEL ADDRESSES

The Inter Ocean Sermon Supplement—Published Every Monday

RESURRECTION DAY STORY IS RETOLD

Dr. Charles Bayard Mitchell in Sermon Says Modern Science Makes It More Easy to Believe.

NEVER SO RATIONAL AS NOW

Mystery and Hope of Christian Religion Promise to Give Victory Even Over Death and the Grave.

BY THE REV. CHARLES BAYARD MITCHELL, D. D., LL. D.

(St. James' Methodist Episcopal Church.)

"If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also give life to your mortal bodies by His spirit that dwelleth in you."—Romans, viii., 10-11.

Again we celebrate the resurrection of Jesus Christ. On this anniversary we are compelled to think on the one great theme, which is both the mystery and the hope of Christian religion. Paul says: "Behold, I show you a mystery;" but he does not explain it. "We are saved by hope."

The gospel holds out the great hope that Christ will give us victory over even death and the grave. The mystery involves the havoc wrought by sin. The violation of God's moral law has resulted in wreck and overthrow, as is always to be expected when any of God's laws are broken.

Death, spiritual and physical, is the penalty for sin. Jesus Christ came to restore life, spiritual and physical. He came to give us spiritual life, so that He could say, "He that hath the Son hath life." He also gives back physical life. Just as he arose from the dead, so shall we. "If there be no resurrection of the dead then is Christ not risen." "God hath both raised up the Lord, and will also raise up us by His own power."

PROMISES TO REDEEM BODIES.

Just as surely as God has promised to regenerate our souls by the spirit of Christ, so has He promised to redeem our bodies from the grave. Just as the believer already has experienced the regeneration of his soul, so shall he some day experience the other promise—the resurrection of his body.

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit., the redemption of our body."

Now, the tenth verse of this eighth chapter of Romans says: "If Christ be in you, the body is dead because of sin, but the spirit of life, because of righteousness." That means that the believer, who accepts Jesus as his personal Savior, has entered into the experience of spiritual life. "If Christ be in you the spirit is life because of righteousness."

But the full work of salvation through Christ has not yet been wrought in him, because the body is still under the law of death, because of sin. The body must yet die.

SPIRIT DWELLS IN YOU.

Then in the following verse Paul goes on to say: "If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also give life to your world bodies by the spirit that dwelleth in you."

That means that the work begun in our behalf by Christ shall be completed; that we shall not only be regenerated and made a new creature in our spirits; but that our very physical natures shall be given a new life—"Christ shall quicken," that is, give life "to our mortal bodies by His spirit that dwelleth in us."

Here, then, is the clear setting forth of this promise: Christ comes into the life of the believer. As a result of this vital contact of Christ with the believer's spirit, He becomes a new creation, and lives each day in the conscious knowledge that he has passed from death unto life. But that is not all. He is assured that as surely as he has experienced this salvation for his soul, he shall some day experience the resurrection of his mortal body from the grave, for the same spirit of Christ which is in him will give life to his mortal body.

NEW TESTAMENT TEACHING.

Now, this is the plain teaching of the New Testament. The fact is plain, but the mystery of it all still remains. Paul expounds the teaching, attempts to illustrate it, and to draw analogies; but even after all that he says he leaves us very much in the dark as to the great mystery of the resurrection of our bodies.

In other days of the past men have preached the literal raising up from the grave the exact particles of matter which went into the grave. And yet Paul plainly says: "Flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption."

Today there are few intelligent believers who hold to the old-time materialistic theory of the resurrection. When we say in the Apostles' Creed, "I believe in the resurrection of the body," we have our own interpretation of that statement.

ETERNAL EXISTENCE THEORY.

There are others who reject the whole teaching of the resurrection of the body, and hold to some theory of eternal existence in which the soul lives a purely spiritual existence, without any bodily habitation. But such a state of existence is difficult to conceive. We have always known life as it is embodied.

Now I come to ask you to study with me these words of Paul, dealing with the regeneration of the soul and the redemption of the body, because Christ's spirt dwells within.

In the light of modern psychology we can grasp the truth here hinted at as no other people could since the days of Paul. We have come to know the intimate relation between mind and body and how each affects the other. By thought alone the very particles of matter in our living bodies undergo great changes. The tissues of our bodies may either be built up or torn down by the action of our minds.

AFFECTED BY MIND.

Indeed, the very processes by which our bodily organs function are deeply affected by thought and feeling. This fact alone will explain all the strange bodily changes which have been wrought by the "king's touch," by contact with the bones of saints, by visiting such notable shrines as that of St. Anne, de Beau Pre, and at Lourdes; the healing proclaimed by false Christs; by the Dowies and Schlatters.

That cures have been secured by these agencies cannot be denied. But the cure does not prove that any miracle has been wrought. All can be explained by the well-known law by which the mind of a man can change the very cells in his nervous system and also control the ebb and flow of the blood in his veins.

This is the explanation of a blush or a fainting spell. A bit of bad news may strike down as dead or produce a serious illness. It is no longer a matter of speculation. It is a widely observed fact that our spirit affects the very substance of our physical body.

SPIRIT OF CHRIST.

Now the Christian is one in whom the spirit of Christ dwells. If Christ dominates us; if His spirit has control, then we may expect that His thought and will and purpose will produce effects in our bodily organism. It is both rational and scriptural to believe that Christ can, and often does, in answer to faithful prayer, cure the sick.

It is the plain teaching of scripture, and it has been proved in multiplied cases, that bodily cures are wrought by the power of the indwelling Christ. The Christian is one who has "the mind that was in Christ Jesus." If we are Christian, our will yields to Christ's will. And just as our mental and spiritual states are affected by Christ's spirit in us, just so must our bodies, hitherto controlled by our own wills, yield to the control of Christ's will.

The Christian is the one who experiences the "expulsive power of a new affection." The things he once loved he now hates, and the things he once hated he now loves. His natural impulses toward evil are checked and he is impelled toward the doing of those things which are good. When he is tempted to do an evil thing, Christ takes hold of certain brain cells and directs them to do the good thing.

CHRIST'S SPIRIT CHANGES.

The spirt of Christ literally lays hold of his brain and nerve cells and produces a mysterious change in his body. This is the explanation of the illumined face of Moses when he was long with God. This is the explanation of the changed looked in the face of the man who, scarred by sin, gives Christ entrance to his life and hence is changed into an entirely different looking man.

Spirit changes matter. Spirit lays hold of the very substance of matter and produces a subtle change in its very appearance and nature. This explains how some day the Christian is "to awake in Christ's likeness."

Dr. Mitchell then spoke of the modern theory concerning the nature of matter, and applied the teaching of the text in the light of the power of mind to affect change in the forces inhabiting the ultimate particles of matter. He insisted that the spirit of God lays hold on the very deeps of a believer's physical being. If that be true then it is quite rational to see how God may, by making some slight change in the body's atomic forces, raise the dead, and this mortal body put on immortality. He contended that, in the light of modern science, it was never so easy to understand Paul's words concerning the resurrection of the "spiritual body." If Paul could say it, how much more right have we to ask any caviling doubter: "Why should it be thought a thing incredible with you that God should raise the dead?"

DOCTRINE OF FIERY HELL ASSAILED BY MINISTER

Dr. Alexander H. McMillen, in Address Before International Bible Students, Discusses Question of Hereafter.

Dr. Alexander H. McMillen spoke in Cincinnati, Ohio, recently on "Death and the Hereafter" before the International Bible Students' association. He began his discourse by taking up the Scriptures in Genesis, and searching them to Revelation for thoughts on this subject. In his opinion, much of the latter-day belief is against the old-time religious idea, that men and women would some day suffer a physical hell because Adam ate an apple which Eve gave him.

In commenting on this thought that death was believed by some not to be sufficient punishment for Adam's eating of the forbidden fruit, he emphasized with a concrete example of an earthly theft.

"Some contend," said Mr. McMillen, "that death is not sufficient punishment. Suppose several boys broke into a grocery, stole a bushel of apples, were arrested, confessed their crime and were sentenced with all their relatives to life imprisonment at hard labor. Would that be sufficient punishment? Adam stole one apple, and more than 20,000,000,000 human beings lost everlasting life in Paradise and were driven out of a perfect climate and environment into a living death, into great extremes of heat and cold, and wasting away of morals, mind and body. Yet some say that additionally he deserves to be roasted in hell forever.

"If the dead are dead, as the Bible maintains, their only hope of a hereafter is in a resurrection. When Lazarus died Jesus did not tell the bereaved sister that their brother had gone to heaven and they should rejoice. He did say, 'Lazarus shall rise again.' Mary did not think he was in heaven. She said: 'I know, Lord, that he will rise again.' Later, when Jesus called Lazarus forth, he did not call him down from heaven nor up from torment, but the record shows that Lazarus was dead, and that the dead came forth. The same voice will likewise call all mankind in due time.

"Raising humanity to perfection does not mean that they will be spirit beings, nor be taken to heaven. The first man, Adam, failed to fill the earth with perfect human children. Jesus, the second Adam, will accomplish this in the regeneration, or general resurrection, when Adam's children are brought back from the sleep of death and restored to perfection."

MEDIATORIAL REIGN OF CHRIST PICTURED

Great White Throne Spoken of in Revelation Symbolizes Purity and Justice of God's Kingdom.

SIN MAKES COWARDS OF MEN

Evangelist A. C. Kruger Points Out That the Refuge of Lies Will Be Swept Away in Last Judgment.

BY EVANGELIST A. C. KRUGER.

(Recital Hall.)

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them."—Rev., xx., 11.

Sin has made moral cowards of the human race. From early infancy fear and apprehension, especially with respect to things future, have been impressed upon us. We realize our own imperfection, that the great God of the heavens is perfect, and that perfection is the only standard which He could approve, with the consequence that all unrighteousness will be punished.

Satan, the great adversary of God, of light and truth, has taken advantage of man's proneness to thinking evil, has taken advantage of our forefathers and foisted upon the Christian a misrepresentation of the character of God, and thus alienated our affections from one whom above all we ought to worship and adore.

St. Paul assures us that this is Satan's general procedure, putting light for darkness and darkness for light, and thus it has come that our text, which really is one of the most comforting and most beautiful in the whole Bible, has become the sting of a scorpion and lash in the hands of our fears.

It is not necessary to inform Bible students that the Book of Revelation is largely, if not wholly, made up of symbolical utterances, of which our text is one.

PICTURE OF CHRIST'S REIGN.

The picture before our mental eyes is that of the mediatorial reign of Christ. The throne in Messiah's. Its whiteness symbolizes purity, the justice of His kingdom of righteousness under the whole heavens, as it is written, "He shall rule from sea to sea and from the river to the ends of the earth."

The heavens which fled away are not the literal heavens which are said to be God's throne (Isa. lxvi., 1), nor is the earth the literal earth which abideth forever (Eccl. i., 4), and which he has given to the children of men, but rather the symbolical heavens and earth referred to by the Apostle Peter, "The heavens (spiritual dominating powers) shall pass away with a great noise, the elements (socialistic, religious, labor and capital) shall melt with fervent heat, and the earth organized (society) and all the works therein (institutions having selfishness and greed for their basic principle), shall be burned up.

The same thought is found in the second psalm, the sea representing the discontended masses, mountains symbolizing human governments, which form the backbone of churchianity.

Our text indicates that when Messiah begins to rule, selfishness and greed, unrighteousness and everything in harmony therewith will be brought to light and vanquished, for that will be the time of the "new heavens and new earth wherein dwelleth righteousness."

KINGDOM NOT OF EARTH.

But some one may ask, "Have not God and Christ been ruling the earth's affairs?" We answer: The Bible does not so state. Jesus said, "My kingdom is not of this world (age)."—John xviii., 36. And again He likens Himself to a man that went into a far country to receive the title of his kingdom, and then to return to take possession, which other scriptures tell us He will do at His second advent. Again, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of his glory" (Matt. xxv., 31).

On the other hand, as we scan the pages of history during the last eighteen centuries we are convinced that Messiah has not been the King of the World. To think of Him as such, with omnipotent power, would be to charge Him with responsibility for bloody and atrocious persecutions.

Then, too, if He reigned at all, he held sway during the dark ages; and who, after mature reflection, will charge Jesus, the loving, the just, the merciful, with being the instigator of the foul deeds of the inquisition? Nay, verily, reason says if Christ reigns at all it must yet be future. And the scriptures agree.

In Rev. xx., 12, we find a statement that the dead are judged according to their works. On the surface this seems to contradict the thought that the church is judged according to faith; but not so, if we get our bearings and compare scripture with scripture.

BIBLE DIFFERENTIATES.

The Bible differentiates between the church and the world. They are separate and distinct classes. God is not now dealing with the world—but is calling out of the world a class that has the necessary qualifications for the position of a judge, one that is able to judge righteous judgment, and through this class God proposes to institute the great day of judgment for the world (Acts xv., 14-18).

Instead, however, of being a day marked by terrible convulsions of the literal earth and heavens, it will be a day of blessing, moral uplift from sin, sickness, death and the grave, back to human perfection enjoyed by Adam before the fall, back to the dominion of earth, every man a king, every woman a queen. And while the world will enjoy human, earthly perfection, the church will have been perfected as the new creation, and will share in the glory, honor and immortality of the divine nature.

Theirs will be the privilege of being seated with Christ in His great white throne, judging all the families of the earth. What are the necessary qualifications that pave the way to such an exalted position?

The Bible mentions three: First, acknowledging our undone condition and accepting Jesus as our personal Savior. Second, accepting His will instead of following our fallen human will. Third, keeping our covenant with the Lord faithful unto death.

SCHOOL OF CHRIST.

It is after the second step that we are said to be in the school of Christ, and all of the Christian's experiences are to fit him for the honored position of being a member of the Supreme court of the universe, the bride of Christ.

One of the lessons we must learn, and learn well, is not to jump at conclusions and judge or condemn any one without mature reflection—evil speaking and evil surmising are symptoms, and dangerous ones, of this condition of the heart.

Many otherwise good people judge like the little boy judged his father. "Willie," said the father in a sober tone, "say your prayers or you will not go to heaven." "I don't want to go to heaven," replied the boy. "I want to go where you and ma are going."

Another difficulty we have affects our spiritual vision. Our Lord left us a warning, saying "Cast the beam out of thine own eye, and then wilt thou see clearly to pluck the mote out of thy brother's eye."

A telescope has a large and a small end—when looking at our brother's faults, we usually place the small end close to our eyes, and looking through the lens we behold our brother's weakness magnified.

On the other hand, we love our darling self so much that when taking a telescopic view of our own faults we very seldom neglect to place the large end near our mental vision, and thus our sins appear very insignificant.

MUST OVERCOME FAULTS.

Faults, such as enumerated above, must be overcome by all those who expect to be heirs of God and joint heirs with Jesus Christ. When this class, perfected, shall rule with Jesus, as indicated in our text, the result will be wonderful.

Truth and righteousness will prevail. Let it be remembered that the great white throne speaks blessings, divine favor and uplifting to all who love righteousness and hate iniquity—the little and the great.

In the past a certain retributive justice has seemed to proceed along national lines, blessing the nations which take the more righteous course and frowning upon those adversely disposed. This will no longer be the case in the not distant future.

The testing imposed by Messiah's kingdom will be along individual lines. He that eats the sour grape of sin will find his teeth on edge, and his alone. "Justice will be laid to the line and righteousness to the plummet," and all the refuge of lies by which mankind in high places have sought to fool themselves and others will be swept away.

The hidden things of darkness will be brought to light, and the glorious things of light will be everywhere recognized, ultimately. "Every knee shall bow and every tongue confess" to the enthroned Messiah, and as the Revelator says, "Every creature in heaven and earth heard I saying. Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the lamb forever and ever."

ACTIVITIES OF CATHEDRAL ARE SHOWN IN YEAR BOOK

Great Strides Made at SS. Peter and Paul Since Combination With City Mission.

An exposition of the activities of the Cathedral of SS. Peter and Paul since Feb. 1, 1906, has been issued in a "year book" under the supervision of Dean Walter Taylor Sumner and his co-workers.

Reviewing the work since the union of the cathedral and the City mission, attention is called to the great strides that have been made in the organized effort for suffering humanity in a large city.

Among the features of the work upon which special stress is laid is the advanced advocacy on the part of the cathedral authorities for the administration of the marriage law. In the knowledge that the weddings at the cathedral will be reduced, the authorities have announced that no persons shall be married at the altar until the contracting parties have presented health certificates, executed by reputable physicians, to the effect that they are normal physically and mentally.

It is pointed out that the Sunday congregations average 350 worshipers, the buildings have been improved and the work now is on a sound financial basis. The buildings seven years ago, it is shown, were in bad condition, the congregation was diminishing in numbers and the finances were in a chaotic state. The number of services has been increased and the institutions have been increased.

SALVATION ARMY SCHOOL TO BE ERECTED IN CHICAGO

More Than $100,000 of $500,000 Needed for Enterprise Here and in New York Is Raised.

The Salvation Army reports $100,000 in hand of the $550,000 needed to build the two memorial schools that are proposed to honor the memory of the late General William Booth. One of these schools is to be in Chicago, to cost $250,000, the other in New York, to cost $300,000.

They are to accommodate 150 pupils each and to train men and women who are to be officers of the army and to serve in every part of the country. There have just been graduated from the schools and assigned to posts about seventy new probationary officers. Toward the $100,000 about 600 churches have sent $5 each.

The army reports that apart from its general plan of schools its campaign is resulting in gifts for memorials in other cities. A Detroit woman has offered property worth $50,000 for a rescue mission in that city, the same to be a memorial to General Booth.

Information is at hand that in some other cities tentative offers have been made on condition that memorials be in these cities. Schools for the training of officers, as memorials to the army's founder, are planned in London, Melbourne and other principal cities of countries where the army has gained strongest foothold.

STORY OF EASTER IS TOLD IN VERSE

The Rev. Charles Gillman Morse Explains Spirit of Festival at the Messiah Baptist Church.

RESURRECTION IS DESCRIBED

Visit of the Marys to Tomb and His Reappearance to Them, Renewing Their Faith, Is Depicted.

BY THE REV. CHARLES GILLMAN MORSE.

(Messiah Baptist Church.)

The kingdom which Jesus had founded
Seemed doomed to destruction and scorn,
While He in the sepulcher waited
The dawn of the first Easter morn.

His disciples were scarcely a handful,
So faithless, so helpless, so poor;
They were crushed, discouraged, disheartened,
For how could His kingdom endure?

Bold Peter denied Him and blasphemed,
Beloved John had left Him and fled,
The throngs turned away and forsook Him—
Nearest friends knew that Jesus was dead.

They had seen the cruel nails driven—
Had beheld the spear thrust in His side,
Had heard His last words, "It is finished"—
They had seen their dear Lord crucified.

The scene was enveloped in darkness,
More black than the gloom of a night;
The earth quaked, rocks were rent, graves reopened—
The departed came forth clad in white.

Behold! from the top to the bottom
The veil of the temple was torn;
Bold soldiers now shuddered in terror,
Within them grave fears now were born.

One, casting his eyes on the Savior,
And knowing the things that were done,
Declared, with a tremor of terror:
"This Jesus was truly God's Son."

E'en the multitudes utterly sobered
From fiercest excitement subdued;
Their own guilt weighed heavily on them
In the tragedy which they had viewed.

And so they returned to the city,
Vehemently beating their breasts;
Well they might, for this was the last drop
In a full cup of wickedness.

The day was fast fading, the hour
For the Sabbath's beginning was near;
The Jews had made every precaution
For removing the body, for fear

Of a ceremonial pollution
Of a Sabbath and Passover day;
Thus the friends of the two malefactors
From the cross bore their bodies away.

The body of Jesus, the Savior,
Was left on the cross until last,
For Joseph of Arimathea
Had hastened to Pilate and asked

That he might be given the privilege
To lay it away where he chose.
Tender hands from the cross then removed it
And wrapped it in burial clothes.

In his new rock hewn tomb Joseph placed it;
Then making it doubly secure,
A huge stone was rolled to the entrance,
Closing tightly the one aperture.

This had been scarcely accomplished
When the fast sinking sun—which had gone
To rest now behind the faraway hills—
Marked the hour of that sad Sabbath's dawn.

The two Marys had stayed in the garden
To mark well the place where He lay;
The others had, too, seen Him buried,
Then homeward had hastened away

To prepare fresh spices and ointments,
To be done ere the Sabbath begin,
For to work even so on the Sabbath
Would be to them greatest of sin.

They hoped to return Sunday morning
And finish embalming the dead;
Though He told them of His resurrection,
Yet they understood not what He said.

Dreary, gloomy, the miserable Sabbath,
A Sabbath of grief and despair;
The sorrow to all who loved Jesus
Seemed more than they surely could bear.

The men who had crucified Jesus
Remembered with terror and pain
This prophet had oft told the people.
In three days He would come forth again.

Feigning fear lest some of his number
At night steal his body away,
They begged of Pilate the privilege
To guard well the tomb till that day.

When watchmen were therefore appointed,
And the great pascal Sabbath was o'er,
To the sepulcher speedily hastening,
They sealed well the stone of the door.

Night passed, and before the first token
Of dawn, with its bright, welcome ray,
Came to silver the gloom and the darkness,
Bringing cheer to that first Easter day,

The passionate love of the women
Who latest had stayed by the cross
Made them first at the tomb in the morning,
Though heavy with grief at their loss,

Bringing with them their most precious spices,
Knowing not of the watch or the seal,
Groping on through the mist and the darkness,
The cold, chilly morning they feel.

Inquiring one of the other,
Knowing they were so helpless alone,
As the sepulcher's door they were nearing,
Who shall roll away for them the stone.

But they found that their question was answered.
Some angels had come from above
And rolled back the stone from the entrance
And brought them a message of love.

They entered the tomb, and beheld there
Two angels, in robes of pure white,
Who told them that Jesus had risen—
The Lord of all Glory and Light.

When Jesus Himself, standing near them,
Spake to Mary and called her by name,
Then she knew him, and joy filled her being
Such as words could never explain.

He has risen! Yes—He lives! Ye have seen him!
Oh, haste! bring the glad, welcome word
To all the disciples and Peter
That ye have beheld the dear Lord!

Yes—we worship today the dear Savior
Who has conquered all death and the grave,
Who lives, in His glorified being,
The Son of God, mighty to save.

Go, tell it to young men and matrons—
The joy of the glad Easter time!
Bid the children with notes soft and tender
Unite their sweet voices in chime.

Proclaim the glad news to the lost ones,
Though wretched, degraded by sin.
Tell them Jesus is risen, can help them
A clean, Christly life to begin.

Tell the outcast that Christ lives and loves him,
Will aid him his burdens to bear;
That the King of all Kings is his Father,
With him His blessed kingdom he'll share.

Yes—hail the glad word to all people,
All nations, all kindred, all clime!
Bid them join in the great acclamation
Of praise at this glad Easter time!

He has vanquished His foes and is conquering
The world by His infinite love.
He lives, the triumphant Redeemer,
Lord of Earth and of Heaven above!

No longer a grief-laden memory
Of one by His enemies slain!
All hail Him who came forth triumphant
O'er death and now liveth again!

Are you faithless sometimes and discouraged?
Do you yearn for a friend who is true?
Seek Jesus—but not at Golgotha.
For He lives and is near unto you.

Seek Him, then, in your busiest moments.
Seek Him often, in pleasure or grief.
Tell Him all of your joys and your sorrows.
He will bless you and bring you relief.

CITIZENS WILL PRESENT BRONZE MEDALS TO SCOUTS

Spectators at Suffrage and Inaugural Parade in Washington Praise Boys for Energetic Work.

Citizens who witnessed the demonstration of scouting activities in Washington during the festivities attending the inauguration of President Wilson are planning to present bronze medals to the boy scouts.

They wish to give some token of their appreciation of the splendid work which the boy scouts did in giving first aid to ill persons, doing good turns to strangers, and above all in protecting the suffragists from roughness and insults when the police were unable to keep back the throng.

More than 1,500 scouts were on duty in Washington on March 3 and 4. They represented scout organizations in District of Columbia, Virginia, Georgia, Pennsylvania, Kentucky, New Jersey and Maryland. The troops of boys were on duty in the Union station on both the day before and the day of the inaugural.

Other boys were stationed at various points along Pennsylvania avenue during the suffrage parade and also during the inaugural parade. They called ambulances, attended fainting and ill persons and were of great help to the persons in charge of the festivities.

The splendid service which the scouts gave was in no way staged, but was spontaneous, the result of the principles which have been guiding the scouts in their work for years.

The point is emphasized in a letter which Chief Scout Executive West wrote to Major General Wood, saying, "We could not have staged the scene at Washington had we tried. Things just naturally developed because of what has gone before. The boys proved that through their training they were certainly prepared to meet the emergencies as they developed."

GERMAN IDEA OF LIBERTY IS LAUDED BY CLERGYMAN

That Country's Standards Compared With Those in Vogue Throughout States in America.

"The American's idea of liberty is his right to stick his umbrella into people's ribs; the German's idea of liberty is his right to keep his ribs intact," said the Rev. Levi M. Powers of Haverhill in speaking on "German and American Legislation" in Boston.

"The American is offended when the German policeman tells him to carry his umbrella in such a way that it won't inconvenience other people. It is a crime in Germany to throw paper on the sidewalk, to flick your cigar ashes on the sidewalk; but Germany is the place were the well-behaved person gets along with less friction than anywhere else in the world. In Germany they have five kinds of police to prevent explosions; in America we appoint five commissions to determine how the explosion occurred.

"Massachusetts still is wondering whether it would be right to have widows' pensions. There is a group of ladies connected with the Associated Charities who are anxious not to have the widows pauperized. But for a long while Germany has had a system of widows' pensions. The mayor of Frankfort has been mayor for twenty-eight years. They hire a man for such a job, no matter what part of the country he comes from, selecting the best man for the place, and men fit themselves to be mayors and such officials.

"They have a system whereby every man wage-earner is insured against sickness and gets free medical attendance all his life, the wage-earner paying two-thirds and the employer one-third. It costs the average worker 10 cents a week. Under this system the worker gets half pay if he is sick. There is a maternity benefit; there is a funeral benefit; a family benefit. There is an accident insurance, all paid by the employer as part of the cost of production. In case of death by accident, there is a pension for the widow until her death or remarriage. And the whole cost of these sick benefits, old age pensions and the like is about one-third more than the cost of caring for our veterans of the Civil war."

JENKIN LLOYD JONES IS BACK FROM TEXAS

Spends Four Weeks Lecturing in Cities of South and Brings Message From the Land of Roses.

INTEREST IN PEACE IS URGED

Speaker Suggests Children Be Taught to Turn Away From Idea of World Strife for Good.

Jenkin Lloyd Jones, after an absence of four weeks in Texas, led the Easter festival of All Souls church yesterday for the thirtieth consecutive Easter. He brought a message to the land of snow and sleet from the great state other than that he had found in the roses which were in bloom. Texas is leading the nation on the upward climb in many ways. He told of his brief visit there.

Galveston, the tempest-smitten city, that was deluged and denuded in 1900, has not only achieved its great sea wall, four miles in length, lifted the whole city eight or ten feet above the normal level and above flood dangers, but has set the pace for municipalities everywhere.

Here was the commission form of government first established, and its success has led other cities, now numbered by the hundreds, to follow in its wake. Eight years ago Mr. Jones opened the career of the Rosenberg library as a center not only of book distribution, but of book interpretations. During the eight years more than 150 free lectures have been given, chiefly as interpretations of literature, with an average attendance of more than 350.

DESCRIBES CITY OF HOUSTON.

At Houston there is a beautiful municipal hall, modern in its equipment and artistic in line and decoration, which has cost in the neighborhood of $250,000, seating 5,000 people or more. Here on Sunday afternoon is given, at the cost of the municipality, an entertainment free to all the people, consisting of half an hour's concert by a band of thirty pieces, highly trained, sustained by the municipality at a cost of $27,500 annually, and followed by a lecture on the most important subjects, handled by the most commanding voices available. Here Mr. Jones gave his lecture on "The Three R's; a Plea for the Better Education," to nearly 3,000 persons.

These are indications of the dawning of the new day, the coming of the civic Easter, the awakening of democracy to the higher and the better life, he said.

But there were other signs, not so hopeful. The 18th day of March was a day set apart by Governor Colquitt as a special gala day for the children of the public schools of Texas—one designed to foster patriotism, promote study, to prepare the way for an occasion which the chairman of the committee hoped would be "one of the greatest events in the history of Texas."

TEXAS BATTLESHIP DAY.

But, alas! the inspiration is a fell one for Lenten days and Easter hopes. It was to be "Texas Battleship Day." Every one of the million children in the schools of Texas was asked to bring on that day 10 cents, or a fraction thereof, for the purpose of buying a suitable silver service for this superdreadnought achievement of the United States, fittingly named after the greatest of states—Texas.

A handsomely printed poster, setting forth in beautiful lines in tinted ink the great instrument of destruction itself, with the appeal and promise to the children in clear type, was displayed in every schoolroom in Texas. The teachers were asked to give special attention to the study of the Navy for a week preceding the great collection day. An outline course of study had been prepared by a rear admiral of the Navy and distributed by the chairman of the committee.

It was hoped that not less than $10,000 would be realized, and part of the promised reward was that the first trip of this great battleship, soon to be ready for service, will be to Galveston bay to receive her silver service.

CHILDREN TO TAKE PART.

In this celebration the chairman promised, on the big placard alluded to above, that "the children will take a leading part. We want you all to visit us on this occasion and make it one of the greatest events in the history of Texas. We assure you a hearty welcome."

What is the Easter lesson of this? Is this a fitting preparation for the festival of hope? Is this a twentieth century crowning of the Prince of Peace? Alas! if so, is not the crown still a thorny one?

Mr. Jones urged an interest in that better school festival, projected by the educational department at Washington—the coming peace day festival in May. He appealed to parents and teachers to prepare for that more gospelful occasion.

"Get ready," he said, "your white bordered banners. Let them be manufactured by the thousands and tens of thousands, in sizes suitable for the coat lapel, for the hand of every school child marching in processions, for platforms and wall decorations and for the flag pole that flings the white bordered banner to the breeze over every schoolhouse in the land."

PROGRAM AT WILLARD HALL

Prominent Speakers Appointed to Address Noonday Meetings This Week.

The Sunday school lesson will be expounded by Dr. O. S. Davis next Friday at the Willard hall noonday meeting. Mr. Davidson will speak at the meeting today and the Rev. John Timothy Stone, pastor of the Fourth Presbyterian church, will conduct the services tomorrow. The Rev. Robert C. Moore will make the address Wednesday. "Christian Missionary Alliance" will be the subject Thursday. The speaker will be announced later. Saturday's meeting will be devoted to a prayer and praise service.

The Inter Ocean is a newspaper in every sense of the word, printing all the news that should be printed in a family newspaper.

The Inter Ocean Sermon Supplement—Published Every Monday

2,000 CHILDREN HELP "WORLD IN CHICAGO"

Portrayal of Life in Non-Christian Lands to Be an Interesting Feature at the Great Convention.

REHEARSAL WORK CONTINUED

Everything Will Be in Readiness at Opening Day on May 3, Assert the Officials in Charge.

The portrayal of child life in non-Christian countries is to be one of the unique and interesting features of "The World in Chicago," which opens in the Coliseum and Auditorium theater on May 3.

Already 2,000 Chicago youngsters have been enrolled in this department of the great exposition and the children are having the time of their lives preparing to be for the time being Japanese, Chinese, Malay, Indian, negro and dozens of other kinds of boys and girls.

The children are being trained to play the games of strange, foreign, non-Christian lands, sing their folk songs in the language of the various countries they represent, depict the school life of the little children who are being taught to worship strange Gods, and to show in detail how, before the missionaries invaded these countries, the children lived, were educated and played, and the great difference that has come over their lives since the coming of the missionaries.

All of the children will be dressed in costume and aside from the attractiveness they will lend to the exposition the training they are receiving is of great benefit to them.

TEACHERS INSTRUCT CHILDREN.

At present the children are being instructed in their respective Sunday schools by their regular teachers. Miss Emma Robinson, secretary of the Junior League of the Methodist church, is in general charge of the child life section of the exposition.

Another important feature of the exposition will be the missionary play hall. In this will be given a number of interesting playlets and tableaux, all bearing out the main idea of the exposition, which is to display in vivid colors the advancement of Christian civilization in non-Christian lands.

Mrs. Vera Jane Edwards, a Chicago woman of great histrionic ability, is in charge of this section of the exposition. There will be plays showing the great longing of non-Christians for Christianity when first they hear of it, the great work done by the missionaries and other interesting bits of missionary history.

During the last week rehearsals for the "Pageant of Darkness and Light" have been held in all sections of the city, and Pageant Master Percy J. Burrell announces that he is more than pleased with the showing made.

PERFECT AT OPENING.

Mr. Burrell predicts that by the opening of the exposition and pageant the hundreds of participants in the striking episodes will be particularly perfect in their parts.

It is announced that on the opening day everything will be in readiness both at the Auditorium and Coliseum and that both the pageant and the exposition proper will be as well worth seeing then as after a week of actual performances.

A number of prominent missionaries are expected to gather in Chicago within the next few days. Already some of the men prominent in home and foreign missionary boards are on their way. The first of these to arrive was J. J. De Mott of New York city, who is connected with the American Indian department of the Presbyterian board of home missions. Mr. De Mott is enthusiastic over the progress which the exposition is making.

"I believe," he said, "that the Chicago exposition will be the greatest missionary exposition the world has ever seen. It will be a revelation to the people of this city and will bring home to them with wonderful power the need of keeping up the great battle for that great ultimate, 'The World for Christ.'"

WILL REMAIN IN CITY.

Mr. De Mott will remain in the city until the exposition closes on June 7. He already has done a good deal of work in pushing the training of the classes assigned to portray the American Indian. These classes, which are formed from churches in Harvey and the Calumet region, will be perhaps the most strikingly dressed stewards of the entire exhibition.

Mr. De Mott has brought with him to Chicago a number of rich Indian costumes as well as a large collection of Indian curios, all of which will be used in depicting Indian life in the old days and as it is at present.

A number of real Sioux Indians, young men educated at Carlisle university, will be in the exposition throughout its life, giving demonstrations of the lives of their forefathers.

Arrangements are being made by the publicity committee to make "pennant day" a great success.

On "pennant day" each and every worker, all of the army of 20,000, is expected to put a "World in Chicago" pennant in their front windows, thus on a certain day blazing "The World in Chicago" in every section of Chicago and vicinity.

Degree Conferred on Pastor.

While on a recent lecture tour the Rev. Alfred W. Hutchins, pastor of the First church, Pecatonica, Ill., had the degree of D. D. conferred upon him by Oskaloosa college. Dr. Hutchins is a member of the International Lyceum association, the professional organization of lyceum workers.

Preacher Meets Sudden Death.

The Rev. Levi W. Simmons, formerly a member of the California conference, met with a sudden death while boarding a street car in San Francisco recently. A passing automobile struck him while he was assisting a child across the street.

HIGH COST OF LIVING PREVENTS CHARITIES

Dr. Millar Asserts Producer and Consumer Should Be Brought Closer Together to Help Spiritual Welfare.

BY DR. FREDERICK W. MILLAR.
(Woodlawn Universalist Church.)

The recent message of the Secretary of Agriculture stating that the producer and the consumer must be brought together and thereby reduce the cost of living is a move in the right direction. The high cost of living prevents many from giving to works of mercy and charity and from properly supporting the church of their choice, as all their income is used for the bare necessities of life, leaving a mere pittance for the development of their spiritual nature.

To those familiar with existing conditions it is an old story that farm products rot in the field for lack of purchasers at a fair price, while those living in our large cities are paying an extravagant price for them. Last fall the Michigan farmer sold his potatoes for 33 cents a bushel and the consumer in Chicago paid from 75 cents to $1 a bushel.

The producer received $1.75 a bushel for beans and the consumer paid from $2.50 to $3 for the same. Apples were sold in the orchards for 50 cents a bushel and then retailed to the consumer at $1.25.

CUSTOMERS PAY HIGH.

The industrial commission reported that the retail customers were paying 150 per cent more than the farmers received for onions, 135 per cent more for cabbages, 400 per cent more for oranges, 90 per cent more for apples by the barrel, 80 per cent more for potatoes by the bushel, 88 per cent more for poultry, and so on through a long list of provisions.

Farmers in certain parts of the country were feeding choice varieties of apples to their cattle because it did not pay to market them; others were feeding their milk to the hogs rather than sell it at the prevailing price, yet the consumer has to pay 8 or 9 cents a quart for milk.

The principle of social organization demands the curbing of this arbitrary selfishness on the part of those who, by corrupt methods, rob both the producer and the consumer.

PRODUCER GETS LITTLE.

While it is true that nearly everybody has some pet theory about the cause of the high cost of living, the fact remains that the producer gets very little for the products of the farm and they cost the consumer from 100 to 400 per cent more.

As individuals, the producer and consumer can do little, but by co-operation they can increase their power in a compound ratio. In this way they can secure justice and prevent the strong from oppressing the weak. By co-operation we educate the children for the struggles and the joys of life, we care for the poor and unfortunate, provide pure water, minister to the sick, multiply opportunities for earning a living and enjoying the fruits thereof, and maintain our religious organizations.

By co-operation the producer and the consumer will be brought together and will put an end to that system of exploitation that is fattening upon the hard earnings of both producer and consumer.

PASTOR DENIES LOW WAGES CAUSE GIRLS TO DO WRONG

The Rev. W. W. Bustard Says One Desiring Will Be Moral No Matter What She Earns.

"Low wages are not the chief cause of immorality. A fallen girl is not so much the victim of a low wage as of a low man," said the Rev. W. W. Bustard in his prelude on "Low Wages and Immorality" at the Euclid Avenue Baptist church, Cleveland, recently.

"I admit that it is a hard proposition to live a decent life on an indecent wage; a good life in a bad place. Every person is entitled to a living wage. No corporation has the right to damn the body of an innocent girl by either direct or indirect methods. Women's wages are too low.

"However, a dollar does not make so much difference to a girl's morality. A girl who really wishes to be moral will be moral no matter how low her wage may be, and a girl who wishes to be immoral will be immoral no matter how high her wage may be. No mere wage can make a good girl bad or a bad girl good.

"Another great cause of immorality has been the immodest dress that has been worn by girls. In this manner of dress lies the great cause of immorality. This mode of dress has been the result of low morals in the past and is the cause of low morals at present.

"I do not blame the girls for the presence of this evil. Many of them are unconscious of the evil that lurks in immodest dress. But the parents ought to know better and stop the evil.

"It cannot be stopped. We often hear of conventions for the purpose of training the youth of the land. I believe that the training of mothers is a far more important question than the training of children.

"We hear a great deal of the need of eugenics and proper instruction in sex hygiene. I believe that a little religion in a boy's heart does a great deal more good than a large amount of sex hygiene in his head.

"Raise the standards of morality and the standards of wages will be raised."

GEN. BOOTH TELLS OF CAREER

Former Salvation Army Leader Gained Much by Sacrifice.

General Booth thus epitomized his career: "When I started my work I gave up the friendship of the people of the better class. I gave up the hope of wealth and I abandoned ambition. Now I have found all that I gave up. Had I wished it I could be wealthy. My publications have brought me thousands of pounds, but every cent of it has gone back as it came, for the betterment of the conditions of humanity, for making people happy. Similarly, I have the best friends in all classes, and, so far as ambition is concerned, if I am not the best known man in the world, I am prayed for the most."

INCREASE IN DIVORCE IS CALLED PROGRESS

Alleged Deadly Menace to Life and Welfare of Nation Not Upheld by Facts, Says Lecturer.

PRIVILEGE IS ENJOYED BY ALL

M. M. Mangasarian Declares That Improvement in Society Is Shown in Liberality of Separation Laws.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

The Illinois Commission on Marriage and Divorce.

It is the belief of the Illinois commission, of which Judge Kavanagh is the president, that the divorce evil has grown to be a deadly menace, threatening not only the moral health but also the life of the nation. This statement cannot be easily squared with the facts. The increase in the number of divorces granted by the courts may be interpreted as an evidence of improvement in the moral health of the people. Progress is measured by the two following tests:

First, by finding out how many of life's privileges which at one time were enjoyed by a few are now shared by all. Formerly only men of a certain color, for instance, could enjoy liberty, but that privilege today is extended to men of all colors. That is a distinct and definite step forward, and it proves not moral deterioration but improvement.

In the same way formerly only to the very rich and titled personages were divorces granted. One had to be a king or a queen before either church or court would listen to one's prayers for relief.

Only a Henry IV. or a Napoleon could secure a divorce, but now even a poor man, if his case is just, may share the privilege which, at one time, was the monopoly of the mighty. This, too, proves the moral improvement of society.

PRIVILEGES FOR RICH ONLY.

Church and state have been inclined to oppose the sharing of privileges by the poorer classes. Lord Gorell, the eminent English jurist, some years ago introduced a motion in the upper house of Parliament to give the poor the same facilities which the rich enjoyed in the divorce courts of England. The present agitation to increase the cost of securing a divorce is along the lines of making of divorce a privilege.

The second test of progress is when actions formerly overlooked or permitted now offend our sense of justice or of decency. At one time if a man beat his wife nobody thought anything of it, but today cruelty is considered a sufficient cause for divorce. That proves we have made a decided progress in our manners.

The Illinois commission on marriage and divorce also has prepared a table of comparisons between the number of divorces in this country and in Europe, to the disadvantage, of course, of America. The figures show that abroad in twenty countries with a population of 267,000,000, the number of divorces did not exceed 27,000 in 1909, while in the same year in the states alone, with a population of 76,000,000, there were 56,000 divorces.

RECORD CALLED TERRIBLE.

The commission calls this a terrible record and quotes the words of Bishop Brewster that "Our land is a byword of shame among the nations of the earth." I am glad to say that it is not true that our land is "a byword of shame among the nations of the earth."

The countries in which divorces are less frequent are in no sense more moral than we are, but, on the contrary, as already explained, morality has not made the same progress in those countries that it has in ours. Moreover, the fact that Europe keeps pouring its population into America is a sufficient answer to the accusation that we are "a byword of shame among the nations of the earth." People come here because of the greater security of life and property, of honor and the home, than the older countries afford.

A country in which men and women have the finest opportunity in the world to build homes and rear families cannot be "a byword of shame among the nations of the earth." But the commission also quotes Mr. Gladstone, that "divorce constitutes the greatest menace to American institutions."

WHERE IS THE PROOF?

With due respect to the illustrious statesman, where is the proof that American institutions are menaced by the greater justice to woman and a higher appreciation of the conjugal relations which obtain in this country? To declare the marriage tie indissoluble is not to preserve but destroy the institution of marriage.

On the other hand, to go to the opposite extreme and advocate free love is also to destroy the institution of marriage. Free love really means love without obligations or restraints. Reformers must not forget the important consideration that the purpose of marriage is primarily to insure the happiness of those who assume its responsibilities.

Take away the pleasure of having a home and a comrade—of loving and being loved—and not all the other motives will be sufficient to bring men and women together in wedlock. Marriage is preserved by the pleasures it procures for us.

Suppress these and the existence of the institution will be menaced. People also have the impression that marriage is imposed upon us from without or from above. Marriage exists not because the Lord commands it, or the community demands it, but because man needs it.

The only way to preserve the institution in its purity and vigor is to make it contribute to the happiness of husband and wife. Compulsory conjugal relations and free love represent two extremes, the one as fatal as the other to the noblest of all institutions.

The Inter Ocean is a newspaper in every sense of the word, printing all the news that should be printed in a family newspaper.

MOTHER IS CALLED DIVINITY OF WORLD

John Emerson Roberts Asserts That All Men Will Learn to Exalt Parent and Pay Her Honor.

BY JOHN EMERSON ROBERTS.
(Whitney Opera House.)

We shall sometime find out that the real divinity of this world is the mother. A few know it now, but the most prefer strange gods.

Because men always have and still do worship, it is fair to assume that they always will.

There is scarcely anything known to man that has not somewhere at some time been distinguished by divine honors. Men have worshiped snakes, trinkets, amulets and charms; they have bowed down to wooden idols and images of iron and stone—to mountain, river, grove and fountain—they have poured ablutions and paid vows. They have knelt to the sun, called upon the silent stars, and prayed to the planets in their heedless flight. The great sea has been a shrine and into the insatiate waves they have poured the sacrificial blood. Warriors, conquerors, chieftains and rulers have been deified and adored. These deities are gone. Their altars and worshipers are dust. Still men make gods.

Every man exalts something or some one to whom he pays homage. Every man has some one place more sacred than all the rest, where he stands in awe.

No man can worship without taking upon himself the image and likeness of the being or thing which he adores. Every heart that loves has the divine right to be the first wooed and won.

The man who said that God commands men to love Him did not understand the nature of the human heart. The old religion and the old worship have done about all they can for this world. The old themes are threadbare, they make no impression. It is probable that for every man who read the Bible this morning there were thousands who read the newspapers.

CURRENT EVENTS INTEREST.

What the editors and correspondents who are on earth now say today is of more interest to the average man than what Paul or Habakkuk said the day before yesterday. The current religion is archaic. It belongs to the past. The time has arrived for a new divinity, and that divinity is "The Mother." Men have worshiped various and useless things. There is nothing more worthy than the mothers of men.

It requires but the slightest effort to adapt all we think or fancy of God to what we know of the mother. Men speak of God as being a mystery, providence and power, author and preserver of life, the inspirer and helper. We do not know that He is any of those things, we do not know what He is. But those terms are applicable to the mother of men. She is the vast and sacred mystery, the keeper of the miracle and sanctity of life.

Lying beneath her loving heart in the mysterious birth sleep, fashioned by Nature's deft and unseen hand, life awaits the moment when with surprised and startled cry it comes upon the shores of this strange world.

If there is anything about our thought of God that we cannot transfer and adapt to our thought of mother and motherhood then our idea of God is poor and mean and our idea of motherhood is meaner still. The divine providence is a theory—a theory that is not warranted by the facts of life and the world. The maternal providence is a fact without which mankind would perish from the earth. All that they claim for Christ, all and more, may be claimed for the mother.

SUFFERINGS OF MOTHER.

They say He suffered for us; that He died that we might live. But the suffering upon the cross has been more than matched thousands of times. The suffering of the man that was crucified was less than the suffering of the mother who stood over there in the darkness and heard the agonizing cry, and then, when her son was dead, knelt at the cross and clasped his feet and covered them with kisses and tears.

The deeper and more tragic pain is that which the heart feels. The mothers of men "have tasted death for every man."

The old religion has much to say about the necessity of forgiveness. As a matter of fact most of the sins of this world consist of wrongs committed against mothers and the children of mothers. If motherhood were honored as divine, if throughout the social, the industrial and the business world no injustice was done, no wrong committed against a mother nor her child, sin would disappear from the earth.

We should not then build cathedrals and temples for the gods and poorhouses for women and children.

The time will come when we will take our divinity from the skies and, having domesticated it, make for it a house in the world that now is.

Our Christian civilization will then be succeeded by a humane civilization. All that is of value in this world, all of virtue and excellence, all of permanent good, depend upon the respect, the reverence, the adoration in which the sons of men hold the mothers of men.

DR. W. S. BOVARD AT CULVER

Offers to Cut Sermon Short to Allow Schumann-Heink to Sing.

Dr. W. S. Bovard, secretary of the Brotherhood, preached at the Culver Military Academy, Culver, Ind. In the audience was Madam Schumann-Heink, who was there to visit her youngest son, George Washington, who is the only child of hers born in this country. Dr. Bovard offered to make it possible for her to sing by reducing his sermon. She responded: "O, no; I need the message myself." She sang two selections with great spirit. At Easter time she gave a concert before the students there. Dr. Bovard attended the seventh Brotherhood banquet Tuesday, April 8. He came to Chicago for a consultation with Brotherhood men here the following day, and was in Fulton, N. Y., the following day, and will be at Wilkesbarre, Pa., April 16.

RELIGION NECESSARY TO RESCUE CHICAGO

Evidence of Cost of High Living Pointed Out in Sermon by the Rev. Frederick E. Hopkins.

WAGES OF SIN MEAN DEATH

City Is Going to Devil, Asserts Pastor, Who Attacks Vices at Which Many Scoff and Disregard.

BY THE REV. FREDERICK E. HOPKINS.
(Pastor Manor Congregational Church.)

Oh, that we had some one to stand up in a place of some such influence as the rostrum from which the President spoke to Congress the other day and point the high cost of high living.

Lincoln said he would not be surprised if God would require the blood of white men to pay drop for drop for all that the slavemasters' whips had drawn from the flesh of the negro. That, in his judgment, was the cost the war exacted on account of a political sin.

Gladstone said the cost of the liquor business was greater than that of war and pestilence and famine combined. In other words, that is the high price of drunkenness.

A few years ago Chicago taxpayers were loaded with the expense of 1,000 additional policemen. Today a committee is trying to find a way to relieve the congestion of the calendar of the Criminal court. Which shows how much good it does to try to make a city what it ought to be with a club.

In Springfield a judge has been telling the Legislature this last week that divorces ought to be reduced 50 per cent; and a clergyman of large experience in Chicago points out that the influence of certain women, who hurt the cause of suffrage worse than anything else by advocating marriage ceremonies without religion and by advocating making divorce easier and more common than it is, are smutting the honor of their own sex.

ETHICAL ARITHMETIC SUM.

Let us put down these items and add them up and observe the awful sum they make in ethical arithmetic; and the answer is found in an old book: "The wages of sin is death. Sow the wind and reap the whirlwind."

It is bad enough to waste the money as it is wasted day and night by the fools who are parted from it; but how much is it going to cost that little child playing around the courtroom the other day when, during the remainder of its life, it comes to understand the meaning of the words of the judge: "This child's parents never were legally married"?

What does the high cost of living mean to parents whose son, after telling the blackest of lies for a week, drops his mask of hypocrisy and demonstrates that Esau is no old fairy tale, but is the daily tragedy of a young man who will sell his splendid birthright for a mess of pottage?

What does the high cost of living mean to that husband whose wife was dragged from a filthy cabaret show the other night? Or to that wife whose husband's "love letters" drooled about having found in some $50 Delilah the "long-looked-for opportunity of subconscious expression"?

What has the high cost of living cost that broken-hearted mother whose cry could be heard all over the neighborhood when at 2 in the morning her daughter was brought home and helped from the taxi by a staggering escort?

DRAWER FULL OF LETTERS.

I have a desk drawer full of letters from men and women who have taken the trouble to show their bitterness and intellectual depravity and vileness of heart. Some times I am tempted to publish extracts from them for the benefit of preachers and church members who seem to have lost their faith. Those letters show how fully men and women can get under the dominion of hell, by the way they sneer at religion and laugh at temperance, and say, "Why, women drink or smoke? How ridiculous. I never have seen anything of the kind. A man suggesting such a thing must be exceedingly amateurish. Quite a cad, I assure you."

These are the sort of men and women who want to abuse anybody and anything that tries to stand between the fathers and mothers, the husbands and wives and the homes of the city, ruined by the high cost of living, imposed by a league of red handed malefactors. Their tariff blights the beauty and strength and the hope and the very soul of this city. No help can come from Washington or Springfield. "Our help cometh from the Lord." We shall never make Chicago by architects, or parks, or bond issues, or business men. This city is going to the devil for lack of religion.

ZURICH CONVENTION TOPICS.

Subjects of Addresses by Sunday School Workers' Meeting Announced.

Among the topics to be considered at the World's Sunday school convention in Zurich, Switzerland, July 9-15, are the following: "The Sunday School and the Great Commission"; "The Sunday School and the Christian Conquest of the World"; "Christ the Master Teacher"; "Triumphs of the Bible"; "The Sunday School as an Educational Force"; "A World-wide Vision of Sunday School Work"; "Pestalozzi, the Educator"; "Zwingli, the Reformer"; two addresses, one in German and one in English (with a walk from the convention hall to Zwingli's monument, and placing thereon a wreath, with appropriate exercises); "The Menace of Mohammedan Problem"; "The Sunday School of Four Centuries"; "The Open Door in China"; "The Opportunities of Adolescence"; "The Oneness of Believers"; "The Sunday School and Missions"; "How to Hold the Young People in the Sunday School"; "The Sunday School and National Life"; "Our Source of Power"; "Sunday School Achievements in Missionary Fields."

PROFOUND PROBLEMS OF LIFE EXPLAINED

From Human Standpoint People Exist in Awful World of Contradictions, Asserts Jenkin Lloyd Jones.

Jenkin Lloyd Jones preached yesterday on the book of Job. He said in part: "This book is one of the few immortal books. Here an ancient genius confronted life's profound problems and faced the awful paradoxes, broke through the conventional theology of his day and ours, and confessed the mystery and the majesty of the universe. From the standpoint of the human we live in a world of awful contradictions.

"Life is perished by cold, swept away by storm and flood. Cities are overwhelmed in torrents and leveled by earthquakes. Little children go to untimely labor, lose their fingers in the machinery of the industrial world, and what is worse, lose their ideals in the grind of the material necessities. Many of these woes are undeserved by the sufferers.

"Job was a prosperous patriarch, an honorable sheik, 'an upright and good man,' and still these calamities came upon him.

DEACONS COME TO SEE HIM.

"Three pious deacons of an ancient orthodoxy came to 'deal' with him. According to the prevalent theology he must have been bad or the calamities would not have come. If he would but repent and be good, the calamities would be lifted.

"Only the daring geniuses, such as the authors of 'Prometheus,' 'Faust,' 'Hamlet' and similar classics, dare assert that 'the ways of the Almighty are beyond finding out.' A devout agnosticism in these great extremities is higher piety than a confident explanation.

"Viewed from many points of view the book of Job is a great classic, one of the four or five masterpieces of literature. On no point is its greatness better established than on the point of its independent thinking. It states a problem which is not answered. Jehovah himself, speaking out of the clouds, does not stoop to argue or explain.

"He simply asserts the solemn facts and the wisdom of the human appears when it accepts the discipline of a universe which must have some other end in view than the completing of the drama of human life within the scope of the earthly threescore and ten. Surely God's rain and sunshine does fall 'upon the just and upon the unjust.' Pestilence strikes the virtuous and misses the profligate.

"Disease halts not to inquire into the theology of the smitten. Honesty often proves to be poor policy. A dull conscience has made many a man wealthy.

"These facts do not break down Job's faith in the essential integrity of the universe, still less his sense of his own integrity. He could suffer but he would not grovel. He would not seek heaven through mock modesty. Yet profound was the faith of one who could say, 'Though he slay me, yet will I trust in Him.'"

"CHRIST MORE THAN CAREER"

Action of Apostle Matthew Held Up as Model for Young Men.

"Matthew was a young man with a fine position as a tax collector for the Roman government, but he gave it up to follow Christ. He did not make this change of employment because he expected to reap any personal advantage, but because he saw a chance thereby to be of greater service to the world," said the Rev. W. F. Richardson, pastor of the First Christian church in Kansas City, in a lecture to young men recently.

"This young man had a promise of a business career that must have been the envy of the other young men of his time. He held a position of trust where industry and honesty would pay richly in promotion; but he saw the way to a better career, so he resigned.

"The example of Matthew, the first chronicler of the doings of Christ, teaches us that it is better to be unselfish. Had Matthew remained a tax collector doubtless he would be unknown today; but he chose the broader path, became a worker for the salvation of the world—and so we remember him."

PLANS BEING COMPLETED FOR METHODIST MEETING

Men of Church Will Gather in Indianapolis in October to Discuss Work of Denomination.

The general committee having in charge the plans of the national convention of Methodist men, to be held in Indianapolis, Ind., Oct. 28-31, met in that city recently for consultation with the local committee and the perfecting of definite arrangements. Those present were Colonel E. W. Halford, Dr. J. C. Floyd, Fred B. Fisher and the Rev. Ralph Welles Keeler. Charles W. Fairbanks, who is chairman of the general committee and cochairman with Bishop Moore of the local committee, entertained the visitors at luncheon in his home and met with them at dinner, with about fifty of the local committee at the Young Men's Christian association in the evening. An intelligent enthusiasm characterized this beginning of several months' hard work for the realization of a new and larger opportunity for Methodism in the United States.

MISS WILSON HELPS Y. W. C. A.

President's Daughter Proves Powerful Ally of Association's Activities.

The Young Women's Christian association has found a powerful ally in the person of Miss Jessie Woodrow Wilson, second daughter of the President. She speaks in public on its behalf and has written for the April number of the Good Housekeeping Magazine an article on the association's varied activities.

Boy Scouts to Plant Trees.

The Boy Scouts of America will plant 6,000 young trees on the grounds of the Albany Orphan asylum this spring. The trees will be bought by the Albany branch of the Society of the Mayflower descendants.

THE GOSPEL IN PRINT
Sound Evangelical Literature for the Million.
Books, Pamphlets, Tracts, Scripture texts and Wall mottoes for all ages, classes and needs; also Bibles, Testaments, Gospel "portions" and Hymn books. ¶ Supplies for Christian Workers—colporters and evangelists especially. ¶ Book Missionaries wanted in every community, for entire or part time; fair financial remuneration. ¶ Work founded by D. L. Moody, in 1894. Correspondence with lovers of Bible truth invited. "The Message of Good Books Never Dies." The Bible Inst. Colportage Ass'n, 826 LaSalle Av. Chicago.

HEBREWS TO HAVE OWN GOVERNMENT

Evangelist Asserts New Kingdom Will Appear Soon, Making Christ's Prophets the Rulers of Men.

Evangelist A. L. Seeley of the International Bible Students' association spoke yesterday at 3 p. m. in Recital hall on the text:

"I am the root and the offspring of David, and the bright and morning star." Rev. xxii., 16.

He said in part:

"All Bible students agree that according to the flesh Jesus was the descendant of David, but usually suppose that the line of descent was through Solomon. It was promised to Solomon that the Messiah would come through his line if he would remain obedient. But Solomon was not constant.

"Accordingly, we learn from Luke iii., 31, that David was descended from David through Nathan, who is probably the 'low' one mentioned in Ezekiel xxi., 26, in which passage we also see the final decree of God against the line of Solomon. We are to understand from the scriptures, however, that while the physical organism of Jesus came from His mother, Mary, He was perfect, although she was imperfect, because His life was from God, His Father.

"Jesus referred to Himself as the 'true vine,' and it is a characteristic of the grape vine that a branch of it put into the ground becomes a root. So when Jesus died He became a new root. As a root is necessary to supply a plant with life and nourishment, so Adam was the original root of the human race, but before any of his children were born the deadly worm of sin injected a fatal poison, so that his offspring were born under sentence of death.

HUMANITY GROWS WEAK.

"As centuries passed, the human family gradually grew weaker and more degraded. All are fallen, some in one direction, some in another. The result is that of Adam's race no one is liable to give himself a new root. From this standpoint we can see why it was necessary for Jesus to be planted (to die). It was in order that He might become a living root to the race of Adam.

"The question may arise in the minds of some, 'What good will the new life-giving root be to those who already are dead?' We answer, that if the thought is true (as entertained by many good people) that all who died not being saints (the number of whom is usually admitted to be comparatively few), went into eternal torment at death, then surely the new root can be of no benefit to them.

"But when we read the statement that 'there shall be a resurrection of the dead, both of the just and the unjust,' we are assured of two things; first, that eternal torment cannot be true; and, second, that the new root will be available for all the dead, as well as the living.

"At this point we can see the meaning of 'Instead of (being) thy fathers (they) shall be thy children, whom thou mayest make princes in all the earth.' Abraham, Isaac, Jacob, David and others were among the progenitors of Jesus, but they, being the children of Adam, under sentence of death, fell asleep. By-and-by, when the Messiah set up His kingdom, He will awaken these ancient worthies, giving them life, and they will therefore be the Children of the Messiah.

WILL RULE THE EARTH.

"He will then gradually make them princes (rulers) in all the earth. Will not those perfect men under Christ's direction be able to establish a government perfectly just and satisfactory to all? In Ezekiel we are told that David will be prince forever in Jerusalem, but we have no information as to what portions of the earth will be given to the other worthies.

"Then the life-giving root of David will begin to be effective for all the Jews, as we read, 'Behold! O, my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel—and shall put my spirit in you, and ye shall live.'

"This matter is also referred to in Acts xl., 14, 'Simeon hath declared unto us how God at the first did visit the Gentiles to take out of them a people for His name, and to this agree the words of the prophets, as it is written, after this (age) I will return and will build again the tabernacle of David that is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the gentiles upon whom my name is called, saith the Lord, who doeth all these things.'

"But the work of the new root (Messiah) will not only be effective to awaken all the dead gradually as the earth is prepared to receive them, but also to give back human perfection to all who will receive it upon the Lord's terms. Those terms will be reformation of works and obedience to Christ to the extent of ability and knowledge, which will be gradually increased in proportion to obedience. Those will be the 'times of restitution spoken of by the mouth of all the holy prophets since the world began.'"

Bishop Anderson Home.

Bishop Anderson and Dr. Heber D. Ketcham, pastor of the First church, Kankakee, Ill., arrived recently at New York aboard the President Grant. They have been absent two months in England and on the Continent.

Retired Preacher Dies.

The Rev. Edson Lyman Clark, a retired Congregational clergyman, died recently at his home in Dalton, Mass., at the age of almost 86 years. Death was due to ailments incident to old age. He had held several pastorates and was the author of several books.

The Inter Ocean Sermon Supplement—Published Every Monday

MISSION PLAYHOUSE EXPOSITION FEATURE

One of Most Interesting Sections of World in Chicago Will Be Under Direction of Mrs. V. J. Edwards.

LECTURE HALL IS PROVIDED

Principals and 3,000 Others Who Will Appear in Pageant of Darkness and Light All Ready for Opening.

One of the most interesting sections of The World in Chicago, which opens at the Coliseum and Auditorium May 3 for a period of five weeks, is to be the missionary playhouse.

This playhouse, in reality a small theater, will be under the direction of Mrs. Vera Jane Edwards, a Chicago woman of great histrionic ability.

In the playhouse will be shown daily a number of plays and playlets all typifying the general idea of both the exposition and the "Pageant of Darkness and Light," which is to show the advancement of Christian civilization.

These plays, tableaux and pictures of strange adventures in foreign lands will be staged in what will be known as Missionary-Play hall, in the Coliseum. Mrs. Edwards has had much experience in training young people for affairs of this nature.

One of the more elaborate plays is entitled "The Pilgrimage," an Arabian play, while another is "Two Thousand Miles for a Book."

The scene of "The Pilgrimage" is laid at Jiddah, the port of Mecca, at the time when the whole Moslem world makes its annual pilgrimage to the tomb of Mohammed. The populace becomes aroused over the conversion to Christianity of a number of natives, especially that of a young Mohammedan student of high caste, which is the work of missionaries who have been working in Jiddah. The missionaries are threatened by the natives and the various perilous positions through which they pass are strikingly depicted.

2,000 MILES FOR BOOK.

The wonderful longing for "The White Man's Book of Heaven" is demonstrated in "Two Thousand Miles for a Book," an Indian play. In this an incident which occurred in 1838, when a band of Indians journeyed from the Oregon country to St. Louis to secure "The Book," which long before had been promised them by white men who had passed their way.

In addition to the play hall there will be a lecture hall also in the Coliseum, in which will be given a series of extremely interesting lectures. Mrs. A. M. Gardner, wife of the general secretary of The World in Chicago, will be in charge of this.

The World in Chicago is rapidly being whipped into shape and everything is now certain of being in readiness when the big exposition opens.

The principals for the "Pageant of Darkness and Light," the great religious opera which will be produced in connection with the exposition, have all been arranged for and among them will be found a number of the most prominent singers and persons possessing dramatic force and ability in and about Chicago.

The scenery for the big pageant, as well as much for the exposition, has begun to arrive in Chicago. There will be an entire train load of special scenery shipped to Chicago in addition to the vast amount of scenic matter and other properties being manufactured here.

3,000 PERSONS IN PAGEANT.

Pageant Master Percy J. Burrell and his assistant, Miss Hazel MacKaye, sister of the well-known playwright, Percy MacKaye, are certain that the entire 3,000 persons connected with their production will be letter perfect by the time the curtain rolls up and shows the great Auditorium stage filled with men and women who for weeks and months have been training for the event.

One announcement which was made during the week which will be found especially pleasing to out of town visitors is that the exposition company has arranged for a number of eating places in the Coliseum.

There will be a restaurant in the basement of the big building, a lunchroom in a convenient place and several places where the visitors can get a "snack" if they so desire.

All of the restaurants will be under the direction of one of Chicago's highest class caterers.

More than a ton of literature was sent out from the Chicago office of The World in Chicago during the last week and extensive notices of the exposition were in more than 300 newspapers during the last few days within a radius of 200 miles of Chicago.

TRIBUTE PAID TO MOTHERS BY DETROIT CLERGYMAN

Chief School to Which Jesus Went Was at the Knee of the Galilean Maiden, Mary.

"Christendom agrees in boundless admiration of the Galilean maiden, Mary," said the Rev. E. H. Pence of Detroit recently.

"Her magnificat is redolent of the most sacred sentiments in ancient Hebrew songs, and therein she discloses her ideal of motherhood in quoting the very words and sense of Hannah's prayer. Whatever of human attributes played upon the forming of the character of the lad, Jesus, we may be sure that Mary's mind, her character, her sweet motherly graces must rank first and highest.

"To the chastened imagination no field offers finer range than the Galilean home at Nazareth. It was the chief school to which Jesus went. For good or ill, to make or unmake, the home is still, will ever be, the greatest of schools. In that school the mother is listed as the supreme intelligence. The fault is hers if that supremacy is ever surrendered to another. Other tasks, whatever they must be, must rank second in import to her sovereign rights as the nature-molder God-designed formative influence as homemaker."

PASTOR EXPLAINS PARABLE OF SOWER

The Rev. Jenkin Lloyd Jones Preaches First of Series of Sermons on Gospel Illustrations.

Jenkin Lloyd Jones preached yesterday the first of four sermons under the title of "The Gospel in Parables." He said in part:

"Religion always has been taught in parables. The great moralists ever dealt in symbols. The mysteries and the potencies of the spiritual world are best expressed in the facts of the visible world and the experiences of everyday life. The greatest teacher of morals and religion was also the greatest of parable makers.

"The whole gospel of the New Testament, all the creed intrusted to the disciples may well be interpreted in the four great parables of the Sower. The Good Samaritan, the Prodigal Son and Dives and Lazarus. These stories of the inner life will be the theme of the four sermons in which I will try to find the pivotal principles of universal religion.

PARABLE OF SPRING.

"The Sower is the parable of the spring. These days are the planting and seeding days in which three things are involved: the soil, the seed and the sower. The quality and extent of the harvest is dependent upon these three conditions, the fertility of the soil, the fecundity of the seed, the timeliness and the energy of the sower. Without the sower the waiting soil and the adequate seed will not meet.

"The successful sower implies energy, intelligence and hope. Nature cannot make a field of wheat without help. Evolution ever stops on its way to the largest and best waiting for the co-operative hand of man. The divine resources unquestionably include a human investment in the higher husbandry of nature and of human nature. The hand of Divine Providence in the last analysis ends in human fingers.

"Sowing is skilled labor. There is no substitute for judgment in seeding time. The hand that scatters the seed must needs be directed by brains; it is not only energy, but wise energy.

ACT OF FAITH.

"Lastly, the sowing is an act of faith. The hand that casts seed into the ground utters the Lord's prayer in a way that it will surely be heard on high: 'Give us this day our daily bread.' He who sows declares his belief that the God of last year is the God of this year. He believes that the infinite willingness is ready to co-operate with finite necessity. It is not for the sower to anticipate the harvest. The only obligation in springtime is the obligation to sow. Arbor day is a religious festival, touched with benignant self-suppression. He who plants an elm plants for posterity.

"A Judean peasant went forth to sow. Twenty centuries after Christianity in all its complications and ramifications is the harvest. It behooves us, then, to look well to our seed. The best way to eliminate the weeds is to plant the better crop and to cultivate the same diligently."

PULPIT APPOINTMENTS IN EVANGELICAL CHURCHES

Illinois Conference Closes With Announcement of Pastors in This Section of the State.

The Illinois conference of the Evangelical Church association, recently closed, announced the following appointments of pastors:

Chicago District—F. F. Jordan, district superintendent.

Chicago—Douglas Park, A. J. Voegelein; Englewood, W. Storkman; Heights, to be supplied; Humboldt Park, J. S. Geipel; Italian Mission, L. Bucaletti; Lane Park, H. J. Osterland; Logan Square, W. H. Hahnhuber; Norwood Park, H. Hoag; Oak Park, I. S. Stamm; Salem, W. Wunderlich; Sheffield Avenue, A. J. Boelter; St. John's, J. Zipperer; Wabash Avenue, C. A. Koten; Wisconsin Street, F. Schwartz. Bensenville, F. W. Doede; Elgin, P. Beusher; Highland Park, S. E. Shwede; North Northfield, J. H. Blaser; Prairie View, E. M. Neubach; South Chicago, E. E. Keiser.

Freeport District—W. B. Rilling, district superintendent.

Ashton, F. Theiss; Barrington, J. Buente; Hooppole, W. H. Maushardt; Belvidere, E. E. Piapp and I. L. Baumgartner; Davis, J. M. Diener; Forreston, J. G. Feucht; Freeport, J. O. Shaeffer; Geneseo, A. J. Byas; Malta, W. H. Krueger; Pearl City, E. G. Vaubel; Perkins Grove, H. E. Shumaker; Sterling, G. C. Pullman; Sublette, J. R. Hoch; Red Oak, H. E. Straub; Winslow, to be supplied.

Naperville District—E. Burgi, district superintendent.

Aurora, Mr. Kesselring; Downers Grove, L. Sherritt; Dwight, H. F. Ebert; Grand Prairie, W. Albrecht and H. Krug; Hammond, W. Wilhelm; Harrison Street, Chicago, H. B. Shaefer; Joliet, O. D. Swank; Lockport, W. Gross; Manhattan, R. K. Schwab; Mendota, J. G. Schwab; Meriden, R. W. Loose; Naperville, M. Gronewald; Peotone, J. B. Elfrink; Plainfield, I. H. Hauptfurer and H. Frank; Whiting, E. G. Fuessle; Oswego Prairie, M. E. Faust; Sheridan, C. A. Lang.

Peoria District—H. J. Kickhoefer, district superintendent.

Chatsworth, S. W. Maehl and W. Grote; Granville, W. Bensher; Graymont, W. A. Schultz; Holland's Grove, J. Marth; Kankakee, W. Klingbeil; La Salle, J. Giese; Mason, J. Widener; Springfield, J. Bishop; Ottawa, George Schwartz; Peoria, First, G. W. Engelter; Grace, G. J. Degenkolb; Ransom, A. Good; Streator, G. C. Gasser; Spring Bay, K. J. Banerle; Richland, G. M. Hallworks; Washington, G. A. Maushardt.

DR. S. P. CADMAN WILL SPEAK

New Yorker to Address Chicago Methodist Social Union Banquet.

Dr. S. P. Cadman of New York will be the speaker at the banquet of the Chicago Methodist Social union at Hotel La Salle on Friday evening, May 2. About 600 local Methodists will be present as guests. The Chicago Methodist Social union, now in its thirty-fourth year, is composed of members of the 200 or more Methodist congregations in and around Chicago.

SECRET OF CUBISTS ATTRACTS THRONGS

M. M. Mangasarian Says Artists of Post-Impressionist School Made Entrance to Galleries With Riddles.

ECCENTRICITY OR GREATNESS?

Lecturer Asserts People Not Having Patience to Seek Truth Accept Ready-Made Absurdities.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

"Have the cubists a secret?"

The first time I went to the Art institute to see the cubist and post-impressionist exhibition it was on a Sunday. There was a very large and inquiring crowd of men and women looking at the pictures, the sculpture and the flowers, for there was also a floral display at the same time. It pleased me to see the palatial building by the lake, made tastefully and beautifully attractive, filled with an appreciative multitude on a Sunday afternoon. It is a great triumph for modern thought to have succeeded in making Sunday a day of joy and instruction.

Formerly there were only six days in the week, so to speak. The first day, or Sunday, did not belong to man, it was the Lord's day. In New England, at one time, even the taking of a walk on Sunday was a crime. To do so was like stealing from the Lord, to whom the day belonged.

Rationalism has given to man, for his enjoyment and edification, a new day. If modern thought has done no more than to add another day to the week—a day of freedom from business, a day of play and outdoor sport, a day in the woods and at the seaside, or in the halls of art, science and reason, it has done enough to deserve our and our children's gratitude forever. Sunday is ours now to laugh on, to sing and play on; ours for music, for art, for lectures—for everything that gives to life richness and color.

PURITAN SABBATH PALE.

Look at the Puritan Sabbath, pale as death, look at the same day now with its rosy cheeks and fragrant breath. The unusually big crowd I found at the Art institute had been attracted by the cubist pictures. A great deal had been said about the works of this modernist school of art by the daily papers, which naturally aroused everybody's curiosity to see them.

But I am of the impression that the principal attraction was the enigmatic nature of the pictures exhibited. The popular mind craves mystery. A story or a picture with a secret creates a sensation. Among the evil forces which hold man back is the spell of the unintelligible. The unknown gives man the vertigo. The unintelligible has the same effect upon the mind that the dance of the dervishes, or the practices of the Holy Rollers, or Jumpers, or revivalism, has on the nerves.

The pursuit of the unintelligible starts the intellect on a waltz which brings about the dizziness that is mistaken for ecstasy or inspiration. Again the bizarre in art, the sensational in literature, the grotesque in religion, represents the revenge of mediocrity. That is its way of getting even with genius.

MEDIOCRITY CAN SPOIL.

"If you can create," says mediocrity to genius, "I can spoil. If you can shine, I can darken. If you can clear, I can confuse and confound. The truths you discover, I pervert."

That is the menace of mediocrity. Once more, the only way mediocrity can draw attention to itself is by its riotous imagination and delirious jargon. Children often do ridiculous things just to be absurd.

The only way the ordinary mind can command a hearing or a following is by giving itself airs, or by doing something outlandish. Why does a man claim to be a second Elijah, or deny the existence of matter? Because that is the only way he man make people talk about him.

If the artists of the impressionist school could not get into the galleries of the world by merit, they got there by painting riddles. Again, people do the wrong often from incapacity to do the right. Unable to be great, people become eccentric, hoping it may pass for greatness. Not having the patience to seek the truth, people accept ready-made absurdities. If their beliefs are not true they have at least the merit of being startling. Nor can sincerity give worth to a poor picture or a false idea. Sincerity is no excuse for slovenly work.

SUPERIOR TO STUPIDITY.

Indeed, the man who knows his mistakes but perseveres in them from fear or for gain is superior to the man who is too stupid to know the difference between right and wrong, between truth and error. There is hope for the former; there is no hope for the latter. Hypocrisy is nearer the truth than stupidity.

But there are some things we can admire in the modernist school of art. Their pictures are not protected against criticism. There they hang on the walls, say what you like of them, laugh at them as much as you please. If they can stand criticism they live, if they can't they die.

Philosophy, science, religion should be as unafraid of criticism as art. Another admirable trait is the note of nonconformity in the modernist. He is fancy free. He swears by no system. He brings with him the breeze of a new movement. He is free from the smell of the past. He has shaken from his clothes the dust of the highway. He is not an echo, nor a copy, nor a disciple; he says—I.

Were it not for these innovators who create an avenue of escape or a refuge from the deadly tyranny of convention, we would choke to death. It is true they scandalize the conservatives. The same people who associate thought with blasphemy associate the nude with obscenity. The obscenity is not in the picture, it is in the observer. It takes men of colossal will and terrific activity to preserve the youth and sanity of the world.

The Inter Ocean—a paper for the home and for every business man.

SUFFRAGE MENACED BY WOMEN'S DEEDS

The Rev. Frederick E. Hopkins in Sermon Says Ballot Will Not Be Won by Methods of Militants.

BY REV. FREDERICK E. HOPKINS.
(Park Manor Congregational Church.)

No radical political movement ever made or was entitled to make as rapid progress as woman suffrage has made during the last ten years. For this cause some of the best women that ever lived hazarded their reputation, their social position and domestic peace. And it is a catastrophe that just as the prize is about to be won and the rights are about to be granted for which Lucy Stone, Elizabeth Cady Stanton, Mary Lyon, Harriet Beecher Stowe and Miss Willard labored and prayed, that a type of notoriety-seeking, noisy and, ethically considered, neuter gender of the sheath gown clubist or the uncombed and dirty-nailed and slovenly-dressed, should yawp themselves in evidence.

Carrie Nation never helped the cause of temperance by smashing windows, and to imitate a piece of foolishness is to advertise alike one's silliness and littleness. Oh, women, if you must perform, do an original stunt. The ashes of anarchists and murderers are mouldering in the grave which the stern hand of the law filled with quicklime to hasten the process of decomposition; and orderly government continues to progress by making its appeal to reason.

Men and women, however ardent their dreams of so-called social justice, revolt at the proposition to crack the walls of palaces or lacerate dumb brutes because a policeman happens to use the one and a lawmaker lives in the other. To stride down State street or through Pall Mall or Broadway self-hypnotized with the idea "I am Louise Michel on my way to have my face spattered with blood at the last barricade" is all right in a poor novel, but good women, such as are needed to mix the leaven in the right sort of meal, will only turn away from such a spectacle and say: "Good Lord, what is the matter with these poor fools?"

Toadying to a bunch of rich sentimentalists; cringing in the presence of feminine "modernists," who wink at the practice of women drinking and smoking or deny the alarming spread of these filthy habits; applauding the utterances of a class who belittle clergymen and sneer at religion and insult the church; advocating by implication if not by exact formal statement doctrines of love and marriage or social laxity which undermine the basis of society, and to do these things in the name of "Woman's Rights or Woman's Suffrage," is a rank injustice to every broad-minded, tolerant, progressive, sincere friend and advocate of a great reform.

"Evil communications corrupt good manners." During the past twenty-five years we have seen more than one good cause lost on account of the interference of blatant, demagogic and unreasonable men and women of the everything or nothing sort. Unless the pure-minded leaders of suffrage separate themselves from the free love, incendiary, drinking Amazons, the battle for the rights every human being should have cannot be won.

EFFICIENCY IS REQUISITE IN LIVES OF CHRISTIANS

Memphis Minister Says Jesus Came to Earth to Ask Men to Attain Better Things.

The Rev. John B. Cannon, rector of Grace Episcopal church, Memphis, recently took for his subject at the morning service, "Christian Efficiency." His text was St. Matthew v, 17: "I am not come to destroy, but to fulfill."

He spoke as follows:

"If there was one thing more than another that our Lord came into this world to do, it was to make all life more efficient, more useful, more purposeful. He came to give them more life by developing in them what they had. 'I am come that ye might have life, and that ye might have it more abundantly.'

"'I am not come,' He says, 'to destroy, but to fulfill.' This applies not simply to religion and its precepts, but to your life and its work. I am not come, He seems to say, to take anything that is good out of your life, but to put more that is good into it—not by criticisms to destroy your usefulness, but rather by suggestions to add to your power.

"Now what do we mean by an efficient life—by Christian efficiency? At the very mention of the word our minds are filled with thoughts of hustling activity in the world around us. We think of great factories, captains of industry, railways, banks, organizations, institutions, corporations of various sorts and kinds.

"We think of the great soldiers and statesmen of all the ages; of the men and women who have changed the course of the world—in short, the word efficiency seems to describe only strong men doing great things. Now this concept may be true, but it is not the whole truth.

"Efficiency means, as has often been said, the ability to meet situations and to solve problems.

"Many of the people who heard the words of the text when our Lord preached the Sermon on the Mount had such efficiency as this. Many of them knew philosophy and art. Many were successful men of affairs, but our Lord wasn't pleased with their lives. They did not know how to live.

"The same is true of men today. We do not know how to live.

"We know how to work, and we go on working until we break down, and then we stop and sometimes we compel those around us to do the same, but we don't know how to live—how to rest and how to enjoy our rest when we have it.

"Efficiency is not simply concerned with work, it means more than doing things. It describes an attitude towards the whole problem of living."

Goes to St. Louis Church.

The Rev. Samuel H. Woodrow, pastor of the First Congregational church of Washington, D. C., will assume his duties as pastor of the Pilgrim Congregational church, St. Louis, May 4.

WEDDING AT HARVEST TERMED TRUE LOVE

Marriage of Ruth and Boaz Taken as Topic for Discussion by the Rev. Frank C. Bruner in Sermon.

OUTDOOR COURTSHIP PRAISED

Ideal Is Seen in Country When Sheaves Are Gathered and Nature Smiles, Declares Clergyman.

BY THE REV. FRANK C. BRUNER.
(Ogden Park M. E. Church.)

Then said Boaz unto Ruth, "Hearest thou not, go not to glean in another field." So she kept fast unto the end of the barley and wheat harvest, and Boaz took Ruth and she was his wife. —Book Ruth.

The text is a rare bit of country life. It is a harvest scene below the little white town perched upon the hilltop. The field is fragrant with the smell of the new-cut grain. The story of Ruth and Boaz is the most charming love story in human history.

The tale begins in Ruth, the Moabitess, breaking away from the scenes of her childhood, following her heart-broken mother to Bethlehem. The story first unfolds like a dreary rainy day. The clouds are sobbing from sunrise to sunset without even the birth of a cheap bit of faded rainbow.

It is an evening with the stars one by one opening their holy eyes, then playing hide-and-seek with the drifting clouds, then in afterwhile a peep of day, with the silver tent of morning pitched upon the hills.

A white field below town is full of early reapers. The quick feet of Ruth are heard down the road. Soon she is afield. Nothing is so entergrising as a harvest field ripe for reapers. No artist can paint the glow of this field picture. It is not in the gray matter of any limner to outpaint nature.

CLOTHE ART WITH NATURALISM.

Art never becomes ideal until it is clothed with naturalism. Take courtship like that, so mellow in this old, sweet harvest field, it is largely made out of little love hints. Notice the trend of this story. Something interesting filled the vision of Boaz, when in the bunch of rustic gleaners none so touched Boaz's admirations as the dame in a stooping posture, stretched to her full length, like a lily in the morning light for a draught of old sweet sunshine, with the background of harvest field peopled with sheaves and uncut yellow grain topped with the horizon and receding hills.

Ruth caught the full flow of the affection of Boaz. He was touched with her gracefulness, the dainty smile that kindled like an early bit of new morning on her handsome face. It was a courtship in harvest time such as the gray old world never knew.

It is the love born hint in two lives finally running together like two silver streams, held into oneness by green fragrant floral dressed banks of unsullied affection. This poetical message holds all lovers entranced with its sweetness. No language has ever told love's old sweet song so perfectly.

It was the little hint in nature's field that first made the orange blossoms bud in the heart garden of George and Martha Washington.

LOVE STEPS SOFTLY.

Who can read the lines of Robert and Elizabeth Browning but what finds love's dainty feet stepping softly through the gardens, harvest fields, sweet-scented woods, singing streams and October fragrance with which their sweet rhymes are scented.

Such pleasing little attributes of love like ripe red lips, the bashful glance of the eye, or the modest walk down the footpath through the woods, sitting on the bank of the little river of their childhood when the sun went down, with a bunch of wild flowers in their lap and the Holy Bible in their hands like Robert Burns and Mary Campbell, so vividly painted by the bard of the highlands, with fragrance of the purple heather upon them.

The best courtships of the ages have been in God's outdoors in the tread where the voices of nature swept the soul with a storm that never could be vocalized. This harvest story amazes us in that it is saturated with the divine.

Christ sat down in the lap of all outdoors to teach us that nature's law followed will rid the world of matrimonial blunders. The ideal is seen in the country. It is harvest time. The sheaves have been gathered. "Boaz took Ruth and she was his wife."

IDEAL HUSBAND IS CALLED IDEAL MAN BY CLERGYMAN

Every Part of Private and Official Life Will Bear Strongest Investigation, Says Speaker.

"The Ideal Husband" was the subject selected by the Rev. Robert J. McAlpine, pastor of the Boulevard Presbyterian church, Cleveland, for his sermon recently.

"The ideal husband is first an ideal man," he said. "Every part of his daily life, private and official, will bear the strongest searchlight of investigation. As a husband his chief aim is always, so far as possible, to please his wife. He unconsciously regards this as the substance of his marriage vows.

"His first thought is not that his wife may make him a comfortable home, but that he may make a comfortable home for her. His principal concern is not that she may make him happy but that into every hour of her life he may diffuse happiness. His primary desire toward her is not that she may help him to attain success but that his success may enhance her joy. He regards her as his life partner, entitled to the largest dividends of their matrimonial partnership."

PLEA FOR METHODIST CHURCH IS VOICED

Congregationalist Asks That the Property at Wabash Avenue and Fourteenth Street Be Retained.

To the Editor of The Inter Ocean.—Perhaps your broad-minded and influential columns will grant me space for a plea for the Methodist church at Wabash avenue and Fourteenth street, which, I hear, is in danger of being discontinued. The church property includes many city lots and is very valuable. Some years ago it was deeded to the Methodist City Missionary society in return for an income large enough to meet the running expenses of the parish.

This society now wishes to lease the land for ninety-nine years and with the rental to build up Methodism in the suburbs. But, in this era of steel-cage construction and hydraulic elevators, is so cruel a sacrifice really necessary?

A skyscraper of twelve or fourteen stories on this important corner could include church, chapel, committee-rooms and parlors to any extent required for the regular and the mission services of the parish and leave, besides, space for stores and offices and associations of all kinds, whose rentals would far exceed the rental of the land alone.

The location might, indeed, be made the headquarters of Methodism itself for Chicago and the Middle West. Or, should this one denomination not care so to utilize it, the six great Protestant-Evangelical communions which a few years ago formed a church federation—namely, the Methodist, Baptist, Presbyterian, Congregational, Lutheran and the Disciples of Christ—might unite in erecting a many-storied "Christ hall," with a dome or a gothic roof on top, as the Protestant evangelical headquarters for the nation.

To this writer it seems only common sense that from now on all churches whatsoever whose members have moved away, and which therefore need an endowment wherewith to continue their religious mission, should follow the example of the Auditorium hotel and create tall, composite structures, to include stores and offices, or apartments, or a hotel, together with the church and chapel and meeting-rooms, and use the rents as church income.

Within the last year the ardent and devoted pastor of the Methodist church in question, through his nightly mission in its basement chapel, has brought into the Christian life and the Christian church more than 600 friendless and hopeless men. Can many Chicago pastorates show such a record? And should not some way be found whereby this noble rescue work in this important location can go on?

Ten years ago the famous Broadway tabernacle of New York was standing on the junction corner of Broadway, Sixth avenue and Thirty-Fourth street. Under its very able pastor the parish was needing more room for its work. A great composite building, with space reserved for every religious and parish need, would have poured an enormous revenue into the church treasury.

The commanding location, in the very heart of the hotel, shopping, theater and newspaper center of the mighty metropolis, was a stronghold for the work of Christ matchless throughout the land. It would have made the Broadway tabernacle practically the Congregational cathedral of the country—a great religious, moral, intellectual and musical center. But the property was sold for $1,500,000. Land on Broadway near Central park was purchased and a new church erected. Three years afterwards the old site was resold for $2,000,000!

(MRS.) M. FAY PEIRCE,
Congregationalist.

Chicago, April 16, 1913.

MINISTER SAYS BASEBALL DRIVES DULL CARE AWAY

Men Shed Business Worries and Revive Youth, Declares Clergyman in "Good Medicine" Sermon.

Preaching on "A Good Medicine," the Rev. C. N. Pace, pastor of the First Methodist church, St. Paul, a week ago suggested the baseball game as an instrumentality that drives dull care away.

"There are many whose shoulders are bent with care, whose faces are wizened with mental suffering, whose dispositions are warped with worry, whose lives are fast wearing away with fretfulness and nervous waste. All such need the good medicine of the merry heart. Here is the prescription: It requires the service of neither physician nor pharmacy. Take a few grains of God's grace with an equal part of gratitude for your blessings, add thereto some self-respect and some regard for other people. Mix them together and take a dose each morning. Repeat it if necessary. There is philosophy as well as fun in the adage, 'Laugh and grow fat.' A good hearty, blood-stirring, pulse-tingling laugh gives the body action, quickens the circulation, brightens the eye, intensifies the mental processes and stimulates all the vital organs.

"A merry heart is good medicine with which to meet all the relations of life. Happy is that home where the children look with loving confidence to their parents and the parents seek the joyous comradeship of their children. There is no inspiration like the commendation of those we love best; no reward like the pleasure and laughter of those for whom we toil. More than one home has been broken up through grouchiness, and more than one divorce might have been avoided by a sense of humor. Good cheer and optimism is also one of the secrets of successful business.

"All that ministers to wholesome entertainment is not only legitimate but desirable. One of the most refreshing things about a baseball game is the way it drives dull care away. It is exhilarating to see men throw aside their business worry and live over their youth again in watching the great American game. As spring returns we all feel its subtle influence calling up to a more cheerful view of life and labor. It is not surprising that the lure of nature, the call of the lakes, the open road, all beckon the city dweller, for they offer a tonic for the soul as well as the body."

BOOK MISSIONARIES WANTED

Earnest Christian men and women wanted to engage in a well established work for reaching with the gospel the unchurched of every community. The plan (demonstrated by experience) awakens the indifferent and careless, arouses the nominal Christian and touches the otherwise unreachable. Free tracts granted and fair financial remuneration. The Bible Institute Colportage Association, 830 La Salle Avenue, Chicago.

HELL CALLED GRAVE IN BARTON LECTURE

Speaker Says Many Will Escape Place of Torment, but Yet Will Miss Heaven by Own Deeds.

Benjamin H. Barton of Philadelphia delivered a lecture on "Escaping Hell, Yet Missing Heaven" at Recital hall last week under the auspices of the International Bible Students' association.

The discourse had for a basis the parable of the sheep and the goats, recorded in Matthew xxv., 31-46, and the speaker opened the subject by showing that the human race consisted of three classes. The first class included those who were truly the Lord's, those who, because of their meekness and quiet submission to the divine will, were called the Lord's sheep. These sheep were pointed out in St. John, the tenth chapter, and it was contended that according to the word of God there were few who really proved themselves possessed of the sheep qualities. These were the ones to whom heaven was promised.

The second class consisted of those who were so willfully perverse and had their hearts so full of rebellion toward God that they could be appropriately compared to the fractious, wayward goat. But only a small number were goats. Much of the wrongdoing in the world today was attributable to ignorance, poverty, unfavorable conditions and inherited weaknesses, rather than to perversity and intentional willfulness. Those who were of the willfully wicked or goat class would be lost.

NEITHER SHEEP NOR GOATS.

But the third class, which included the larger part of the human race, were neither sheep nor goats. Some were a long way toward being sheep and goats; some had barely started toward sheep-likeness or goat-likeness; while others—for example, the insane—did not have mind sufficient to even begin to be a sheep or a goat.

Mr. Barton then pointed out that in the resurrection this class will have a chance to become sheep or goats, to finish the character building started here. He quoted St. John x., 16, to show that the Lord had other sheep beside the Christian sheep of this age, and believed they were those who would become sheep hereafter. Various scriptures were cited to prove that each good or bad thing done here knowingly and intentionally would make it easier or harder for one to become a sheep or goat in the next age.

Thus, while some were being separated into sheep and goat classes in the present life, many would not be separated into these distinct classes until the Son of Man would come in His glory. However, those who became sheep in the next world would never get to heaven, for when Christ returned the door to heaven would be shut, according to the Savior. Where, then, would those who become sheep hereafter spend eternity? The answer given was: Such would spend eternity upon this earth when it had finally been brought to the perfection which the word of God foretold.

While the idea that a part of the saved would spend eternity upon this earth was a new one to many, yet Mr. Barton referred to many scriptures in proof of his idea, and expressed the belief that then would be answered the prayer taught by our Lord, "Thy will be done on earth as it is done in heaven."

VIEWS OF HELL GIVEN.

The speaker's views upon hell were given at some length. He said that no word in the English Bible had been more misunderstood than the word hell, and that instead of it meaning a place of torment and unhappiness, as often supposed, it really referred to the death state, the grave.

This was the reason for the scriptures speaking of Christ as going to hell when He died. He surely never went to a place of torment when He expired on the cross, but He did go into the death state, the grave; but, according to Acts ii., 27-31, God did not leave His soul in hell, but brought Him forth the third day.

It was further argued that hell must simply refer to the state of the dead, because the Hebrew word "sheol," translated hell so often in the Old Testament, was translated grave and pit also in our Bible.

The lecture was concluded by a description of the universe when all sin has been permanently obliterated; when a part of the human race, raised to spirit nature, shall spend an eternity of happiness with God and the angels in heaven; another portion of the human race, brought to human perfection, would spend a blissful eternity upon the perfected earth, while the remainder would be finally destroyed so they could no longer injure either themselves or others.

BAPTISTS JOIN IN PLAN FOR CLEAN CHICAGO DAY

Ministers' Conference Adopts Resolution Giving Support to Women's Clubs to Beautify City.

The Baptist ministers' conference at its last meeting adopted the following resolutions, presented by the committee on civic relations:

Whereas, a joint committee representing the Women's clubs of Chicago is making an effort to secure a thorough cleanup of the city by wide co-operation of our citizens; therefore, be it

Resolved, by the Baptist ministers' conference of Chicago and vicinity, That we heartily commend this movement, both for its sanitary and its social value. Thus to stir a great community to clean the back yards, the alleys and to beautify the out-of-doors is most commendable.

We heartily accord with the suggestion that Sunday, April 27, be regarded in the churches and Sunday schools as clean Chicago day and urge upon the pastors and other leaders an enthusiastic co-operation in this matter.

The Inter Ocean Sermon Supplement—Published Every Monday

LITTLE THINGS MAKE OR BREAK HUMANITY

People Should Not Overlook the Many Apparent Trivial Matters, Says Dr. Mitchell in Sermon.

ATTENTION TO DETAIL URGED

Speaker Declares Character Can Be Detected in Small Ways, Which to Party Himself May Not Be Noted.

BY THE REV. CHARLES BAYARD MITCHELL.

(St. James' Methodist Episcopal Church.)

"Behold, how great a matter a little fire kindleth."—James iii., 5.

An ill-tempered cow kicked a lamp over and caused the great Chicago fire, so say some of our local historians. A Chicago banker, when asked once at a dinner table by a friend why he built his barn first and had not yet built his residence, gave an answer, which he never intended to be taken seriously, to the effect that he did not have money enough to build his residence.

The reply was regarded seriously by some one at the table who overheard the remark, and the rumor soon spread that the banker was in stringent circumstances. A run on his bank followed and the bank was compelled to close its doors. It does not take much to start something which ends in disaster. I want to emphasize tonight the tremendous importance of little things.

Many a young man wonders why experienced business men show him no confidence. Recently a prominent business man told me that he watched the little things in the lives of his employes. He knows their daily lives. A merchant once turned away an applicant for a lucrative position because he noticed that his right thumb and forefinger were stained yellow with nicotine. "A straw shows which way the wind blows."

DECEIVER IS FOUND.

A friend of mine in Akron, Ohio, who is a rubber manufacturer, told me that his foreman was showing a stranger, clad like a minister, through the works one day, and when the stranger took a piece of rubber in his hand to examine it and then opened his pocketknife, wet the blade with his lips and started to cut it, the foreman grasped the deceiver by the neck and kicked him out. He was attempting to spy out their secret process. The wet blade showed that the man was an expert.

Men who employ many men and women are keen to observe. They detect character in little things. Gentility will reveal itself—often in the way one wears his clothes. Bishop Hamline was accused of being a dandy because he always looked so well clad. He told a critic once that he would be glad to wear a suit of "homespun" if he would present him with such a suit. The suit was given the Bishop, and when he appeared in it he really looked more stylish than ever before.

The secret lay in the fact that Hamline was a born gentleman, and he always so carried himself that he looked the part, no matter what clothes he wore. Neatness is a sign of character. There is no virtue in slovenliness. Very often some little thing will reveal in one his own belief in his own worth and integrity.

Honesty will disclose itself in the promptness with which one meets an engagement. Truthfulness will show itself in the material and character of one's dress. Modesty will revert itself in the very tones of the voice.

AROMA OF CHARACTER.

Character has an aroma like flowers. You have seen the cartoonist drawing a human face. One little line will change the whole expression. Never speak of "little immoralities." There are none. Yet there are often trivial defects in otherwise grand characters. Very often there are unseemly mannerisms which are the result of early life. Often hasty words or actions tell of a defect in self-control due to lack of early training.

Lincoln was a broad joker, and some foolish men once thought that he was essentially coarse and evil because of what was really a bit of human weakness marring slightly the noblest of all Americans.

A wise person will find most of life's joys in the little things. There are few great joys, but there are multiplied little joys. These, added together, make up a happy life. The best things in life money cannot buy. Some dull fellow needs to behold the rosy tint on 100 miles of Alpine summits in order to get a thrill of pleasure. Another man will glow with ecstacy as he looks into the petals of a rose, or watches the frost on a window pane.

CANNOT SEE BEAUTY.

One day, under the shadow of Mont Blanc, in the valley of Chamounix, with all the glories of that region flooding my soul with rapture, I called a man's attention to the sublime picture, as he sat near by munching a sandwich. He replied: "Yes, that's nice, ain't it?" and went on feeding, looking only at the lunch in his lap. Beauty and gladness are everywhere if you will only look for it. Otherwise you may come back to Evanston from your trip to Venice and talk only about the "Bride of the Adriatic" needing a better sewage system.

It is the appreciation of the little things which qualifies for the greater things. The old rabbis tell the story that when Moses went off to find and bring back a little lamb which had strayed from the flock, God said: "You were so tender to the lamb, I will make you shepherd of My people Israel."

It is the youth who masters the details of any business who is called to higher place and large responsibilities. Read the history of some of our modern captains of industry and they read like romances.

Read how Edison carried himself as a railroad newsboy. Read how Carnegie faithfully ran his errands as a poor boy in Pittsburgh. Learn how President Gardner of the Northwestern railroad accurately and wisely performed his duties as a telegraph operator in a railway station. These and thousands like them have risen to place and power because they did not neglect the little duties.

FAITHFUL IN LITTLE THINGS.

Jesus taught plainly that he that is faithful in the little things is qualified for the larger tasks. Do not wait for big opportunities. Do well now the little things required of you. In the doing of them you will become able to perform the larger tasks when opportunity presents itself.

No man can set measuring rod to the ultimate value of some little things. James Watt heard a "kettle singing on the hob," and from that fact has come all the vast machinery driven by steam. The Crimean war was caused by a quarrel over a key to the shrine of the Church of the Holy Sepulcher in Jerusalem.

A great military expedition to South America was caught in a storm. The watch heard a cricket singing, because it had smelt land. That little fact aroused the navigator, gave him warning to keep off the shore he could not see, and the ship was saved.

When young Grant went to a neighbor's one evening to borrow some butter he overheard a letter read about there being a vacancy in West Point. He returned home, applied for the place, secured it and saved the nation in the darkest hour of its history.

NO TRIFLES IN LIFE.

This leads me to say that after all there are no trifles in life. There are many little things, but they are not trifles. Life is made up of seconds. So character is made up of thoughts, words and deeds. We are daily building our characters. Our character rises like the coral isle rises out of the sea.

Just as the small insect, by piling little upon little, by years and years of unceasing and unseen toil, builds up a beautiful land, fruit-laden, flower-strewn, sun-warmed, shower-bathed and angel-watched, so do we, with our God-given minds, build up for ourselves things equally beautiful, but far more useful and durable—the characters of true men and women.

"Little by little, sure and slow,
We fashion our future of bliss or woe,
As the present passes away,
Our feet are climbing the stairway bright,
Up to the region of endless light,
Or gliding downward into the night;
Little by little, and day by day."

The greatest battles of life are fought by paying attention to the little things. The Japanese nation has recently risen to a place among the great powers of the world. That fact can be explained wholly when we learn that their military success, during the war with Russia, was due to their long and previous attention paid to matters of diet and sanitation in connection with army regulations.

FEW DIE OF WOUNDS.

Never before did so few soldiers die of wounds received in battle. Never before did so few soldiers take diseases so common to military life. The Japanese had studied carefully the scientific causes which produce diseases and make wounds dangerous. The Russo-Japanese war was fought and won, not on the battle field, but in the laboratory and experiment station years before. They first conquered the minute microbes. Then it was easy to do the rest.

The artist was right when, in answer to the question as to how long it took him to paint a certain picture, he replied: "It took me forty years." All that time he was paying attention to the little details of his art, and thus preparing himself to paint a great picture in a few hours.

Let me tell you the secret of success. When the first small glass of wine is offered you by the hand of beauty, kindly yet firmly reply: "I have a conviction that I will be better in this life if I wholly abstain from all liquirs. My mind is fixed. I thank you." She may reply: "Just this one little glass with me?" Answer her: "Wiser and stronger men than I have ruined their lives by beginning with 'just this one little glass with me?' 'How great a matter a little fire kindleth.'"

PULLING OF CONSCIENCE.

When you are tempted to the smallest dishonesty, pull yourself together and remember that every life which has ended in a felon's cell or a suicide's grave began with the first lulling of Conscience, as one has told himself, "It is but a little thing." When once the first step in dishonesty is taken, the second needs to follow, and so on until final shipwreck. "How great a matter a little fire kindleth."

When you are tempted to swerve from the line of absolute purity, and are listening to the fool who says "Every young man must sow his wild oats," remember that in one hour of evil indulgence you lay the foundation of physical and moral ruin, and that a lifetime may not be long enough to repair the damage you have done yourself, and which may be entailed to the loved ones who become the innocent victims of your momentary guilt and shame.

Wild oats are sure to be reaped in the form of ruined body, debauched mind and blighted life. The decisive battle must be fought in life's morning. Let these words of Whittier burn themselves into your souls:

"These trifles! Can it be they make or mar
A human life?
Are souls as lightly swayed as rushes are
By love or strife?
Yea, yea! A look the fainting heart may break,
Or make it whole.
And just one word, if said for love's sweet sake,
May save a soul!
Pluck one thread, and the web ye mar;
Break but one
Of a thousand keys, and the paining jar
Through all will run."

THE REV. VAN CLEVE TO SPEAK

Chicago Training School Graduating Exercises Begin April 25.

The commencement exercises of the Chicago Training school for City, Home and Foreign Missions will be held April 25 to May 1 at Indiana avenue and Fiftieth street. The baccalaureate address will be given by the Rev. Robert S. Ingraham of Fond du Lac, Wis. The graduating address will be delivered by the Rev. Joseph W. Van Cleve of Decatur, Ill.

Returns From Far West Trip.

The Rev. Harry F. Ward, secretary of the Methodist Federation for Social Service, has returned from an extended itinerary in the Far West.

JESUS DREW NEAR BAND OF DISCIPLES

After His Death and Rising From Tomb, the Savior Appeared Before His Followers Unrecognized.

PROPHESIES ARE EXPLAINED

Incidents After Resurrection From Grave Are Discussed by the Rev. C. H. Ticknor at Butler, Mo.

BY THE REV. C. H. TICKNOR.

(Presbyterian Church, Butler, Mo.)

"Jesus himself drew near, and went with them."—Luke, xxiv., 15.

All are agreed that Jesus the Christ is an historical personage. His influence has left such an impress upon the world that because of his blameless life and unique character He is called by common consent "the White Plumed Knight of the Centuries."

Yet even He was maliciously persecuted, falsely accused, suffered lacerations of scourging and died an ignominious death between two thieves.

Utterly brutal and revolting was the punishment of crucifixion, so much so that it was not permitted to be mentioned among polite Roman society. Baseness, falsehood, savagery, stupidity and cruelty were all in hideous prominence as the king of men eloquently suffered in patience, majesty and innocence on the cruel cross.

The sun was throwing himself as if going to rest behind hills that guarded the Holy city. Tomorrow was a high day and holy, and no criminal must be seen to pollute their worship nor mar the sanctity of their ceremonies.

The Jews begged of Pilate that these malefactors might be put to death and taken from their crosses. The Romans left their crucified slaves to be devoured by dogs and ravens. At this time Joseph of Arithemia, a rich man, of good reputation and a blameless life, a distinguished member of the Sanhedrin, went to Pilate to beg the body of Jesus that he might inter it in his own tomb.

The Roman Governor acquiesced and the Jewish custom prevailed, which required even in extreme cases the burial of their dead.

Then comes on the stage of loving action Nicodemus, another fearful and timid follower of Jesus, to help Joseph give their Master a decent burial. The body is tenderly taken down from the cruel cross, wrapped in white linen and in spices, and His friends carried Him sorrowfully away. Two of the women, Mary, the sister of His mother, and Mary Magdalene, help, while the group of faithful women look on.

Entering the new tomb cut in the rock, they hastily perform the last services, thinking to come and complete the same after the Sabbath was over. Coming out again, they take the huge stone and rolled it into the socket of the entrance to the grave, and by that time the sun had disappeared and the Jewish Sabbath had begun.

So that little band of faithful followers wended their way home to the city in silence and in tears to wait, to prepare, in anguish and despair.

Jesus dead. What despair it struck through the hearts of His followers. All filled with dismay, for no one even hoped that He would rise again.

That long black night passed and the sun is just peeping when the women last at the grave are the first at the tomb. They found the stone which had been a source of sorrow to them on their way rolled away from the door of the sepulcher. Heaven had taken the stone in tow and the sentry of Roman guards had flown.

Looking in, they saw an angel, who told them the glad news, which was so hard to believe. They ran to tell Peter and John. In the meantime Mary Magdalene could not leave till she found out the right and wrong of those happenings.

Jesus appears to her and is mistaken for the gardener. Then He said "Mary," and she replied with exclamation, "Rabboni," for she had called Him master. The missing word brought her down to His feet to worship Him.

During the whole of that day rumors of the appearance of Jesus was fully discussed. Midday had passed and two disciples, on their way to Emmaus, were discussing the rumors, disbelieving the reports that Jesus had arisen. They were going over the sad story of events when a stranger joined them; himself going along, he listened to their arguments and earnest animated discussion.

He asked them what are the things in which they were so much interested. Art thou a stranger in Jerusalem? Don't you know that Jesus of Nazareth, the promised Messiah, was cruelly put to death? This was three days ago. This very morning the tomb was found empty by some of His followers. We went to see and found the grave empty, but did not see anything of the body.

Then He talked to them from the prophets concerning the Messiah. They listened, for He taught them as one competent to teach the law. For two hours they were made to understand their sacred books as never before.

They reached the village and their home. They requested Him to come and take of their hospitality. When the evening meal was ready they asked the stranger to ask the blessing. Then his manner revealed to them the Master.

The glorious light came to them suddenly; they could not speak. Looking up, He had vanished from their sight. Their eyes had been holden, blinded, bedimmed with doubt. Now it is all clear. Then they say one to another, "Did not our hearts burn within us as He talked with us by the way and explained to us the scriptures?"

Rising up, they betook themselves to Jerusalem to tell the glorious news. There they were met with the glad tidings, "The Lord is risen, indeed, and hath appeared unto Simon." So their eyes were opened and they rejoiced in the light.

How often in the short biographies we have of Jesus we find Him hiding behind some act of love or mercy. He seemed to want to keep himself out of the gaze of men. This man who sought to do good to all seemed to hide from men His personage and power. On the other hand, He had the faculty of mixing with men. So much so that all sorts and conditions of men felt at home with Him.

After his resurrection he went in and out among men they knew not how. In the incident in our text Jesus was with these men and they knew it not. He walked and talked with them unrecognized. Seeing, they did not see; hearing, they did not understand. All because of fear and doubt which filled their minds and hearts. They could not believe He had risen from the dead.

There He was, and these men knew it not. He was with them to teach them the truth. They had to receive the light before they could follow it out in their quest and life. This training for the knighthood of man was a necessity in the days of knight-errantry, where the noblemen of every country went not about, as many think, in search of adventure, but to carry everywhere with them a living example of obedience, bravery, gentleness, kindness, truth, self-sacrifice and all knightly virtues. They were trained to constancy.

The noble youth who aspired to knighthood's honors was duly initiated. His armor and weapons were brought into the great, cold church and laid in front of the altar; then as the evening shadows were falling the young knight began his long, solitary watch.

There during the long, lone hours of darkness he watched, prayed, meditated, beside the arms he was to wield for family, for fraternity, for his under Lord, and for his King in heaven.

Clad in white, he knelt on the cold, bare stones, and the thoughts of what his new life meant filled his mind, flooded his heart. It meant leaving home, friends, loved ones, the exchange of luxuries and comforts for long, hard marches and dangerous, difficult and perilous travel.

He would meet many dangers, encounter fierce foes. Great trackless forests would have to be crossed, enemies' country had to be traversed, the haunts of wild, lawless men had to be avoided or captured. There were terrors of a supernatural kind that we no longer fear, but to which the ignorance and superstition of those days rendered every one liable. Added to all this, wherever he found any one in trouble, oppressed, injured or a prisoner, he was bound by his knightly vow to give aid, at whatever cost to himself. Thus he had need to seek urgently for God's help, presence and power. It was a noble pursuit to live for family and fraternity, to draw his sword in the defense of innocent maidens, destitute widows, helpless orphans and the Christian religion. He needed to realize ever the presence of the ever-present Christ.

PASTOR SAYS CHRISTIANITY CANNOT BE KEPT SECRET

True Religion Will Come to Surface in Men's Lives, Asserts Detroit Clergyman in Sermon.

"The Religion That Will Out" was the Rev. Joseph A. Vance's theme at the First Presbyterian church, Detroit, recently.

"Some things have to be heralded with brass bands and advertised with 'scare heads' to let you know they are there," he said; "but the Christian religion, like God's simple elements of fire and water, cannot be concealed. Fire warms and purifies; water refreshes and cleanses, and the religion of Christ does the like in the soul and life of a man."

The speaker dwelt specially on five features of Christianity—its permanence, universality, its life philosophy, its satisfaction for the universal cravings of the soul and the way in which it inspires either deathless devotion or hostility in all whom it meets.

"We may say we are not philosophers and care nothing for philosophy, but philosophy is only a man's viewpoint for life, his way of interpreting its experiences, and there is nothing like what the Christian religion offers us here," he continued. "Our origin and destiny are in God, and our life is keyed to righteousness. The tragedies of sin are its own punishment, and the pain and sorrow that fall to the lot of the man who tries to follow Christ are the birth-throes of a higher life and the growing pains of a perfect man.

"The teaching that God is the Creator of all things saves us from agnosticism's impotence to give any account for life's origin and materialism's silly eternity of matter.

"But the greatest reason that Christianity cannot be hidden is the way in which it meets the deepest, universal needs of man. It provides a cure for his sin, the only religion in history that even pretends to do so. If a man should really discover a serum for tuberculosis today the whole world would find him out, though he hid himself in the heart of a pathless jungle.

"Christ brought the debauchee and the fallen woman a deliverance from the hell which they had created for themselves, and a chance to make character and life beautiful. No wonder the world discovered him, and has never been willing to lose his recipe for soul cleansing."

DR. BLODGETT'S WORK GROWS

Cincinnati Pastor Now Is Department Commander of Ohio G. A. R.

The Rev. Dr. Charles W. Blodgett, pastor of the Clifton church, Cincinnati, Ohio, has this year resting on him—aside from the work in his church, one of the most important of that great city—that of department commander of the Grand Army of the Republic of that state. He has been especially active in relieving distress among the veterans and their families, sufferers from the flood, and with his committee is disbursing many thousands of dollars. Having traveled extensively over the state, he writes: "The destitution and desolation cannot be described. It is not alone in great cities like Dayton, Zanesville and others, but in scores of small towns and villages and among farmers in the Ohio, the Miami, Scioto and Muskingum valleys whose farms have been ruined. Hundreds of our best citizens can never recuperate and will live in poverty the balance of their lives."

Will Fill Iowa Pulpit.

The Rev. J. H. McLaren, a former Chicago pastor, but more recently of California, will supply the First church, Clinton, Iowa, until Sept. 1. The Rev. G. R. Cady of Moline, Ill., will then take up his work.

FEAST OF PASSOVER MEMORIAL OF NATION

Significance to Christians of the Passing Over of First Born of Israel Discussed by Evangelist.

BLOOD SPRINKLING EXPLAINED

Ancient Custom Is Subject of Lecture Before Association of Bible Students in Recital Hall.

BY EVANGELIST JOHN HOSKINS.

(Recital Hall.)

And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.—Exodus, xii., 22-23.

Notable in the experiences of Israel was the feast of the Passover. It celebrated in a general way the deliverance of the whole nation of Israel from the bondage of Pharaoh in Egypt and in a special way the passing over of the first born of that nation.

The Passover season, as celebrated by the Jews, begins April 21, but the interest of Christians centers especially in the slaying of the lamb, which preceded the Passover feast, and our celebration, therefore, properly begins on the evening of April 20, any time after 6 p. m.

The Israelites were commanded to celebrate the Passover as the first feature of the Jewish law, and was one of the greatest memorials as a nation. As a matter of fact, we find that in some degrees the Passover is celebrated by the Jews in all parts of the world—even by those who claim to be agnostics and infidels. They still have a measure of respect for it as an ancient custom. Why was the lamb slain and eaten? Why was its blood sprinkled upon the doorposts and lintels? Because God so commanded, of course, but what reason, motive, object or lesson was there behind the divine command?

That picture or type shows the ultimate deliverance from the power of sin and Satan of every creature who ultimately will come into accord with the Lord and desire to render Him worship—not an Israelite was left behind. But that passover at the Red sea is not the one we are discussing particularly on this occasion. The event which we celebrate was merely the passing over or the sparing of the first born of Israel. Only the first born were endangered, though the deliverance of all depended upon the salvation of the first born.

CHURCH OF THE FIRST BORN.

The first born—the "church of the first born"—are those of mankind who in advance of the remainder have had the eyes of their understanding opened to a realization of their condition of bondage, and of their need of deliverance, and to God's willingness to fulfill to them His good promises. More than this, they are those who have responded to the grace of God and have consecrated themselves to Him and His service, and in return have been begotten again by the holy spirit.

The apostle clearly and positively identifies the Passover lamb with our Lord Jesus, saying: "Christ, our Passover, is slain for us, therefore let us keep the feast." (I. Cor., v., 7-8.) He informs us that we all need the blood of sprinkling, not upon our houses, but upon our hearts. (Heb., xxii., 24; I. Peter, i., 2.) We are also to eat the unleavened bread of truth if we would be strong and prepared for the deliverance in the morning of the new dispensation.

Our Lord Jesus also fully identified Himself with the Passover lamb. On the same night that He was betrayed, and just preceding His crucifixion, He gathered His disciples in the upper room, saying, "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover supper on that night—the saving of the typical first born from the typical Prince of this world—but as the requirement of the type had been fulfilled, our Lord instituted a new memorial upon the old foundation, saying, "As oft as ye do this (celebrate the Passover, annually), do it in remembrance of Me." (I. Cor., xxi., 24, 25.)

That the Lord's followers should no longer gather as the Jews had done previously to eat the literal supper in commemoration of their deliverance in Egypt, our Lord shows by choosing new emblems—"unleavened bread" and the "fruit of the vine"—to represent Him as the lamb. Henceforth his followers, in accord with his injunction, celebrated His death as their Passover lamb every year until the apostles had fallen asleep in death, and a great falling away had confused the faith of nominal Christendom, producing the epoch known as the "Dark Ages."

DATE OF MEMORIAL SUPPER.

As we all know, the Jews used the moon more than we do in reckoning their time. Each new moon represented the beginning of a new month. The new moon which closely followed the spring equinox was reckoned the beginning of the ecclesiastical year, and beginning the 15th day of the month the feast of the Passover, lasting a week, was celebrated. The week of seven days represents the joy, the peace, the blessing which results from the passing over, and typified the complete joy, peace and blessing which every true Christian experiences through a realization of the passing over of his sins through the merit of Christ's redemptive sacrifice. All true Christians, therefore, have a celebration of the feast of the Passover continually, the completeness of the matter being represented in the seven days, seven being a symbol of completeness.

It would be a great blessing, doubtless, to many Christians if they could see this subject in its true light, lay more value upon the death of Christ, and join more heartily in its celebration on its anniversary, instead of at various other times and seasons, irregularly and without special significance. What an occasion is this for examining our own hearts as respects the degree of our faith and courage and willingness to suffer with Him that redeemed us. What an opportunity is thus offered to buttress the mind with resolutions that we will not deny our Master under any circumstances and conditions—that we will confess Him not only with our lips, but also by our conduct.

DRINK YE OF SAME CUP.

The lesson, then, to us is that we will not be surprised if the opposition to the truth and the persecutions to the light bearers in the footsteps of Jesus should come from the most prominent exponents of Christianity.

This, however, should neither cause us to hate our opponents nor those who persecuted our Lord to the death; rather we are to remember the words of the apostle regarding this matter: "I wot that in ignorance, ye did it as did also your rulers."

With the completion of the membership of the body, the very elect, and the completion of their testing, of their faithfulness unto death, will come the conclusion of this gospel age, the resurrection change of the church to be with and like her Lord. Then, as our Master declared, those who now partake of this broken body and are broken with Him in the service of the truth, those who now participate in His cup of suffering and self-denial, will, by and by, with Him drink the new wine in the kingdom beyond the vale.

With these thoughts respecting the passover of our sins of the First Born, through the merit of the precious blood we indeed may keep the feast of the Passover, notwithstanding the trials and difficulties.

So doing continually, faithful as His followers, very soon we shall have the great privilege of leading forth the Lord's hosts—all who shall ultimately hear and know and obey the great King—out of the dominion of sin and death—out of Egypt into Canaan. Yes, dear brethren and sisters, "Christ our passover is slain for us, therefore let us keep the feast."

COMMISSION ON CHRISTIAN UNITY WILL MEET MAY 8

Delegates From Twenty Organizations to Gather at National Capital to Discuss Religious Problems.

Members of all commissions on Christian unity thus far named have been asked to meet in Washington on May 8. These commissions are somewhat more than twenty in number, and they have been named by practically all principal religious bodies. Their members include some of the foremost Christian leaders. The call for this May meeting was issued by the Episcopal commission, but it acted only after a formal request was made to it to act by some ten of the other commissions.

The purpose of this meeting, as announced, is not to take up the subject of Christian unity in the sense of discussing it, or seeing how religious bodies may be brought together, but to get acquainted with each other, and to map out an educational program.

It is agreed by all that were the proposed world conference on faith and order to be called at this time its failure would be certain. Opinion in the churches is not ready for it. How to change that opinion through spread of information is one of the matters for decision by the Washington meeting.

Within the last few weeks the Disciples of Christ commission has held conferences with one of the two Episcopal unity agencies, with the Baptist commission and with the Presbyterian committee on co-operation.

With the last two named it was the first time disciples had come together. Further conferences were fixed between disciples and Baptists, whose similarity of practice and of government leads some to think the two can get together more easily than some other two, and both voted to send fraternal delegates to their respective conventions, the Disciples at Toronto, the Baptists at Detroit.

So far as discussion of the actual matter of unity has proceeded in these conferences the plan decided upon is the Australian one. This has been formally adopted by Disciples, Episcopal, Baptist and Presbyterian commissions, and it is known that many American leaders favor it.

This Australian agreement was made between Presbyterians and the Church of England in Australia, the latter corresponding to the Episcopal church here. It provides that the ordination of all ministers shall go on in both bodies as it has gone on heretofore, but that from the moment of union, which moment is placed some years in advance, so that all may be prepared, all ministers shall be ordained in both ways, and be therefore in good standing in both bodies.

CHRISTIAN CITIZENSHIP CONFERENCE MEETS IN WEST

World's Gathering Will Convene in Portland, Ore., June 29 to July 6—Wilson to Speak.

The second World's Christian citizenship conference will be held in Portland, Ore., June 29 to July 6, covering the Fourth of July, when there is likely to be a notable demonstration. The first conference was held in Philadelphia, and there were great meetings in the Academy of Music there. Delegates will be present at the coming conference from all over the world, and the commissioners will include many missionaries. The list of speakers embraces ministers and professors in colleges, pastors of large churches, laymen and business men who have made a study of various phases of life and the present day problems. President Woodrow Wilson will speak on "The Moral Implications of the Right of Suffrage." Missions, child labor, social service, municipal reform, peace and war, public charities, old age pensions and many other important questions will be discussed. The citizens of Portland are making great preparations for this conference.

BIRTH OF WESLEY MARKS NEW EPOCH

Founder of Methodism First Saw the Light of Day in English Church, but Longed For Different Methods.

HERITAGE LEFT TO FOLLOWERS

The Rev. Frank C. Bruner Pays High Tribute to Man Who Is Responsible for Modern Organization.

BY THE REV. FRANK C. BRUNER.

(Ogden Park M. E. Church.)

"There was a man sent from God whose name was John."—John i., 6.

The greatest epoch of civilization in the history of the British empire came in the birth of John Wesley. Religious annals never produced a more methodical, pious man.

He first saw the light of day in the English church. Its sun of distinction had about set in true religion. The sepulcher smell was upon its body. Wesley grew heroically in his formalism, ever and anon struggling for the breaking of spiritual day. It never came. The church slept in the lap of night. His instinct for the new touch of God pined day and night.

In a sea storm, when the ship was struck by the ponderous fists of the waves, sometimes going into the trough of the sea seemingly to remain, the quiet, sweet, spiritual calm of those quaint Moravian brethren convinced him that he only had the form of religion, whilst they had the power.

Soon came to him the realism of the spirit that sent him to the world with face shining in the fullness of the blessing of the gospel of Christ. That experience-produced timber went into the great ship of Methodism.

HAD HEROIC QUALIFICATIONS.

Take the lineage of Wesley. It had the qualification of Inishood that made him heroic. To endure was the apex of his life. His more than a half century in the field of religion proved it. He preached more sermons, prayed more prayers, visited more sick, wrote more letters than any man in any fifty years of the world's history. Few seemed to know he was related to that remarkable hero who won for the English at Waterloo—Wellington, whose original name was Arthur Wesley.

The same quality was found in the iron duke that ripened into victory in John Wesley. That which has shorn Methodism of her power has lost largely the heroism of her founder. She has sought star preachers, distinguished architecture, esthetic dramatic music, has produced itching ears for applause, inclined to go on dress parade at stated occasions.

Some vitality is found in the under strata of Methodism, but it is sick and dying, while many lie among the weeds of mourning, singing pathetically: "What peaceful hours I then enjoyed! How sweet their memory still!"

GAVE MISSIONARY FERVOR.

One of the things that John Wesley left as a heritage to us was missionary fervor. It was with him a holy enthusiasm. Until his heart ceased to beat he flung back as he passed out across the unknown sea that skirts the fringe of time: "The world is my parish, and, the best of all, God is with us."

The reason that John Wesley was such a force was that he was a "sent" man. Men now cling to the pulpit, it is feared, as jobholders. Why, you will frequently hear men among clergymen talk about having a better place.

The vest pockets of the bishops, through unusual persuasion, are compelled to transfer some brother, with hope against hope he will make good, who only piles up dismal failures at the expense of the church.

John Wesley won men to Christ, and "there was added to the church daily such as shall be saved." John Wesley was like his relative, not only a soldier by instinct but also a statesman.

Mr. Wesley saw the future without any veil over its face. He left to the church a legacy in this respect imperishable. He knew how to legislate with a mind of keen analysis. With a true prophetic poise he drove right on down the road of time until he passed to God out of sight over the everlasting hills.

NAME IS MAGNETIC.

Something about the name of John Wesley holds with a magnetism supreme. There was that man sent from God. He belonged to that part of the kingdom which is the rim of the celestial empire. John the Baptist, the harbinger of the Son of God, was a heroic type of manhood divinely sent.

Then John the Beloved was "sent." What a picture the divine limner makes of his face, which becomes truth crystallized! It shines undimmed in the light of God. Then over the sleeping ages there kindles another "sent" man—John Wickliff, that distinguished star of the Reformation, kindling a flame of new inspiration to generations unborn. Then came that blind bard of the skies, singing until his classic drama took its place amid the immortals in literature.

John Milton "sent" of God. What more might be said of that man of burning eloquence, whose life was like a springtime loaded with the fragrance of peach and apple bloom—John Summerfield—sent by the King Eternal as well as the beloved son of Methodism. "There was a man sent from God whose name was John," so crowned that he lived above the storm of temptation.

Chosen Vice Chancellor.

The Rev. Dr. I. B. Schreckengast, pastor of the First Methodist church, University Place, Neb., has been elected to the vice chancellorship of the Nebraska Wesleyan university.

Methods of Puritans.

The New England Puritans called their places of worship meeting-houses, not because they were places of assembly for the people, but because they went there to meet the Lord and receive His blessing.

The Inter Ocean Sermon Supplement—Published Every Monday

SCRIPTURES PREDICT RETURN OF CHRIST

Sin, Sickness and Death Will Be Conquered, Says Evangelist, and Man Will Be Delivered From Fetters.

POWER IS VESTED IN MESSIAH

International Bible Students' Association Hears Address on Coming of Thousand Year Period.

BY EVANGELIST H. HOSKINS.
(Recital Hall.)

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts i., 11.

No subject holds a more prominent place in the writings of the apostles than the theme of our Lord's return. More than 300 Bible texts refer to it. Our inquiry shall be, first, "Why does the Master come again? Did He not properly establish His church? Has this gospel age been a failure? Will He come to rectify matters and to start His church a-fresh in the work of world conversion and blessing?"

Not at all. His work has carried out exactly as intended. Not a suggestion of Scripture implies that the church is to convert the world during this age. On the contrary, her mission has been to act as God's mouthpiece in calling out a class to be joint heirs with the Redeemer. Properly enough Jesus said, "I pray not for the world, but for those whom thou hast given Me." He loved the world. He died for the world. In due time by His Messianic kingdom He will bless "all the families of the earth." But the time for blessing the world is not yet.

First a special class is invited to become separate from the world, to become sanctified or set apart to God and His service, following in the footsteps of Jesus. These, like their Master, must demonstrate their love for God, their loyalty to Him and to the brethren, even unto death. Their reward is to be sharers with their Master in His heavenly throne of glory which for a thousand years will rule, bless and uplift humanity.

HAVE ANOTHER WORK.

The followers of Jesus have another work, in addition to witnessing to the world and calling out faithful saints to walk the narrow way. That other work is to "build one another up in the most holy faith." Each individual of the sanctified little flock is not only to "do good unto all men and especially to the household of faith," but particularly to make his own "calling and election sure" by personal love, zeal and loyalty.

Our Lord's many parables refer to His church as a kingdom class, a royal priesthood. This does not signify that He intended them to occupy places of distinction and honor now. The Master Himself was neither a king nor a priest on earth. His is the Melchizedec priesthood of the Messianic age. Then He will also be the great king over all the earth, as well as the great prophet or teacher and the great judge or ruler. Well did He declare to Pilot, "My kingdom is not of this age." As His saintly followers are to share in His kingdom, they also must wait for its establishment. While waiting they are to pray, "Thy kingdom come; Thy will be done on earth as it is done in heaven."

Of this royal priesthood the apostle declares, "The world knoweth us not." We are priests and kings only from the divine standpoint, which none is able to recognize except the "brethren." Only in embryo are God's saints spoken of as the kingdom class. They are on probation. Jesus says that the overcomers will be granted to sit with Him in His throne as actual members of the royal priesthood to reign with Him a thousand years.—Rev. iii., 21; xx., 6.

"HE MUST REIGN UNTIL——"

St. Paul, after telling about the resurrection of the dead, explains that the resurrection of the church to glory, honor and immortality will be first on the program. Subsequently all will be resurrected, "every man in his own order," and Christ will reign until He shall have put down all insubordination. Other scriptures clearly inform us that the length of His reign will be a thousand years. It will constitute the great seventh day of earth's history—6,000 years under the curse, and the seventh thousand in recovery from the curse. St. Paul adds that after Jesus shall have accomplished the work assigned to Him in connection with rebellious men, He will deliver up the kingdom to God and Himself be subject to the Father.

To some it may appear that a thousand years is too short a time to uplift humanity fully—those living at the time of the second coming and all that are in their graves. Some think that will be even too short to bring the whole earth to the promised Edenic perfection. We are to remember, however, that while Messiah will probably use human instrumentality in connection with His work, nevertheless, the inventions and developments of the last century give us a glimpse of the wonderful intelligence which may be granted to humanity in proportion as the curse is rolled away and divine blessing fills the earth. The majority of our race has never had fifty years of life experiences, good or bad. But the promise is that each shall have twice that time to learn the truth, under the blazing light of that new dispensation—a hundred years—in which to fully decide his eternity, either for life everlasting or death everlasting.

MESSIAH'S KINGDOM INVISIBLE.

Some of the noblest minds have been repelled from faith in the second advent by the thought that an earthly kingdom with Christ and the saints in regal state is unreasonable. They were quite right in thinking that earthly court and state would be beneath the dignity of Messiah and His bride. The scriptures declare that Jesus left His glory, humbled Himself to become a man, in order that He might be the great sin-offering for our race. But the Redeemer prayed to be glorified with the glory that He had with the Father before the world was. Yes; and He promised His church, His bride, a share in His heavenly glory.

Did He lead us to expect a heavenly glory, heavenly inheritance and a glorious change from earthly to heavenly conditions, and will He, then, instead, give us earthly glory and merely perfection in the flesh?

Oh, no, no! We have all sadly overlooked certain features of God's word. Jesus did not remain poor, did not remain flesh, did not remain human. In His resurrection not only was He received by the Father up where He was before, but He was glorified, "far above angels, principalities and powers," made a partaker of the divine nature. The promise to His church is to share His glory.

The apostle distinctly tells that in the resurrection the faithful will be "changed" and made like the glorified Redeemer, and also of the divine nature. The apostle explains the necessity for this change, "flesh and blood cannot inherit the Kingdom of God."—I. Cor., xv., 50.

SLOW TO SEE PURPOSE.

How slow we have been to see that God never purposed that neither Jesus nor His faithful elect should remain in the flesh! A few Bible statements misunderstood got us into difficulty. We read, "Every eye shall see Him," and forgot that there are eyes of understanding as well as natural eyes. We forgot that Jesus declares that very few now see or hear; only the saintly whose eyes of understanding have been opened by the anointing of the Holy Spirit.

We forgot that Jesus said also: "Yet a little while and the world seeth me no more." When once we discern that He has been glorified—that He has been given a spirit nature again; that He no longer has a human nature which He surrendered as a sin sacrifice—then we can see why the world will see Him no more, and why the church must be changed by resurrection power before she can see Him.

We misunderstood our Lord's manifestations after resurrection. Unless He could establish the faith of His disciples in His resurrection they could not receive the Pentecostal blessing. Therefore He spent with them forty days watching over them, appearing in various forms, as a gardener, as a traveler, all to convince them, first, that He was no longer dead, but risen, and, second, that He was no longer a man, but a spirit being. He demonstrated this by doing exactly what the angels did. As they appeared in the flesh, ate, talked and vanished, so did He. Then He ascended up on high, not as a human being, "a little lower than the angels," but as a divine spirit, far above angels. He received the homage of all the heavenly host.

REVEALED IN FLAMING FIRE.

The scriptures further show that the establishment of the kingdom will be in the midst of a great time of trouble. The greatest trouble the world has ever known, both in severity and extent. It will be in the midst of these fiery judgments of the Lord that the world will come to recognize the new order of things. The apostle says: "He shall be revealed in flaming fire."

This flaming fire signifies severe judgments as elsewhere. These are to be so severe that the elements of earth's society will melt with the fervency of the heat. Additionally "the heavens," the ecclesiastical systems, will be involved and pass away with a great noise or commotion.

Gradually mankind will come to understand. Gradually their eyes will open and they will see that it is "the wrath of the Lamb" that causes the "time of trouble such as never was since there was a nation." The plowshare of trouble will go so deep that the world will effectually learn the intended lesson, their eyes opening to the truth of the situation, and they will learn war no more.

With Satan bound, evil restrained and "the knowledge of the Lord filling the whole earth as the waters cover the sea," we can only approximate the blessings then to flow to all mankind. The great Apostle, taking his stand at the close of Messiah's reign, viewing the church in her exalted position with Christ on the throne, and "all the families of earth" "delivered from the bondage of corruption into the glorious liberty of the children of God," exclaims, in the language of the prophet: "O death, where is thy sting? O grave, where thy victory?"

SECRETARY W. J. BRYAN PAYS SUNDAY SCHOOLS TRIBUTE

Declares Work Done by Organization Improves Conditions of Youth of Land and Needs Aid.

When the Sunday school commission to the Orient, a party of twenty-nine business men, Sunday school specialists and prominent Christian workers, left San Francisco recently, for a four months tour of China, Japan and Corea, en route to the world's convention at Zurich, H. J. Heinz, manufacturer, of Pittsburg, the chairman of the commission, carried letters of introduction from former President Taft, Secretary of State William J. Bryan, ex-President Roosevelt, President Wilson and other distinguished men.

Secretary Bryan, after commending Mr. Heinz as "one of the leading business men of the United States" and declaring that his associates "are entitled to the confidence of those among whom they go, said: "The Sunday school is a permanent institution and an important factor in the progress of our country. Anything that improves the condition of the youth of our land, as the Sunday school does, vitally concerns the entire community. The religious training of the young raises the standards of society and benefits business as well as other conditions."

This commission tour party, of which Frank L. Brown is secretary, will study the childhood of the Orient, and the relations actual and possible of Sunday school work, and all other forms of Christian teaching bearing upon the youth of this field. It also will study the possibilities and the methods of help to the children through the Sunday school. It is expected that when the information thus obtained is distributed to the Christian agencies operating in the Orient, the Sunday school case will be greatly benefited.

The commission will reach Zurich by way of the Trans-Siberian railway, and will make its report at the convention.

You will find the news of the world fully covered in The Inter Ocean.

MANKIND ENNOBLED BY GOOD PARENTS

Crowding of Cities Said to Cause Disease and Misery, With Its Attendant Increase in Mortality.

RISE IN DEATH RATE ALARMS

M. M. Mangasarian Declares That Decline in Population Often Means the Improvement of Individuals.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

The ennoblement of mankind through the choice of the best for parenthood is the scope of eugenics. H. E. Wells says: "To prevent the multiplication of people below a certain standard and to encourage the multiplication of exceptionally superior people is the only real and permanent way of mending the ills of the world."

Nature eliminates the unfit through the struggle for existence. What nature does instinctively and often cruelly we must do rationally, so as to minimize both pain and waste. Nature kills the unfit. We cannot do that; but we can prevent the unfit from arriving.

Nature lifts the death rate to improve the species; we can drop the birth rate to bring about the same result. That is the way to rationalize what Huxley called "the cosmic forces" and to give to groping nature intellectual guidance. That thought is inspiring; we are invited to lend our reason to nature.

What is the meaning of the enormous population of a country like China, on the one hand, and on the other of the shrinking population of a country like France? Does it mean that the future belongs to the Mongolian? The yellow man as a rule has a much larger family of children than the European or the American. Does that mean that he is more fit to become a parent?

It is also true that in the same country what are generally called the lower classes are more prolific than the so-called upper classes. A mechanic has more children, generally speaking, than a merchant.

MANY DIED CHILDLESS.

Again, while Herbert Spencer, George Eliot, John Ruskin and Emanuel Kant died childless, the chimney sweep, who could neither write nor read, multiplied himself a dozen or more times.

Bacteria multiply so rapidly that they would darken the sun if they were not as easily killed as they are hatched. On the other hand, the elephant, the lion, the horse, grow bigger and live longer, but have fewer offspring. What the species lose in quantity they gain in quality. A falling birth rate is considered a menace by our reformers.

The Bible commandment was "Increase and multiply." But beware; if you do you die. If you keep on increasing you become "food for powder," to use a Shakespearean term. Napoleon and Roosevelt recommended big families.

CHILDREN FORCIBLY REMOVED.

In the big cities of China, Canton and Pekin, I do not believe that children are even left to die—they are forcibly removed. It is too horrible to think of the extremes to which overcrowding, even of human beings, leads to. As it has been pointed out by competent eugenists, what should alarm us is not the fall in the birth rate, but the rise in the death rate—not the defective numbers, but the number of defectives, in the world.

A fall in the birth rate, instead of being a menace, is a sign of improvement of the human race. It means less for humanity in the bulk, but more for the human unit. A wave is born of the ocean, the bigger the individual wave, the less water in the bulk there is left; likewise the more developed the individual, the smaller grows the human lump, which is the real menace.

The object of the winds is to break up the sea into waves; the object of evolution is to break up the masses into individuals. The fall in the birth rate plays havoc with the masses.

Is not that one of the reasons which alarms the demagogue, political or religious? Both want the herd, and consternation seizes them both when they see rising out of the dead level anything that looks like a head.

People are opposed to evolution because evolution means differentiation, which is another word for individuality. It is popular opinion, not private opinion, that the old schools encourage.

BELIEVE AS CLASS.

You must think and believe as a class, a group, or a nation—not as an individual—has been the advice of our teachers.

The decline in population contributes to the development of the individual. The mother who has ten or fifteen little ones to care for has little leisure for self-improvement.

Farmers prune the branches when they multiply too fast, to save the tree. Of course the branches that kill the tree kill themselves at the same time. Likewise a flock of children, by preventing the development of the parent, rob themselves of efficient attention. On the other hand, a woman with a small family can do more for herself, and thereby more for her children. That is the way to have superior children.

If progress means anything, it means not only the replacement of lower by higher life, but also the replacement of haphazard births and deaths, or a world in which the most important things are left to chance, by an artist's world, in which both the cradle and the tomb shall pass under the dominion of man.

Then we shall not only live longer and be more abundantly alive—more intensely, more joyously, more sanely and completely alive, but we shall also be readier to die, for we may not die before our time arrives, before we are mature, and before we have had all that life has to offer.

When man becomes the master of all things a birth shall be as glorious as a sunrise, and a death as serene as a sunset.

LESSON IS LEARNED IN GOOD SAMARITAN

The Rev. Jenkin Lloyd Jones in Sermon on "Labor Problem" Brings Parable Down to Modern Date.

BY THE REV. JENKIN LLOYD JONES.
(Abraham Lincoln Center.)

"Parables brought down to date."

The story of "The Good Samaritan" was taught primarily not only as a lesson in charity but as a lesson in brotherhood. The sermon that Jesus preached to the inquiring student of the law was not one of philanthropy, as we narrowly use the term, but one of fellowship.

It was a rebuke to the theological conceits of the time. It was an appeal to the fundamental pieties rooted in the humanities. The radicalism of the great Teacher came out in this lesson, when we remember that it was not the Jew, the dominant race, the fellow countrymen of both lawyer and of Jesus, who stooped to do a kind act to a "poor and suspected foreigner," but it was the despised and distrusted Samaritan who took note of the one who would not have spoken to him in prosperity and carried to him relief in his distress.

This story is not of a Californian proud of his Christianity, taking a bruised Japanese to the hospital in his own automobile, but it is the Japanese who picks up the waylaid Californian, and at the risk of indignities more to be dreaded than physical violence carries him to shelter and provides for his immediate needs.

This story brought down to date, and located in California just now, is a rebuke of the complacent Christian and a commendation of the consistent pagan faith expressed in its highest terms in the life of a Shintu.

SHINTU NEAR HEAVEN.

The modern equation of this story is that a loving Shintu is nearer to heaven and dearer to God than a hating Christian; that brotherhood is not now, any more than was it then, a thing of geographical boundaries, theological creeds, and still less a thing of race descent, texture of hair or color of skin.

Of course a piety that is sufficiently heroic to forget indignities, to lay aside prejudices, to lay tender hands upon one who has held him in contempt and who in health would disdain him, is the piety that would escape the shallow excuse for benevolence, the giving something rather than the doing something.

The "pennies" were incidental in the mind of the great Parable Maker as they are incidental to the philanthropy of modern times. He contributes least to the well being of society, or the progress of the race, who simply "makes a subscription."

The superlative selfishness in the world is discovered in the indulgent man of wealth, who, after surrounding himself with all the luxuries that money can buy, all the beauty that is purchasable, and removes himself and his family from all the woes and the dangers that his wealth can put afar off, then sends a "generous check" of his superfluity to the Associated Charities. A check which represents that which he can never need and on which he himself has only a partial claim.

BROTHERHOOD OUTREACHES SELF.

So the heart of the gospel taught in this parable, good for all times and places, is that the claim of brotherhood outreaches the bounderies of class, creed and race, and is a thing of blood.

Kinship implies a common descent. There can be no brotherhood where there is no fatherhood. The arrogance of possession, whether it be a matter of acres or of dollars, justifies no passing by of the unfortunate on the part of priest or Levite.

What were the demands of compassion in Syria twenty centuries ago are the demands of justice, the conditions of true citizenship in California and Mississippi and Illinois, in the twentieth century of the Christian era.

It is no longer a question of ignoring the petty barriers between Jew and Samaritan, but the petty barriers in the eyes of science and religion that cause the Japanese to be despised in California and the negro in Mississippi.

It is not on account of what is despicable in the man whose individual record has never been investigated and the nobility of whose soul has never been tested.

Such a "Samaritan" as took the Jew on his mule and paid his bills at the hotel has a right to a citizenship in any land and in any country at whose door he might seek admittance, whether that land be in the United States or in the kingdom of heaven.

SUNDAY SCHOOL INSTITUTE PROGRAM IS ANNOUNCED

Annual Meeting of Association Will Be Held in New First Church, Washington and Ashland.

The Chicago Congregational Sunday School association plans to hold institutes in Chicago and vicinity twice a year. The spring sessions for this year will be held this month as follows:

New First church, Washington and Ashland boulevards, April 21, 7:45 p. m.

First church, Evanston, Lake street and Hinman avenue, April 24; supper, 6:30.

Wellington Avenue, 611 Wellington avenue, April 25; supper, 6:30.

First church, Oak Park, Sunday, April 27, 2:30 p. m.

The association has secured the Rev. M. S. Littlefield, district secretary of the Congregational Sunday School and Publishing society, New York, to lead these conferences. Mr. Littlefield is the author of the international graded series, is a teacher of note for the adolescent age, and has had experience as a successful pastor. He will deal with such subjects as the graded system, Sunday school evangelism, teacher training courses, the ideal of the teacher and handwork in the Sunday school, in a very practical way. All the time possible will be given for conference.

It is expected that the Rev. Mr. Littlefield will speak also at the following associations: Chicago, Quincy, Rock River, Bureau, Elgin and Rockford.

WORLD IS RESTLESS AT PRESENT PERIOD

Electricity in the Atmosphere Said to Be So Plentiful That All Unconsciously Are Absorbing It.

OLD CUSTOMS ARE DISCARDED

Pastor Says New Ideas Are Now Being Substituted Because Acquaintance With Former Ones Is Dangerous.

BY REV. FREDERICK E. HOPKINS.
(Park Manor Congregational Church.)

Around the first of May is a good time to think of the irreligious restlessness of our country. When former ages had accumulated so much energy their systems could not contain it they marched up to the palace and threw a few crowns like old hats into the yard. Then they upset some thrones and turned the royal vehicle upside down.

Besides this they killed one or two hundred thousand of their fellow men they did not even know by sight, and when they closed their day they asked for their bill, amounting to several hundreds of millions, and they settled down to hard work for the rest of their lives to pay it and seemed to feel better. For all of this they received some old things under a new name, even as you and I.

As, for example, we liberated the sons of Ham, and now the white man is the slave of corporations and white women slave for everybody. As a substitute for war and revolution we now have moving day.

These two words epitomize and describe the annual disease of our large cities. There is so much electricity in the atmosphere we unconsciously absorb it. We are full of what is called "juice." There is so much noise we cannot keep still.

MUST JOIN PROCESSION.

There are so many people in the street going nowhere we want to join the procession. We have the gapes. There are so many in the "movies" who do not want to think, but just look at nothing to remember. We pay our 5 cents for this way of getting mentally a little more numb.

All an architect has to do is to put up a beam ceiling in the dining-room of a new apartment and our meals at the old place never again taste the same. Hearing of a "sun parlor," which is the newest way of spelling "bow window," our old sitting-room becomes unbearable.

Even a wall safe is worth $2 extra whether one has anything to put into a safe or not. "Who is my neighbor?" Why, that belongs to the page of obsolete phrases in the back of the new dictionary.

It refers to the time when if one was the happy possessor of a horse and buggy one always asked you to ride with him. But since autos came in such politeness is bad form. You must sit up straight and alone and look as if you never heard of a mortgage on anything.

People no longer ask where is your home, but where do you reside? Home is another thing that has become dimly reminiscent of real parties, and clean dances, and large, cool rooms in summer and cheerful firesides with pictures in the embers in winter, and children's laughter in the halls and attic.

FOOD PREPARED IN KITCHEN.

Also clean food prepared in the kitchen instead of a delicatessen shop and displayed in a row of yellow bowls where discriminating gormands inspect the viands with their fingers.

Home, that is something we had in the pre-cardplaying period, and before some one guessed that was one way to help pay the rent or stock the china cabinet or to train up a child in the way he should go with a "bobtail flush" or a "full house."

Very good days, too, they were, after all, when you could find the biggest editor, banker, lawyer, doctor or business man in town with their families at church. And plans to elect Abraham Lincoln and enlist regiments for the war and to rebuild Chicago after the great fire were talked over at prayer meetings.

Now everybody is restless. The race of great fishermen and poets has departed. We are yelling, "Fore!" when there is not a particle of danger of our doing more than to just slice the ball in this great golf game of life.

We demand a new house every six months; a new political party every year; a new church every time a new preacher loses his faith; new ideas of woman's sphere, and marriage and divorce. As soon as we begin to get acquainted with an idea we want to drop it because familiarity with anything is dangerous.

MAY PARTY IS ANNOUNCED FOR ST. GERTRUDE'S CHURCH

Benefit Will Be Given at Arcadia Auditorium Which Promises to Be Financial Success.

The first annual May party, for the benefit of St. Gertrude's church, Granville and Southport avenues, will be held at the Arcadia auditorium, Evanston and Wilson avenues, Thursday evening, May 15.

The affair promises to be a social and financial success.

St. Gertrude's parish was established on Jan. 3, 1912, with the Rev. P. F. Shewbridge as pastor, the boundaries of the parish being Thorndale avenue on the south, Devon avenue on the north, Lake Michigan on the east and the Chicago & Northwestern railway on the west.

The first mass was celebrated in the Stephen K. Hayt public school assembly hall on Feb. 4, 1912, and the attendance was 257. Services were held there every Sunday until Palm Sunday, March 31, 1912; then mass was celebrated in a portable structure, with an attendance of 601.

The present structure, consisting of a combination school and church building, two floors of which are used as a school, the main floor for the church, located on Southport avenue near Granville avenue, was dedicated Dec. 1, 1912. The parochial school opened in a temporary building at 1206 Granville avenue on Sept. 5, 1912, with Sisters of Charity, B. V. M., in charge, the first enrollment being ninety. The permanent school opened on Nov. 1, 1912, in the present combination building, and the attendance is now 150. The parish now has about 400 families.

The Rev. L. H. Lyons of the Annunciation parish was appointed assistant pastor on Jan. 1, 1913.

The committee of arrangements: John R. Ford, chairman; P. F. Combiths, secretary; F. A. Kelly, treasurer.

The patroness committee follows: Miss Nellie Kean, Miss Lottie Collins, Miss Nora Quade, Miss Nellie Quade, Mrs. L. V. Burghoffer, Mrs. Thomas Seward, Mrs. L. E. Sauter, Mrs. Dr. A. C. Garvey, Mrs. A. H. Kolker, Mrs. F. T. Ford, Mrs. P. F. Combiths, Mrs. John R. Ford, Mrs. D. J. Shea and Mrs. J. J. Murphy.

CHURCH CLUBS MEET MAY 22

National Conference Will Be Held in Boston and Cambridge.

The national conference of the Church Clubs of the United States will hold its twenty-first annual conference in Boston and Cambridge, Mass., from May 22 to May 25. The general subject of the addresses will be "Christian Unity." The conference will open on Thursday evening with a reception and dinner given to the delegates by the Episcopalian club of Massachusetts. On Friday morning there will be an early celebration of the holy communion in Trinity church, after which the delegates will be the guests at breakfast of the Men's club of Trinity. The first session of the conference will open in the Jacob Sleepe hall, Boston university, with an address by the president, Professor Lawrence B. Evans of the Episcopal Club of Massachusetts, on "What Is Christian Unity?" Other addresses will follow on "The Fundamentals of Christian Unity" and "The Church, the Various Conceptions of Its Nature and Functions."

GREAT DOCTRINES OF THE BIBLE. By William Evans, D.D.

GOD UNKNOWABLE, DECLARES ROBERTS

Speaker Asserts Modern Poet's Exclamation Represents the Mental Attitude of Religionists.

BY JOHN EMERSON ROBERTS.
(Whitney Opera-House.)

It was a modern poet with strong religious instincts who exclaimed:

"Oh, God, I thank Thee that Thou art not what I think Thou art."

This was the poet's confession that God was unknowable. It was also a confession that God, although unknowable, was necessary to the poet as an hypothesis. This fairly represents the mental attitude of religionists.

A god is necessary to them, necessary to their longings and fancied needs, necessary to their philosophy, to their theories of the world and of man. God is not a discovered or proved fact. He is an hypothesis. He is the major premise of a syllogism. He may or may not exist. His existence cannot be clearly proved or disposed.

We simply do not know; and since, if there be a god, he has not made himself known, it may be assumed that it is not essential to man's well-being to know him.

In earlier times when people were ignorant of nature and the world, when they trembled with terror in the presence of the mysterious and unknown, they had to have gods. The gods were the children of ignorance and fear.

Man made God in his own image. The gods of Greece were essentially Grecian. They loved and hated, wooed and warred, had their jealousies, their amours and intrigues. They loved the beautiful, cultivated the arts of music, poetry and song, were fascinated with the peaceful content of forest, field and stream, with the excitement of the chase, the thrill of adventure and the pomp of war.

The gods of the Romans were more somber and more ambitious. They aspired to wider sovereignty. They pursued the arts of war and conquest. The ancient Hebrews and their god Gahveh were counterpart. They matched as wing and wing. The Hebrews loved liberty—for themselves. So did their god.

As a rule these reformers fared ill. Some were exiled, others imprisoned and some were killed. The latter fate befell Jesus of Nazareth.

A notion of God is not easily uprooted after it once becomes fixed in the institutions and affections of mankind. The early Christians made a new God by blending Gahveh with a man. The God of the Hebrews was a God of vengeance and blood, Jesus was gentle and loving. By adding Jesus to the God-idea, they secured a certain degree of virtue of which Gahveh alone was conspicuously destitute.

The religious world of today is burdened with a theory of God that is outgrown and inappropriate. It is not adjustable to our knowledge of the universe. The traditional God has to be apologized for and vindicated. But a God that must be apologized for has begun to abdicate.

Among religionists there is no general agreement as to what God is. Among non-religionists there is no general conviction that He is. Among both classes there is happily the growing conviction that the human curiosity about God is useless and irrelevant and that a knowledge of God is in nowise necessary to the moral progress of mankind.

The Inter Ocean Gains

Others Lose

In Automobile Advertising

The Inter Ocean is the only Chicago morning newspaper which showed a gain in automobile advertising for the first four months of 1913, as compared with the same period last year.

Following are the figures:

		Agate Lines
INTER OCEAN	Gain	4,374
Examiner	Loss	15,621
Record-Herald	Loss	7,154
Tribune	Loss	6,231

These figures are compiled by the Washington Press, an independent audit company.

The Inter Ocean Sermon Supplement—Published Every Monday

PRODIGAL PARABLE STANDS TIME TESTS

Story Teaches Human Nature Is Not Spoiled Utterly, Asserts Rev. Jenkin Lloyd Jones of Lincoln Center.

HOPE IS HELD FOR HOPELESS

Indulgences Mar and Dissipation Scars, but Victims Still Are Reclaimable, Says Eminent Clergyman.

BY THE REV. JENKIN LLOYD JONES.
(Abraham Lincoln Center.)

"Parables Brought Down to Date."

The parable of the prodigal son stands the test of time. It is justified by science as well as by experience. Looking at it from the human side, it teaches that human nature cannot be utterly spoiled. There is hope for the hopeless, popular opinion and orthodox theology to the contrary notwithstanding.

There is that in human nature that can build virtue upon the ruin of vice. Temperance can and does rise out of intemperance. Human nature can be marred by indulgence, scarred by dissipation, but it is reclaimable. Children born to poverty climb to competency.

The Christ element is found in every man and woman. The redeeming power of shame, the discipline of hunger, the disappointments of lust, all bear upon the prodigal, driving him not to any outward shrine of sacrificial atonement, but driving him instead to the most sacred altar.

In the inner sanctities, the primal potencies, the pristine purity of the soul itself, are found the elements of salvation.

Looking at it from the divine side this parable teaches that "the dice of God are loaded," as Emerson would say, loaded in the interest of virtue, loaded in the interest of disinterestedness.

GATEWAY TO HEAVEN.

Hell itself is the gateway to heaven. Pain is the penalty of insulted law, and in the power of suffering we find the fundamental argument for a Providence ever persistent, ever making toward love.

When the prodigal "came to himself" his face was turned toward the father, and he who walked with lagging, distrustful steps was met by a father who ran to meet him.

But this parable of the prodigal teaches no sentimental salvation. It warrants no faith that minimizes or removes the penalties that come from violated law.

The wanderer was enfolded by the yearning arms of the father, but the fatted calf was no substitute for the wasted patrimony, and he must begin penniless, broken in spirit, poisoned in body, the upward career on which the "elder brother" had far preceded him.

But the character of the elder brother is not above criticism. All sins are not those of dissipation. There are sins of selfish prudence that leave as deep scars as the sins of indulgence.

COMPARED TO PRODIGAL.

Selfishness may keep the elder son nearer the paternal hoard he covets, but when in his accumulations his heart is hardened with jealousy and he sulks and will not go into the festal hall, perhaps he has wandered farther from the father's bosom than the prodigal.

Anyhow, at that moment the penitent and humbled wanderer, who recognized that he had forfeited the rights of a son and asked only to be considered as a hired servant, was in a more promising attitude of mind, was a more profitable citizen in the community and must have been a more acceptable son of God than the smug man of prosperity.

The pulpits of Christendom have overworked the saving grace of repentance. That illumination of spirit that came to the hungry prodigal among the pigs as he fed upon the husks which the swine would not eat, was surely a heavenly gleam, a ray of light from the Father's home, but it did not suffice.

Repentance must precede but cannot supersede discipline, the nurture of spirit; that by diligence and oft-repeated practice slowly restores the battered walls and broken foundations.

So on the other hand, the stay-at-home boy, the selfish elder brother, hardened by his prosperity, belongs to a large class of complacent souls who, in their complacency, stay aloof not only from the returned prodigal but from the divine mercy, the infinite love.

NO CONFIDENCES WITH NATURE.

He has not entered into the confidences of nature, has not come into understanding contact with the spirit of the universe, who does not know that there is that in the human soul too profoundly allied to the creating spirit to be barred out by one or a hundred mistakes, or a thousand crimes.

The parable of the prodigal son teaches us that we are guilty of selfishness if we hold that any shred of a human soul can ever sink so low as to be hopeless, or doomed to eternal death.

The animal has traveled a good way toward the angel when it is capable of blushing, when it feels the pangs of shame and when a hungered heart overlays the hunger of the stomach.

John Fiske wrote: "This age is widely distinguished from past ages in its habits of looking at things dynamically rather than statically, that is, looking at life as a moving rather than a standing thing."

We look at life in the flux and flow of things Godward. The old science, like the old theology, made easy work of its classifying: it is black or white, it is good or bad, the soul is saved or damned, it will go to heaven or to hell. But the newer thought justified by the parable of the Prodigal son, shows that man is ever becoming, the universe is ever being made. Hence lies the basis of the deathless hope. "Lost souls!" There are no lost souls, not unless the power of the universe is incoherent, law is to be thwarted and God dead.

The Inter Ocean—a paper for the home and for every business man.

"PRISON PROBLEMS" IS TOPIC OF SERMON

The Rev. Frank C. Bruner Discusses Questions of Jails and of Incarceration of Princes Without Cause.

BY THE REV. FRANK C. BRUNER.
(Ogden Park M. E. Church.)

"And Joseph's master took him and put him into the prison."—Gen. xxxix., 20.

Nothing brings a riper fruitage than heroic character consigned to a dungeon life. The world has a picture gallery full of such men and women who can ever estimate the value of such rare subject as that famous Baptist-tinker behind the hoary walls of Bedford jail, brave, good John Bunyan.

Anon that matchless character whose face appears a benediction mounted on a white horse, Joan of Arc, the French heroine, who rode on to victory, cheering her troops with the ensign, "Thou hast given a banner to them that fear thee, that it might be displayed because of the truth."

Still the imprisoned side of her life pushed into the clear that which becomes her diadem, a pure life, "Hid with Christ in God." No death was too bitter for such characters, who thus might be able to augment the great happiness of humanity.

The fact is that prison life is a cheat and a deception because it punishes the innocent. Such was the case with Joseph, the most heroic and unsullied mortal that ever trod this old, worn-out, heartsick planet. His master thrust him into prison, believing he was a guilty wretch. It was untrue. Such men of superlative quality have been few.

STATESMAN TO DISCOVER FACTS.

The time is coming when the statesman will discover that behind the bars will be found the innocent prisoners who will loose their incarceration in the high floodtide of a better civilization.

It is recently that a man comparatively unknown compiled a book on prison problems, which is having a tremendous effect upon those consigned to dungeon life who ought to be walking in the wide and fragrant fields of liberty, where the birds sing the whole year round and the flowers are in perpetual bloom.

Thousands will rise up and call him blessed; that man is the fearless, indomitable Fred High, the editor and publisher of the Platform in Steinway hall, Chicago. His position seems to be extreme, but when the cool, rational minds carefully inspect with minute study the position of this reformer they find his stand is invulnerable.

He has not told any new truth. He merely has retouched an old story into new light. The prison narrative of Joseph is a repetition of all the ages; it had its duplication in Paul and Silas in the old Philippian jail. It spoke in the dungeon life of Martin Luther, the Dutch monk of Germany.

English history is punctured with such events. All have been because truth, bleeding at every pore, was on the scaffold to be hung.

SET THE CAPTIVES FREE.

The gospel is the white-hearted giant to lift the gates of the prison from their rusty hinges. That was the message of the Christ, to set the captives free. The bane of prison life is in the great truth. Many who perish in the shadow of stone walls built for real nabob criminals are innocent prisoners. There is one woman who is known to the four quarters of the globe by that historic name of reform, Maud Ballington Booth. This little mother, so-called by the prison world, has the real gist of the gospel in her message. How she flings the truth to the winds of the spirit that has carried the good cheer to many a broken-hearted prisoner.

It is the same old thing in time with the long drawn out human curse which was expressed in the sad language of Jesus in the darkest hour of his memorable life, "They hated me without a cause."

There is found in prison some of the geniuses of the race. What a statesmanlike vision was found in Joseph! He forecast and interpreted events unborn, found favor because of his high judgment and sent his beautiful name ringing down the corridors of time never to die.

Such conduct has been epitomized in many other lives under like circumstances. The problem of the twentieth century is to know how to mitigate the army behind prison walls in the uniform of criminal stripes.

EVILS OF LIQUOR BUSINESS.

The evil in the liquor business, the licentiousness of the white slave traffic, the limited scale of wages, the pernicious dime novel literature!

When such things get such a gospel treatment that they will dig the whole nefarious night shade up root and branch, the Josephs kept in the prison will walk out itno the sunshine freemen of better days in civilization.

The book on prison problems has made a hit in reform and is destined to awake the public mind to red hot action, to things belonging to the care and helpfulness of the prison side of the world.

Mr. High has hit the golden mean in his book of prison problems. If largely read and the principles well utilized in the mind of Christ, the vast army now perishing in prison will find their way out of bondage.

From the bondage of death the world will merge into the victorious inheritance where sorrow and sighing shall flee away and the prisoner will be free from his master.

TALKS ON MARRIAGE QUESTION

Evanston Pastor Discusses Successes and Failures of Wedded State.

The Rev. Dr. David Hugh Jones, pastor of the First Presbyterian church, Lake and Chicago avenues, Evanston, last night preached on "Marriage: Its Successes and Its Failures." This service was a part of the Mothers' day program which was requested of all churches by the Illinois commission on marriage and divorce, which seeks to arouse more public sentiment on the marriage bill pending before the Legislature.

HEREDITY COMPARED WITH ENVIRONMENT

One Class Asserts Ancestry Alone Is Responsible for Genius of Children of the Present Generation.

OTHERS TAKE OPPOSITE VIEW

Surroundings Declared Essential to Development of Talents of Offspring Despite Parents' Ability.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

HEREDITY OR ENVIRONMENT?

The relative merits of heredity and environment have been much discussed by educators. "Environment is everything," cries one party; "Heredity is the determining factor," answers the other side. This dispute is largely the result of stating the question wrongly.

All the environment in the world could not evolve a tree out of a pebble, because there is no tree in the pebble, nor will all the rubbing in the world change pewter into silver.

But it would be hasty to infer therefrom that heredity is everything. On the other hand, a diamond will never sparkle and flash until it is cut, smoothed, polished and set. But it would be equally hasty to infer from it that environment or education is everything.

To begin with, we must state the question fairly: Shakespeare was born with the promise or the potentiality of genius, which the Elizabethan environment developed. Had he been born in China with the same potentiality he would, in all probability, have lived and died as obscure as a coolie.

If it was environment which made Shakespeare so magisterial a genius, why does not environment produce more Shakespeares? On the other hand, in being born with a potentiality or an inheritance counts for little; unless the inheritance is wisely invested it will bring no income.

BOTH ARE FACTORS.

Heredity and environment are both potent factors. The former provides the material for the latter to work upon. Heredity gives to the educator the brain to cultivate. The educator does not make the brain; neither its size nor its quality are of his making. Environment only gives us an opportunity to develop our inherent powers, but it cannot develop them if they are not there. Of course a bad environment or lack of opportunity will prevent their development.

What sort of children we are sending to school is as important a question as what sort of schools we are sending them to, and perhaps a little more important. Heredity has been defined as an overgrowth of the individual. The child stands to the parent in the same relation that a branch does to a tree. Just as a tree punctures the bark and hangs out a new branch, the animal and the human being reproduce themselves.

Goethe had a son, but what did he amount to? Rousseau's children were never heard from. The great Pericles had a dolt for a son. The father of the imbecile Caligula was the noble Germanicus, while Marcus Aurelius had the misfortune to be the parent of Commodus.

Where, then, is the proof of heredity? This is not to be answered by citing the case of Darwin, whose father was a naturalist; or of Mozart, whose father played the violin; or of Thorwaldsen, whose father was a sculptor; or of Van Dyke, whose mother was an expert with the brush; or of Raphael, whose father was a painter; or of Beethoven, whose father sang high tenor.

Neither are the examples from nature, namely, that from apple trees we get apples; from the potato plant, potatoes, and from a rose bush, roses, sufficient to meet the argument against heredity. A child has more than two parents; it has a long line of ancestors. What we call the child's nature is the slow accumulation of ages deposited in him as a coral reef is deposited. There is still another answer: If Shakespeare had been born in China and had died in obscurity, and one of his offspring had come to America and in this environment had developed into a genius, we would have said, "How could a genius be born of so ordinary a parent?"

But the potentiality was in the parent, though it had never enjoyed an opportunity to show itself. Once more, neither the father nor the mother nor the grandparents of a child may have been gifted, and yet their offspring may display wonderful talents. Sugar is made out of two elements, neither of which alone is sweet, but combined they produce something altogether superior to themselves.

EDUCATION NOT TRANSMISSIBLE.

Wisemann, who was professor of the University of Freiburg, held that qualities which a parent had acquired through education were not transmissible—that is to say, if you learn to speak many languages, or to become a champion swimmer, or to develop into a political boss or a prize fighter, you cannot hand over your accomplishments to your offspring.

He was of the opinion that the child inherits only what its parents possessed at the time of its birth, and not what they acquired afterwards. The school of Lamarck holds that acquired characteristics are inherited—that is to say, if by exercise you lengthen your limbs or stretch your neck, your child will be born with a giraffe-like neck. According to the Lamarckian theory, the child begins where his parents left off.

The first, last and best inheritance for a child is vigor, energy, vitality—life, full, flowing, overflowing and crystal clear. All the other gifts are born of energy. The life-force is the best legacy to bequests to one's children. Of this is born the hope that springs up eternal in the breast, the hunger and the thirst of the mind, the joy of activity, the ambition to conquer worlds, the resistance to disease and death, and the optimism that converts defeat and failure into stepping stones for self-realization.

RELIGION AND LIFE CHANGE WITH AGES

Dr. Frederick W. Millar Declares History of World Teaches That Man's Conception of Living Alters.

BY DR. FREDERICK W. MILLAR.
(Woodlawn Universalist Church.)

"Religion and Life."

"The history of the world teaches us that man's conception of religion changes with the ages. The idea that is essential in one generation often becomes the nonessential of the succeeding one.

"In the past the idea was not to reform and develop the true life of humanity but to find some easy pathway to some distant heaven.

"Altars were reared to avert judgments and rites were celebrated to ward off calamities instead of employing means to prevent them, as we are attempting today. Religion has not always been considered as essential to true manhood, but the emphasis has been placed on prayers and sacrifices in order to tire and tease the gods into compliance with human wishes.

"As man becomes enlightened he no longer divorces religion from manhood and morality, for he finds that all religion relates to life and that the life of religion is to do good. True piety is no longer a diplomatic contrivance by which to deal with the superior and dreaded powers of heaven.

"We are coming to look upon forms and rituals as aids and not as essentials in the building of true character, and the man who professes religion must also possess it. Too often religious teachers have insisted that noble life and service to humanity weigh nothing against belief in some unimportant article of faith or creed.

"God's eternal love and life or His eternal hate and punishment have often been made dependent on some ceremony that may or may not touch the life for better or worse. Creeds are helpful, but not always essential, for we have seen crooked heads and very straight lives and straight heads and very crooked lives, hence it is apparent that a man may be orthodox in belief and heterodox in his actions.

"Epictetus the Stoic, Spinoza the Pantheist, John Murray the Universalist and Channing the Unitarian were looked upon as men possessing imperfect views of religious truth, but their lives were as true and beautiful as those of the saints of any church.

"Surely the founder of Christianity knew what religion means better than any of His followers, interpreters or commentators when He defined it as 'love to God and man.'"

CHRISTIAN IDEAL IS SAME ALWAYS, ASSERTS PASTOR

Jesus Nor Teachings Do Not Change With Time, but Become More Important to Humanity.

BY REV. CLARENCE GREELEY, PH. D.
(Summerdale Congregational Church.)

Jesus Christ the same yesterday, today and forever. Subject, "The Permanence of Christianity."—Hebrews xiii., 8.

They err who teach mere morality as all sufficient. There is no such thing as "mere morality"; no narrow field for the moral life is sufficient. Complete, regenerate morality is wide and deep as life, and Christian life. "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Here the Samaritan comes in.

The Christian moral ideal is a reality, verified in life itself. Very early the child begins to idealize. In dressing the doll she imitates, indeed, but makes some slight variation. This means that the moral ideal is capable of adaptation to twentieth century needs. Jesus wasted no time attacking customary apocalyptic ideas, but made His filial and fraternal life and grace itself the saving ideal still for present day salvation.

A reason why Christ's divine ideal is permanent is this: Unlike that of ancient Plato or modern mere pleasure-seekers, Jesus verified His ideal in the world of piety, practice and duty. "Do the works and ye shall know of the doctrine!"

Men oppose the Christian ideal as excluding the beautiful in life. This is an error. There is a spiritual beauty. Moreover, said the prophet: "Hast thou two pence? Spend one for bread; the other for hyacinths!"

But the Christian ideal in the highest sense is found in the saving love of Jesus by John and Paul in the first century as well as Moody and Spurgeon in the nineteenth.

Darwin, the modern apostle of science, cannot be used against Christianity. Some of Darwin's teachings have been disproved. And, contrary to hasty readers, Darwin himself held that mind is more important than mechanism, and Christ's ideal of love stronger than hate in the long run.

The world will not outgrow the ideal of Christ's saving love. Said the blacksmith preacher at 83: "I am still trying to increase my Christian faith, because I can't live without it." The radiant ideal of Jesus—the life of love and more abundant life—is not only a sun by day, but also a star by night, that shines with "a light that was never on sea or land," when all merely human or transient hopes fade or look small and dim.

FUND RAISED TO ENDOW BED

Twenty-five years ago occurred the founding of the Woman's Foreign Missionary society in the First Methodist church in Pontiac, Ill. At the regular meeting of the society this week it was learned that the present secretary, Mrs. Elizabeth Blackmore, and Mrs. John S. Murphy of this city, are the only two charter members of the society alive today. It was further learned that Mrs. Blackmore, who has held the office of secretary since the society was first organized, had not missed a meeting of the society during all of the twenty-five years. In view of the faithful services of Mrs. Blackmore the society has raised a sum of $100, which sum is to be used in endowing a bed in the Methodist Episcopal hospital at Foochow, China, the bed to be known as "the Elizabeth Blackmore bed."

DESIRES OF NATIONS PREDICTED TO COME

With Second Advent of Messiah Also Will Arrive Golden Age of Prophecy, Asserts A. M. Saphore.

MAN MADE TO DWELL ON EARTH

Philadelphia Evangelist Talks Before Bible Students on Long Promised Blessing to Mankind.

BY EVANGELIST A. M. SAPHORE.
(Recital Hall.)

"For thus saith the Lord of Hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea and the dry land; and I will shake all nations, and the desire of all nations shall come."—Haggai ii., 6-9.

He said in part: Many men of many minds have theorized and philosophized as to what is the desire of all nations and how it will be obtained. We do not consider our guesses as superior to theirs, but we call to your attention the Bible teaching respecting this subject. Paul declares that God "hath made of one blood (represented in Adam) all nations of men for to dwell on all the face of the earth."—Acts xvii., 26.

God's purpose was that all the nations represented in Him should dwell on the earth. If man had not sinned the race would have been born under perfect conditions and, instead of dying, they would have continued "on all the face of the earth."

Genesis i, 26, shows that God gave to all the nations, represented in the one blood (Adam's blood), an earthly kingdom. God's purpose was for man to continue as ruler over the lower creation forever. "And God said, let us make man in our own image (character image), after our likeness (as rulers), and let him have dominion over the fish of the sea," etc.

LIFE AND RULERSHIP LOST.

Because of disobedience all the nations, represented in the one blood, lost the power of rulership over the lower creation and were condemned to death, as declared in Romans v., 12, "By one man sin entered into the world; and death by sin; and so death passed upon all men for that all have sinned."

Had it not been for the paying of the penalty of death—had not Jesus died for all—the race would have perished without hope of future life, but "God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish." John iii, 16.

However, God saw that man would transgress, hence He took the occasion to condemn all to death in Adam, so that He could justly permit all mankind to learn the lesson of the exceeding sinfulness of sin and could still become the justifier of all who would believe on Jesus, who tasted "death for every man." Hebrews ii., 9.

Jesus said, "The son of man is come to seek and to save that which was lost," Luke ix., 10, hence the desire of all nations, which was lost through disobedience was purchased by Jesus, our Lord. He lived under the law, keeping it perfectly, and "the man that doeth these things shall live by them," hence he had the right to all that was lost.

GOD'S PURPOSE SHOWN.

God's purpose provided that before the nations should have the desired blessings lost in Eden the church of this gospel age should be changed to be with Jesus, her Lord and head. "God having provided some better thing for us that they without us should not be made perfect." Hebrews xi., 40.

Christ and the church are shown in Matthew xxv., 31-34, as associated in giving back to the nations that which they all lost in Adam and which was redeemed by Christ. Thus Jesus said: "When the Son of Man shall (future) come in His glory (second advent, for first advent was in humiliation) and all the holy angels (messengers) with Him (when He shall appear in glory, then shall we also appear with Him in glory). (Colossians iii., 4.) Then shall He sit upon the throne of His glory, and before Him shall be gathered all nations, and he shall separate them (the righteous from the wicked) one from another as a shepherd separateth his sheep from the goats."

Just as real fire would consume real chaff and real tares and real goats, so those represented by chaff (unworthy ones in the Jewish harvest) and those represented by the tares (unworthy ones in the gospel harvest) and those represented by the goats (unworthy ones in the harvest of the reign of Christ) will be destroyed as will the adversary. (Hebrews ii., 14.) Stripes and chastisements will be visited upon all the wicked ones during the reign of Christ for all the evil deeds previously done. Wicked characters will seek to do as they did under the reign of sin and Satan, but the "judgments of God" will be in the earth and "the inhabitants of the world will learn righteousness." (Isaiah xxvi., 9.)

RECEIVE EARTHLY PARADISE.

The faithful of that time shall receive back the earthly paradise lost in Eden, for: "Then shall the King say unto them on his right hand, 'Come, ye blessed of My Father; inherit the kingdom prepared for you from the foundation of the world." (Matthew xxv., 34.) It does not say "come and go to heaven," but come and inherit what was prepared for you from the foundation of the world, when all nations were made of the one blood. The earth will be the dwelling place of man. (Ecclesiastes i., 4; Isaiah xlv., 18.)

Those of us who believe that Jesus died for our sins and who have consecrated ourselves to God, saying, "Not my will, but Thine, be done," shall not receive the "desire of all nations," the "kingdom prepared from the foundation of the world," for our Master said: "I go to prepare a place for you, that where I am there ye may be also." The world, if obedient to the reign of Christ, will get the place already prepared representatively in Eden; but, before they can get it, there will be a great shaking of the heavens (spiritual ruling power) and earth (social order) and sea (restless elements of society) and dry land (social aristocracy) and all nations.

Then this "latter house (the gospel church) will be filled with glory (glorified), and in this place (the church glorified) will I give peace, saith Jehovah of Hosts." (Haggai ii., 9.)

In Isaiah lv., 5, we see that, first, the church is to be selected and then the nations are to get their blessings. It says: "Behold, I have given Him (Christ) for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not (the church, which in times past was not a people—I. Peter ii., 10), and nations that knew not Thee shall run unto Thee because of the Lord thy God, * * * for He hath glorified Thee."

Thousands Wait for Baptism.

President E. A. Schell of Iowa Wesleyan university, writing from India, expresses himself as profoundly stirred by the opportunity in north and northwest India. Of the work under the Rev. F. M. Wilson he writes: "He has 10,000 people on his lists waiting for baptism."

Catholics Build 373 Churches.

Roman Catholics in the United States built last year 373 churches at an estimated cost of $7,500,000.

A MIDDLE-AGED CHRISTIAN MAN

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CHURCH IS SAFEST PLACE FOR YOUTH

The Rev. G. W. Muckley Declares Pitfalls of Evil Are on Every Hand Outside to Trap Victims.

"The young man is in danger because he is young," said the Rev. G. W. Muckley, pastor of the Linwood Boulevard Christian church, Kansas City, in a sermon on, "The Young Man and His Dangers." "The youth believes himself wise, but he is ignorant. The world to him is a closed book, because of his lack of experience. However, it is impossible to put old heads on young shoulders, though if the young man would listen to those older and more experienced, he would be in less danger. Because of his youth and ardor and enthusiasm, the young man is attracted to the things in life that seem the brightest, but which too often are evil."

The Rev. Mr. Muckley spoke of guides and habitues of our great art galleries becoming indifferent to the beauties about them, as they become accustomed to the pictures and statuary.

"But the visitor who does not visit these galleries so often sees the beauties about him, and fully appreciates everything he sees," he continued. "The world is much like an art gallery, but by no means so safe. The young man walking through the world is attracted by everything he sees and is apt to be led away by the glamor.

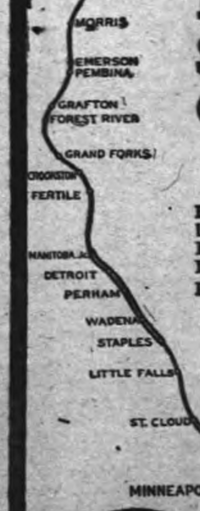
He further spoke of the parent love for children, and the readiness with which a mother or father will condone an evil in a son. He spoke of King David's first inquiry of his son, Absalom, after his son's strife: "Is the young man, Absalom, safe?" David had instructed his generals to deal gently with Absalom, but one of them, conforming to a message from God, killed Absalom while he hung suspended by the hair from an oak tree. While David mourned the death of his son all Israel rejoiced.

The pastor cited instances of men who upheld this motto and who finally went to the penitentiary for dishonesty.

"The most pernicious doctrine of which I know," said Mr. Muckley, "is that which teaches a young man should sow his wild oats. It is because of this teaching that we have so many mental wrecks. The Bible tells us that which a man sows, so shall he reap. Many fail, just because they have not prepared in youth for the responsibilities of life.

"The parents should teach their children the secrets of life, rather than have them learn on the streets. I should favor even the placing of signs of warning to young men where traps exist. As the United States government has placed signs of warning at the entrance of Death Valley so should the welfare board or some other civic body place warnings over every 'house of death' that is in the pathway of our youth.

"The youth and all of us must have amusement, but care should be exercised in the selection of those amusements. A playing card may look innocent enough, but it is the tool of the gambler. Church people who play bridge whist lose interest in the church and set bad examples for others. Any form of amusement, such as theaters, that scoffs virtue, is dangerous."



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LIFE'S GOLDEN GATE CLOSED ON SABBATH

Bible Command for One Day of Rest in Seven Forgotten by Great Cities of Modern History.

MAN NEEDS TO RECUPERATE

Dr. Bruner Says Trouble Between Capital and Labor Largely Is Due to the Violation of Scriptures.

BY THE REV. FRANK C. BRUNER.
(Ogden Park M. E. Church.)

"I commanded that the gates should be shut and charged they should not be opened on the Sabbath."—Nehemiah xiii., 19.

Man is so constituted he needs time to recuperate. God's plan that one-seventh of his career on earth should be consecrated to rest belongs to no one but him. If the economy of God can be regulated to the condition of man he will not have to be employed on the Sabbath day only in a general way.

The necessity of transportation, such as steamship and railroads, can be regulated so that one-seventh of his time will be man's own. The order from the throne of God is, "Remember the Sabbath day to keep it holy."

That which has smashed the wheels in the machinery of the human race is greed. It has made man a cog in its mechanism so as to destroy his liberty. The number seven is significant in creation. It is more so in the history of the race. Sometimes it may have divisions, but when that which is perfect is come everything in the career of man will be the white bloom of immortal beauty.

Until that which destroys the seventh of man's time be obliterated from his calendar so he owns this seventh that belongs to him, he must continue to perish.

It is only a fragment of time, but it is his sacred inheritance. No nation which has deprived its people of the Sabbath but what has drifted on ruinward.

EXAMPLE OF FRANCE.

It was so with France when she lost her respect for true religion and the Bible was tied to the tail of an ass and turned loose to gallop away down the streets of Paris, braying every breath "Life is a failure."

It was true in the tendency of America. Largely it is so in her big cities like New York and Chicago, where the heave and roar of business never cease and the plaintive hum of the human voice is heard on the night winds, leaving in its trail only hopeless despair.

Take the average store. It is so run that the young men and women within its domains are nothing more than so much human traffic. In the manufacturing of great bread systems, in the city of Chicago, their distributions and the creation of new markets push their people day and night, crushing out the Sabbath until its bleeding corpse is pushed into its grave with the headstone marked "no resurrection."

In the beginning, when man first dawned as a new creation, the law of the seventh of his time took root by the planting of God in his creature. Then when the law was shattered the old knight of temptation swept man into the black sea of sin, and with tear-wet face he was banished from his Eden and the gates were closed, guarded by the Cherubim.

When man interferes with God's big business he will hit the rocks and go down to sleep on the floor of the old ocean like the Titanic among icebergs of the ever-moaning Atlantic.

REMEMBER SABBATH DAY.

After all, the revision of the commandment "Remember the Sabbath day to keep it holy" by Jesus Christ, still retained the sweet germ of rest to man. He came not to destroy the law, but to fulfill it.

The great struggle today going on between capital and labor is because man is robbed of his prerogative as to time. Until the overgrown avariciousness of humanity dies out of the heart, the old strife will continue the root of all this disturbance in the misuse of time that God gave for the happiness of individual life.

This time being destroyed produces the conflict now raging in the labor world, destroying the dignity that belongs to the man in the sweatshop, the mines, in the hills, in the timber lands and the stretch of the big fertile fields soon to be blooming with rich and plentiful harvests.

When man in the harness of aristocracy sees that men below him have their rights in labor and a share in the profits of all business they help to make, it will be when the man in the high place returns to God's original plan to govern mankind, allowing them to hold sacred one-seventh of their days as the rare boon for their perpetual happiness and earthly prosperity.

To rob him of it brings slavery of the worst type. Give him back his inheritance which has been taken from him and peace will be restored in all the world. "A rest to the people of God."

NEW YORK ATTORNEY TALKS BEFORE BIBLE STUDENTS

J. F. Rutherford Discusses "Future Life of Men and Nations" at Opera-House.

"The Future Life of Men and Nations" was the topic used yesterday by J. F. Rutherford, a member of the New York bar, in an address before the International Bible Students' association at Cohan's Grand opera-house. Mr. Rutherford, an active lawyer, has used the scriptures materially in the defense of his clients, and has been a close Bible student. He believes that every one should be free to worship God and to study His word without the hindrance of human creeds and pursues an independent course, lecturing without reference to sect or denomination. He has been a visitor in the Holy Land, as well as other points of interest to Bible students.

FROST, LIKE EVIL, BLASTS BLOSSOMS

Lessons Drawn From Sayings of Job to His Friends, "Hast Thou Entered Into Treasures of Snow?"

FREDERICK E. HOPKINS.
(Park Manor Congregational Church.)

The poet-preacher Job, after an unusual storm, ascended his pulpit one morning and asked his congregation: "Hast thou entered into the treasures of the snow? By the breath of God frost is given." And his successors in the work can find a use for similar texts today because of what the frost has done to our blossoms.

Nature is an eternal gospel. We have a divinely inspired revelation every spring. And as errors somehow crept into the psalmist's and the prophets' pages, so frost attacks leaf and bud. From the first two weeks in the present month we ought to learn the folly of jumping at conclusions.

The man who makes the best impression the first day you know him may not wear through a year; and we have never heard that the handsomest woman in town, or the queen of the carnival, or the most graceful dancer that ever glided over a ballroom floor became later in life one of the ten best housekeepers.

SAME WITH RELIGION.

It is the same with striking and novel ideas in religon and politics, society and business. Billboards have never supplied the best lumber for churches or platforms and homes.

So let us not forget we felt we must have a straw hat the 1st of May, but we needed an overcoat the 10th.

If the blossoms of the Michigan orchards could speak today they would tell the same story one can read in a multitude of faces on State street, and in bank books, and between the lines of certificates of stock, and in lawyers' offices and doctors' offices and ministers' studies and teachers' classrooms and scientists' laboratories, and that story is: "We were in too big a hurry."

Likewise the frost on the blossoms may remind us it is usually safe to discount one's expectations about 50 per cent. If every blossom meant a peach, if every promise was kept, if every friend was loyal, if every convert was really born again, we could all come nearer telling how much a man was worth in every respect before he died.

WISE TO TURN TO BIBLE.

But so often the frost king some time in the night with one flash of his glittering sword cuts your profit in half that it is wise to turn to an old book and read and reflect upon the maxim: "Better is the end of a thing than the beginning thereof."

But, after all, no matter what the frost has done to your blossoms, there are all kinds of prospects for the future so long as the tree is safe.

If a good many plans have not worked, if many disappointments have been encountered, if profits somehow did not materialize, if the men and women we thought were big have turned out specimens of the smallness of human nature, if we have overestimated ourselves and have come to see how easy it is to make a fool of one's self—if in some of these ways the frost has touched the blossoms, yet, after all, in our soul there is a sincere purpose to be true, then the tree is safe. It will blossom again; and the next time, better luck.

DOCTRINAL EFFORT PRAISED IN SUNDAY SCHOOL WORK

Emphasis of Credal Character as Having Practical Virtue in Christian Living, Is Urged in Report.

The emphasis of the doctrinal character of Christianity was urged in Sunday school work in the report of the Sunday school board submitted to the Southern Baptist convention in St. Louis last week.

In this connection the work of the Sunday school lesson committee of the church was commended, and the work of that committee in graded lessons for the intermediate department was praised.

The report concluded:

"We need to give emphasis to credal character and doctrinal conviction as having practical virtue and value in everyday Christian living. A lack of this is our deficiency and weakness, leaves the present day Christian subject to every kind of doctrine of whatever fad or fancy, if only it be labeled religious, or Christian, or church."

CHURCH HAS SOCIAL BUILDING

Spokane (Wash.) Congregation Erects Edifice at Cost of $4,000.

That it is not to be used for bazaars, suppers or money making schemes whatsoever is one of the features of the new Minturn hall, an adjunct of Holy Trinity parish, Spokane, Wash., just completed at a cost of about $4,000. The Rev. A. F. Randall is rector of the parish. A small building known as Minturn hall has for some years stood on the property of the parish, but the structure has only now been enlarged and completely equipped. The building is designated for use as a social gathering point for the people of the parish, and also for the section of the city in which the parish is located. The institution thus becomes semi-public in nature, although it is under the entire control of the rector and vestry of Holy Trinity. It is the only public building of this kind in that quarter of the city, and its establishment has received the indorsement of the city commissioners of Spokane. The Rev. Mr. Randall is prominent in civic activities, being a member of the Spokane charities commission and of the Rotary club.

BAPTIST SEMINARY ELECTION

Dr. F. Y. Mullins Again Chosen President of Institution at Louisville.

The board of governors of the Baptist Theological seminary of Louisville, Ky., last week re-elected Dr. F. Y. Mullins president. Joshua Levering of Baltimore, chairman of the board, was re-elected. Two new vice presidents were elected, Dr. W. W. Landrum of Louisville and E. L. Connolly of Atlanta. Reports of committees show the seminary to have the largest enrollment in its history.

WILL, NOT ACCIDENT, SHOULD GOVERN LIFE

M. M. Mangasarian Points Out Choosing Profession Should Not Be Left to Hazard Nor Chance.

HUMANITY NEEDS GOOD PILOT

Solution for Present Ills Said to Be in Selection of Parents and Study of Child's Character.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

"Choosing a Profession."

In the phrase, "choosing a profession," the emphasis should be placed on the "choosing." To believe in evolution is to believe in selection. Nothing should be left to hazard. Neither wind nor wave can help the rudderless ship. Man needs a pilot as much as a ship.

What we are and where we are must not be the result of accident, but of the will. To be able to choose we must know ourselves—our powers and limitations. This will prevent us from striking a note which we cannot sustain.

There is hardly a boy born of whose future fond parents do not entertain brilliant expectations. This also shows that life has a purpose; that it is not enough to be born. One must fill a place in the world by doing something and becoming somebody.

The thing which we all admire instinctively is ability. The mother is proud of her daughter because she has accomplishments; she can compose, or sing, or paint. The father is proud of his boy because he carried the prize at college, or because he had an advance in his salary as a reward for his good record. All parents desire children who can—not children who cannot.

This regard for ability, which also includes honesty, for to be and keep straight in the midst of so many temptations to go astray is the highest kind of ability, shows how much the human race is indebted to it for the security it enjoys.

ABILITY DELIVERS RACE.

Who delivered our race when it was yet an infant in the primitive forests from wild beasts, from starvation, from disease, or hostile tribes? Ability. What taught us the arts, invented the tools, gave us fire, clothed our nakedness, sheltered our heads from the pelting storm? Ability.

That is why we are proud to find ability in our children. We congratulate ourselves upon discovering talent in our sons and daughters. The human race is as dependent upon talent for its daily preservation as upon bread. It was not only the Virgin Mary who rejoiced because she gave birth to a god—all parents desire children who shall work miracles, not of the mythical kind but real miracles—the conquest of the obstacles which block the progress of man.

The fact that parents select for their children those professions which require the greatest amount of ability to succeed in is another proof of our admiration for the gifted man. We do not want the boy to be an employe, we want him to be an employer; we do not dream of his being a follower, but a leader; we hope he shall be a possessor, not a borrower.

DUTY TO STUDY CHILD.

It is the duty of parents to study closely the tastes and tendencies of the child. We should no more decide ourselves what vocation our children should follow than we should decide who they should marry or what religion they should profess.

Boys who should have become farmers have been coaxed into the clerical, the medical or the legal profession by the ambition of their parents.

A large percentage of life's failures is due to the right man being in the wrong place or the wrong man in the right place.

Only exceptional men can make a success no matter what the nature of the business or the profession might be. But what are the success-making qualities?

The chiefest of them is character. The vocation is the man.

We all have our different panaceas for the ills of society; mine is eugenics. Select the parents of the children to be born. It is the only way to supply the demand for men and women who shall do the world's work well.

The difference between this panacea and those of a purely political or economic nature is that, while these latter remedies propose to elevate the race by improving the conditions of life, the panacea in which I have faith proposes to improve life itself.

Hitherto the emphasis has been upon the externals—machinery, education and opportunity. These are very important, but infinitely more important than the home or the school or the state of society a child is born in is the child itself.

RIDDLE STILL DARK.

Under despotism the cry was, "Give us political liberty and we will solve the social riddle." Political liberty came and the riddle is darker than ever. "Give us schools and there shall be no more stupidity in the world," cried others.

We have schools as numerous almost as the stars in the skies, and superstition is as dense and crime, if anything, is bolder than ever.

"Let there be more wealth," said others, "and there will be less misery in the world." But the slums still stare us in the face and the rumble of revolution is in the air.

What is the matter? We have been wasting all our means upon improving the externals, the conditions of life, instead of trying to improve life itself.

Give to the cultivator of the soil the most improved machinery for farming; let him have all the water and the sunshine he needs for his crops, but if his seed is inferior his expensive and elaborate implements will only represent so much waste.

How to prevent civilization, that is to say, improved conditions and opportunities, from helping also the tares in the human wheat field is the pressing problem of the times.

CHURCH IS DIVIDED ON CHANGE OF NAME

Episcopal Pastors Have Decided Views on Proposition to Make "Catholic" Part of Title of Denomination.

The question of the change of name of the Protestant Episcopal church to the American Catholic church is being agitated all over the country more and more each day, and there has developed a great deal of opposition to it. As one of the voluntary speakers at the Church Congress in Charleston, S. C., early in the month, the Rev. Dr. St. Clair Hester, rector of the Church of the Messiah, Brooklyn, made a strong speech against the change of name. In the course of his address he made this point:

"Mr. Chairman, we live in a democracy, and that means that the people rule, and that no title or designation can be rammed down the throats of the people of this church by any convention, national or other.

"In other words, this question must be referred to the constituency of the church, and not decided as the members of these conventions please. Mr. Chairman, if the clerical and lay deputies have the right of initiative, I believe that the laity of this church of ours always has the right of referendum, and it may be that the laity will exercise the right to recall.

"No man or body of men has the right to change my name without my permission or consent, and this, I venture to say, is the attitude of the majority."

Writing on the subject in the Parish News, the Rev. John Howard Melish, rector of the Church of the Holy Trinity, says, under the heading of "A Real Church":

"Dr. Cummins of Poughkeepsie argues that the Catholics should leave the Episcopal church and go to their own place, the Roman Catholic church. They certainly should, if their intention is to Catholicize the Episcopal church. Some time ago the organ of the 'Catholics' made the statement that, if they had the power, they would put the broad churchmen out of the church.

"The only way by which two radically different types of mind can exist in the same church is by intelligently adopting the principle of toleration. There are two types of mind, and they are constitutionally and temporarily different.

"They can fight out their differences in the future as they have done in the past—and get nowhere. Or they can agree to disagree. They can live and let live. Each can admit the right of the other to exist, make no effort to convert the other or coerce the other by legislative or Episcopal mandate, and then unite in common work at home and abroad.

"The Episcopal church has had this problem on its hands since the Oxford movement. It holds within the one communion greater differences than can be found in any other protestant church, or in all the other Protestant churches together. Some of us think that this great variety of opinion is an element of strength rather than weakness. It is easy to solve problems by eliminating some of the factors. The problem of church unity can be solved so far as the Protestant churches are concerned if the Episcopal church is able to solve its own problem of unity. We are engaged in a great venture. If in it we learn and illustrate the meaning of toleration, we shall do well by ourselves and our sister churches."

USURY TAKEN FOR THEME OF SERMON BY CLERGYMAN

Bible Remedy Given as Solution of Evil Said to Follow Practice of Lending for Gain.

The Rev. Dr. James E. Darby in the Beth Eden Baptist church, Pittsburgh, recently took for his subject, "The Bible's Remedy for Our Money Maladies," and "Thou shalt not give the money for usury" as a text. After tracing the history of money and interest, showing how the Hebrews were forbidden to loan for increase, and the evil effects which exorbitant rates of interest wrought in Greece and Rome, until the church forbade Christians from indulging in the practice and thus threw the money markets of Europe into the hands of the Jews in the middle ages, he said:

"We have been told that we cannot prevent interest by law, and that borrowing is a business necessity. But we do control it. Each state has its fixed rate of interest. Instead of borrowing for commercial purposes, why not give the money owner a chance to obtain stock in the enterprise? This would kill most of the "trusts."

One of the most keenly felt pains of the money malady is in the inflated value which interest paying puts upon every article of commerce. It adds to the intrinsic worth the amount of interest which the manufacturer, tradesman and others are obliged to pay, or to which they lay claim if the capital is their own.

"For instance, suppose that the merchant is obliged to count 6 per cent interest on the article you purchase, then you must pay one-sixteenth more than its real cost. If the manufacturer must have another 6 per cent then about one-eighth is added to the price. Multiply this by the number of hands through which the raw material and finished article must pass and the consumer will wake up to the fact that he is paying a terrific interest upon somebody's money.

"There must be something wrong with the money matters of our nation. With most of us, the worst thing about our money is its legitimate channel of usefulness. We have seen that its legitimate function is that of a "medium of exchange." Modern usage has made it a commodity—an article of trade, to be bought and sold—for which a price must be paid. Its sole function is no longer to pay for things, but it has become a thing to be paid for. While it is used as merchandise, money can be "cornered" the same as any other commodity."

Should Exalt Living.

We reduce life to the pettiness of our daily living; we should exalt our living to the grandeur of life.—Phillips Brooks.

CHRISTIANS WARNED OF ENTANGLEMENTS

Lord's Followers Urged to Stand Fast in Liberty Wherewith Christ Has Made Them Free From Sin.

ALL SECTS INCLUDED IN WORD

C. A. Wise Addresses International Bible Students' Association on Duty of Taking Up Yoke of Savior.

C. A. Wise of Indianapolis, representing the International Bible Students' association, with headquarters at Brooklyn, N. Y., addressed the Bible students of Chicago at Recital hall, his text being found in Gal. v., 1:

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with any yoke of bondage."

In the course of his remarks the speaker declared that this scripture was not confined to the members of any particular sect or sects but included every truly consecrated follower of the Lord. He spoke in part as follows:

The whole world for something like six thousand years has been under various yokes of bondage, and all those who remain under any of these yokes cannot enjoy fully the liberty spoken of by the apostle in our text.

Before one can enjoy the liberty wherewith Christ hath made us free two steps must necessarily be taken, the first of which is contained in Matt. xi., 28: "Come unto Me all ye that labor and are heavy laden and I will give you rest."

GIVE OURSELVES TO SAVIOR.

But not only should we come unto Christ Jesus and accept Him as our Savior, our Redeemer, but, secondly, we should take His yoke upon us; we must give ourselves in consecration to Him. "Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

The first step consists in repentance of sin and a looking unto Jesus; the second step is a full and complete consecration of the individual to the Lord.

In order to maintain the liberty wherewith Christ hath made us free, it is necessary that there be developed within each of us all of the various graces of the spirit, the first of which is faith and the sum of which is perfect love.

"And besides this giving all diligence add to your faith virtue (fortitude); and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love."

YE SHALL NEVER FAIL.

"For if ye do these things," the apostle tells us, "ye shall never fail, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ." But, on the other hand, those who do not these things, those who are not having developed within them day by day the various graces of the spirit mentioned by the apostle, will ultimately fail to make their calling and election sure, and will not be admitted into the kingdom.

Satan, the archenemy of the human race, is appearing as an angel of light to the true church and is especially trying to deceive all those who have made a consecration to the Lord, and those he succeeds in deceiving, the apostle states in II. Cor. ix., 20, "suffer" by being again brought into bondage.

Let us, therefore, stand fast in the liberty wherewith Christ hath made us free by adding to our faith all the various graces of the spirit. For he who does this will never fail, and nothing in this life can separate such an one from the love of Christ.

WHO SHALL SEPARATE US?

"Who shall separate us from the love of Christ? Shall tribulation? or distress? or persecution? or famine? or nakedness? or peril? or sword? * * * Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. viii., 35-39.

During the present life all truly consecrated children of the Lord are not being honored; they are being humbled and debased. The exaltation of this class will come when they have finished their course with joy, and after they have been perfected through sufferings. "He that endureth to the end shall be saved."—Matt. x., 22.

And we are told that the reward for faithful obedience even unto death will be glory, honor and immortality. In other words, those who endure unto the end the same shall be presented before the presence of His glory with exceeding joy—a glorious church, not having spot nor wrinkle or any such things. Jude xxiv.; Eph. v., 27.

LONG RECTORATE COMPLETED

Princeton Pastor Retires After Fifty Years Spent in Pulpit.

The Rev. Dr. Alfred B. Baker, rector of Trinity church, Princeton, N. J., since 1866, has resigned. The vestry has accepted the resignation with regret. Dr. Baker pleaded his advancing age as the reason for his action. He has served in the ranks of the ministry for nearly fifty years. During his long rectorate in Princeton he has had great influence with hundreds of the university undergraduates. It is proposed to make him rector emeritus on his retirement. He will reside in the parish and take a part in the services.

Contributions for Missions.

The Kansas conference of the Evangelical association, with a church membership of 7,460, paid for missions during the church year just closed $29,373, or an average of $4.21 a member.

MOSES HELD SECRET OF KILLING GERMS

Stayed Plague as Recorded in the Bible Through Use of Incense, Which Really Was Disinfection.

Moses knew the secret of killing the germs in the air. This is made clear by the account of the staying of the plague as recorded in the Book of Numbers. In the sixteenth chapter of that book is the story of the awful plague that attacked the Israelites, then in the wilderness, and the story, too, of the method by which its ravages were stopped. In verses 46 to 49 of that chapter is the following:

46. And Moses said unto Aaron, "Take a censer and put fire therein from the altar, and put on incense, and go quickly unto the congregation and make an atonement for them; for there is wrath gone out from the Lord; the plague is begun."

47. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people; and he put on incense and made an atonement for the people.

48. And he stood between the dead and the living, and the plague was stayed.

SEPARATED THE AFFECTED.

From the plain account of the text it appears that Aaron separated the men and women suffering with the plague from those not yet attacked, and then he plied the censer with incense and swung it between the hosts, so that not a germ in the air could pass over from the plague stricken to those not yet attacked by the disease.

It is probable from the character of the attack as recorded in the Bible that this plague was something like the plagues which have appeared of late years in Europe, and later in China, that hasty cholera which seizes upon its victims and slays them within a day.

It is well known among the modern chemists that the essential oils are powerful antiseptics, and these oils were freely used in the making of incense with which the censers were filled. One of the most modern and approved methods of disinfecting a room is to burn a sulphur candle in it, the fumes of the sulphur destroying the germs in the walls and crevices. The ancient Egyptians had taught the method of disinfecting to Moses, and he hastened to instruct Aaron, probably suggesting to him precisely what drugs to put in the censers, so as to make the fumes absolute germicides.

MIRACLE EXPLAINED.

This explains what has often been considered a miracle, but need be nothing more than the employment of scientific means for stopping the plague.

It is now believed that the burning of incense in many of the extremely ancient temples and other places of worship, like those of India, while made a part of the ceremony, was really instituted by the very wise priests of those ancient days, who understood the dangers of infection.

Especially before such shrines and in such temples as it was customary for the ancients to make annual pilgrimages to did the priests realize that the thousands and thousands of pilgrims had come from various provinces and from all sorts of conditions of living, and the burning of the incense was in reality a precaution quite necessary for the preservation of the health of the crowds.

Doubtless a form of incense was burned in China and in what is now India many centuries before Christ, probably even before the time of Moses and Aaron. It may be that the wise men of those ancient days had learned through long years of experience that there was less illness when quantities of incense was burned than when none was used. Whether they believed this was because of some divine token of approval or really understood the disinfective qualities of the incense is not known.—Exchange.

UNITED CHRISTIAN CHURCH IS URGED BY LUTHERANS

Pastor Says Rapid Strides Are Being Made by Protestants to Bring All Denominations Together.

A "Universal Christian church," in which all Protestant sects shall be united, is the church of the future, and rapid strides toward the accomplishment of such an ideal are being made, according to statements by the Rev. Junius B. Remensnyder, pastor of St. James' Lutheran church, New York city, who preached the synodical sermon at the forty-fifth biennial convention of the general synod of the Lutheran church in Atchison, Kan., last week.

"The era is one of movements toward Christian unity," the preacher said. "Indifferentism will not bring unity. There must be something to unite upon. The Protestant denominations all are seeking to get together."

The Lutheran church, he said, with its 70,000,000 members throughout the world, and its broad standards, seemed best fitted to lead the Protestant churches to unity and the evangelization of the world.

Among other statements in the synodical sermon were:

"Revivalism has failed as a means of conversion. Christian nurture and pedagogical methods are more fruitful in results.

"The Lutheran is no Puritanic church. Temperance, not abstinence, as to the good things and the innocent pleasures of life, is its rule. This accords with the modern larger view of the religious life."

NEW HALL WILL BE DEDICATED

Presentation Parish to Open Building on Evening of May 23.

The dedication of the new assembly hall of The Presentation parish, Springfield avenue and Lexington street, will take place on the evening of May 23, 1913, with dancing and cards. The assembly hall will seat 1,100 persons. The ballroom floor will accommodate 250 couples. There is also a smaller meeting hall which seats 250 persons. The parishioners look for many years to enjoy all the features of Father Jennings' plan to make The Presentation parish an attractive center for Catholic people.

PASTORS, TRY IT!

The "Book Missionary" plan for reaching the people in your own community in their homes. It awakens the indifferent and careless, arouses the nominal Christian and teaches the otherwise unreachable. Someone in your congregation may do the work on a self-supporting basis. Plan fully practicable as demonstrated by experience. Full particulars from The Bible Institute Colportage Ass'n, 826 LaSalle Ave., Chicago.

PEACE AND NOT WAR IS HEROISM SCHOOL

The Rev. Jenkin Lloyd Jones in Sermon Declares That Former Conceptions of Bravery Are Unwarranted.

"Peace, Not War, the School of Heroism," was the subject of Jenkin Lloyd Jones' address yesterday morning at the peace service held at the Abraham Lincoln Center. He said in part: "It is growing more and more patent to the student that all this glorification of war as a 'school for heroism,' 'a training school of the spirit,' is unwarranted by history, by the profounder psychology and by a franker study of individual experience. It is much easier to die bravely than to live worthily for a cause.

"Many a man who has carried the bayonet with honor has disgraced himself with the ballot. There are those in this presence who, with myself, have followed men confidently on the battle line, but who would have distrusted and been ashamed to have been found in their ranks on election day.

"After all we have overestimated the significance of the soldier's valor. The hardest and highest triumphs are those gained over prosperity, not over adversity; those which compel the resources of intelligence and wealth to serve the cause of humanity.

"The inspiration of the man with the musket is always inferior to the inspiration of the man with an idea, with a principle. There is a new heroism coming that will give new ideals for the mothers to inspire their boys with.

"'Never strike first, but never run away when struck. If you are in the right defend yourself' is the revised gospel of the 'new mother.' But what of the ever increasing army of supple, bright eyed, lithe limbed boys and girls who so live that no indignities come, who so conduct their lives that they need neither strike nor run away.

"There are thousands of such in the public schools of America today. It is the bully that needs must defend himself. The braggart must either fight or run away. It is the man with a pistol that gets shot most often. He who goes armed invites danger and is especially menaced.

"What is true of individuals is increasingly true of nations.

"So we must turn to the humble toilers of the field, the home-makers, the ever diligent housewives, mothers of men, the obscure men of science, the peaceful men of God, for that heroism that is above war, independent of its inspirations, an antidote to its devastations, an emancipator of its slaves.

"This higher heroism will enable even military men to sleep untroubled by fitful dreams of invading armies pouncing upon our unsuspecting republic some dark night from the East or from the West. For the nation as well as the individual is doubly armed that is armed with righteousness."

MISSIONARY INTERESTS BROUGHT UNDER ONE HEAD

Practical Unity in Christ Work Seen in Action to Make Religious Workers Combine Efforts.

What is reckoned a long step toward the practical unity in Christian work in America has just been taken. It is a coming together, in one central body, of all missionary interests of the United States and Canada.

War between home and foreign societies in the same religious body has often broken out in the past, and even yet city and state extension societies are often found claiming that general mission societies override them, and get money and men they ought to have. Now all of these have gotten together—foreign, home, city, suburban. There is immense jubilation in mission circles in all directions.

Bishop Lloyd of the Episcopal society has been made chairman of the central body, the Rev. Dr. Herring of the Congregationalist Home society, vice chairman, and S. Earl Taylor of the Methodist Foreign society the head of the working committee.

The laymen's missionary movement has been called to have charge of conferences, to be held in all principal cities, and the missionary education movement to look after literature and exhibits, the latter to include the "World in Chicago"—a missionary pageant and exhibit, which more than ever is to cover missions at home as well as abroad. William B. Millar and George Innes have been chosen secretaries.

The aims of this joint movement are to secure larger sums of money and greater numbers of men and women for church extension, the word church to cover all religious bodies, and extension to mean missions in every possible form.

The action just taken is declared to be far in advance of anything dreamed of ten or fifteen years ago or even in the early days of the two movements now placed in charge of its details.

NATIONS TO MEET IN ZURICH.

Sunday School Roll Call Will Be Feature of Great Convention.

One of the strong features of the world's Sunday school convention in July will be the Sunday school roll call of nations, with five minute responses from representatives of the following: The United States, Canada, Mexico, West Indies, various countries of South America, Australia, New Zealand, several countries of Africa, including Egypt and Algeria; England, Ireland, Scotland, Wales, Bulgaria, Italy, Russia, Sweden, France, Spain, Germany, Austria-Hungary, Bohemia, Denmark, Turkey, the Netherlands, Norway, the Philippines, Japan, Corea, China, Switzerland, Portugal, India, Iceland and probably others.

You will find the news of the world fully covered in The Inter Ocean.

The Inter Ocean Sermon Supplement—Published Every Monday

"MAN OF ONE IDEA" IS TOPIC OF SERMON

Dr. Mitchell Discusses Message of Paul Concerning Visit to Athens and Result of Work There.

GOSPEL ALONE IS NECESSARY

Those Who Believe in Christ Should Live It, Asserts the Pastor in an Appeal for Improved Conditions.

BY THE REV. CHARLES BAYARD MITCHELL, D. D., LL.D.

(St. James' Methodist Episcopal Church.)

"For I determined not to know anything among you save Jesus Christ and him crucified."—I. Cor. ii., 2.

We must all learn some things by experience. Paul's experience in Athens taught him a most valuable lesson. He never again made the mistake which he made there. As a result of that mistake he founded no church in that city and we have no letters of Paul to the Athenians, such as we have to the Corinthians.

When he went to Corinth he made no indirect introduction of his mission. He did not seek to show off his classic knowledge. He did not pose as a great orator or dialectician. He went there determined not to know anything save Jesus Christ and Him crucified.

He did not mean by that that he would have nothing to say about other matters. He did speak out against the ugly sins and customs of that people. These words of Paul are often quoted by the defenders of some iniquity who do not wish the minister of the gospel to speak out against their darling evil, and so they remind us that our business is to preach Jesus Christ and let them alone.

They are great sticklers for a pure gospel message. They want Jesus preached in all simplicity. They tell us that Paul was that sort of a gospel-preacher. Well, in the first place they are a fine lot to tell the minister his duty; and in the second place, their ignorance of the Bible leads them to suppose that Paul meant, by the words of my text, that he would never speak out against evils of any sort; that he would just dwell on Christ and Him crucified.

SHOULD BE THANKFUL.

If they would read Paul's letters and sermons they would be profoundly thankful that their own ungodly business is not assailed from the pulpit by some such outspoken prophet of God as was Saul of Tarsus. In the judgment of such men that preacher only is doing his duty who is firing into the air and hitting and hurting nobody.

No. Paul is not here contradicting his lifelong practice. He is not even insinuating that he will keep silent on the sins of the people. But he is laying down the statement of his determined policy, to the effect that he will never know any source of power, such as eloquence or learning, other than the power of Christ's sacrifice.

He determines to make the appeal to men to quit their evil ways and give their love and life to God, because they see in Christ's cross a revelation of the loving heart of God. He undertakes to convert men from badness to goodness, believing only in the power of love to win and woo the human heart. In other words, he believes that the most potent message to a lost race is this:

"God loves you and wants you to be saved." He thinks that message more potent than "God is angry with you and will punish you if you do not repent."

REVELATION OF LOVE.

Paul believed that Christ's passion was a revelation of the love which God bears toward a sinful race. God did not need to be reconciled to men, but men need to be reconciled to God; and that nothing is so powerful to inspire love as love; that no rebellious will yields so quickly to any influence as to the power of love.

Paul determines to go everywhere preaching God's loving, forgiving heart as it is revealed in the crucified Christ. He expects that, and that only, to be adequate to woo and win a lost race back to God.

Hence the subject of Paul's preaching was the person and redemptive work of Jesus Christ. This, yet, is the kernel of all true gospel preaching. A discourse which does not present Jesus Christ may be an eloquent oration or an appealing argument, but it is not a gospel sermon.

Every true minister of Jesus Christ must be ever talking of Jesus. He must constantly be presenting Him as a human brother, with a human heart, and bound indissolubly to our humanity.

HUNGERS FOR SYMPATHY.

The human heart hungers for sympathy. If Christ became so exalted and removed beyond reach of human sympathy, then men came to hope that His mother, the one human being closest to Him, might be prevailed upon to intercede in our behalf.

The rise of the doctrine of Mariolatry is a pathetic and tragic illustration of the need of men for sympathy. It was the loss of the sense of the human Jesus that produced the turning to Mary.

I do not today take occasion to cry down Mariolatry, but I do exalt the humanity of Jesus, and that fact restores to you and me the sweet assurance that, being tempted in all points like we are, He knows how to succor such as are tempted. He can feel for us in our sins and sorrows.

The best way to preach down error is to preach up Christ.

Reformation never saved a man. Transformation is the only way, and Jesus is the only transforming power. We need to know more about Jesus as our human brother, and that will bring us into sympathetic relations with Him. But that is not enough.

Daniel Webster was right when he said once with decision and dignity: "It would take more than a man to save me."

Those who think that a superman or a seraph can save them must have either a poor idea of God or a great idea of themselves.

In some people the sense of sin and of personal unworthiness seems to be utterly lacking. We must remember that it is the divine Christ who saves us.

He is human; but, more, He is divine! I know that I here stated a mystery. I cannot explain it. The thought is vast—far beyond me. It is as if I were dropped overboard in midocean and started to swim ashore!

But this is very clear: It is the faith in such a divine Savior which uplifts and saves the vilest of men. I have seen its power to save all through my ministerial life. I know that a man cannot save himself, much less his fellows. God only can do that. There is "none other name under heaven given among men whereby we can be saved."

We need both a human and a divine Christ. If you deny one you deny both. Isaiah expressed the truth in his prophetic word: "Unto us a Child is born, unto us a Son is given, His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

If Jesus Christ is not divine He is proved a liar, for He says, "I and the Father are one." "He that hath seen Me hath seen the Father."

SUBJECT OF PREACHING.

The subject of Paul's preaching was not only Jesus Christ, as human and divine, but as Christ crucified. He preached Christ's redemptive work. He emphasizes that Christ died for our sins. I know how men have repudiated the idea of the possibility of the Divine suffering.

In man's selfish and ignorant state he presumes to declare, from his own viewpoint, what God feels and does. Selfish men assume that if God is all-wise and powerful He will not be made uncomfortable. We would never know an unhappy hour and experience the slightest inconvenience, if we were almighty enough to prevent it.

Our selfish hearts suggest what we would do and how we would feel if we were God. But we may not thus misjudge God. Christ, not we, has revealed the heart of God. In the life and death of Jesus Christ we see God's heart. We know that the Divine can and does suffer.

It proves His love and sympathy. In our attempts to exalt the dignity of God we assail His character. We can leave it to God to defend the majesty of His godhead. He also, Himself, undertakes to show us the nature of His real character. He shows us His loving and sympathetic heart in the sacrifice of His only begotten Son.

STAGGER AT MYSTERY.

We may stagger at the mystery of it, but this we are sure of: The sacrifice was necessary and the sacrifice is efficient. There was no other way, and this way just suits every case. Once men come to know the facts of God's love as revealed in the cross of Christ, they cry: "I yield, by dying love compelled, and own Thee conqueror."

It took courage for Paul to come to the determination to preach such a message in Corinth. He knew the love of the Greek for rhetoric and oratory; but he puts them aside. He knew what the cross meant to the peoples of that time. It meant what the gallows means now. We now glory in the cross. But then it was an "offense."

It took intelligence for Paul to come to that determination. A less wise man would have tried something else. But Paul knew better. He was a broad scholar. He was cosmopolitan. He was a student of prophecy and history. He comprehended the relation between the Old Testament and the New. He knew that the cross of Christ stood at the confluence of three streams of civilization—the Greek, the Roman and the Hebrew.

WHAT CROSS STANDS FOR.

He could understand the significance of that triple superscription on the cross. Christ's cross stood for Hebrew spirituality, for Greek culture and for Roman law.

Paul also knew that this was the only preaching which could save. It had saved him, "the chief of sinners." His own personal experience gave him the confidence which enabled him to proclaim with bold assurance that Jesus' blood had power to cleanse from all sins. This is the same gospel which is saving men today in all parts of the world. This truth is the only truth which will save.

The Bishop of London, in addressing the forty-fifth triennial convention of the Protestant Episcopal church, said: "The future can only belong to a church which believes and preaches the forth-reaching, energizing and active love of God. And with the gospel of the love of God must go the message of a free salvation.

"From my experience in all parts of London I am sure that the future lies with no church which sinks to what is called the new theology.

God forbid we should say a word against any individual man who believes as much as he can of the Christian creed; but what we must be aware of on both sides of the Atlantic is losing the power of our message by trying to make it easier to be believed.

LIBERAL ORGANIZATIONS FAIL.

That plan has always failed. The so-called liberal organizations have tried it and failed. They have not grown for fifty years. They spend their energies in denying what others affirm. They hire halls in which to cry out "It is not so!"

Their message is a mere negation. They have no constructive gospel. They get nothing done. They employ the educational training which the Christian church gave them and then turn it against the mother that bore and taught them. I have known of Christian missionaries lifting benighted and filthy children of abject poverty and wretchedness up out of their despicable estate into places of power and influence, and I have seen them spurn the hand that saved them and deny the blood that brought them.

They can only deny. They dare affirm nothing. Thomas Paine said in a Broadway hotel, nearly a hundred years ago: "There will not be a Bible in the United States in five years."

Nothing but this gospel can satisfy the needs of an immortal soul. If we believe this gospel let us live it. Only crucified lives can preach a crucified Christ.

Moody Schools' Enrollment.

In the Moody schools at Northfield, Mass., there are enrolled approximately 1,500 young men and young women, and it is stated that the number of applications each year is fourfold the number of vacancies.

THOUSANDS PRAISE "WORLD IN CHICAGO"

Great Missionary Exposition Is Showing Public the Extent of Christian Work in Lands Across the Oceans.

SPECIAL DAYS THRONG HALL

Great Parade Will Be Feature of Japan Demonstration to Be Conducted Tomorrow at Auditorium.

With two more full weeks to run "The World in Chicago" already has accomplished its purpose. Churchmen of all denominations, who, with their congregations, have witnessed the exposition at the Coliseum and the "Pageant of Darkness and Light" at the Auditorium theater, now fully realize the message which "The World" brought to Chicago. The purpose of the exposition was to show the advancement of Christian civilization in far-off countries.

At the Coliseum there is vividly portrayed the actual work done by earnest Christian men and women in such countries as darkest Africa, Siam, Philippine islands and other countries in which the light has not yet risen.

The Auditorium crowds have appreciated fully the wonderful scenic and lighting effects of the four great episodes shown there. The final episode, in which "they come from the north, the south, the east and the west," in great volumes to the cross, has won the praise of thousands. It is in this that the audiences at the final great crisis of the production arise and sing, with the choir of 500, a song of praise, while the hundreds of stage participants gather about the cross, which gleams out of the darkness like a beacon light to those that live in darkness.

While the mission of "The World in Chicago" has been accomplished, the two weeks of its life remaining promise to be even better patronized than the three weeks already past. Scores of prominent clergymen of Chicago and vicinity interested in the exposition urge all of their followers to additional efforts in making the closing weeks a grand triumphant epoch in the Christian world in Chicago.

ADDED EFFORT USED.

Especial stress in being laid by those vitally interested in the missionary movement upon the publicity secretaries. These are being urged to added efforts in order to pack both the Auditorium theater and the Coliseum at each and every performance, both afternoon and night.

A feature of "The World in Chicago" which reflects creditably upon the management is the good times which thousands of young men and women have been given while participating as stewards, in addition to the spiritual education which "The World" has been to them. Especially has this been true among the young people taking part in the various casts of the missionary plays which are presented every afternoon and night in the missionary play hall, which occupies almost the entire second floor of the Coliseum Annex.

These young folk have been met with hearty approval at each performance, and the training they have received has to a marked extent developed their dramatic instincts. The plays presented in the play hall are all of a missionary character, and all have for their purpose the carrying out of the main idea of "The World in Chicago," which is to show the advancement of Christian civilization. Mrs. Vera Jane Edwards, a Chicago woman of great histrionic ability, is in charge of the play hall. The cast from Evanston which presents an Arabian play entitled "The Pilgrimage," has won great credit, as has also the cast in the Indian play, "Two Thousand Miles for a Book," which were recruited from the Lexington Avenue Baptist church and Christ Episcopal church.

The special days during the last week were all marked successes. Baptist day, Methodist day and Lutheran day all bringing out thousands of those denominations.

The turn-out made by the Lutherans on Friday was one of the greatest since the exposition was opened, and those in charge were given much credit for the excellent arrangements which they had perfected.

METHODISTS BREAK RECORD.

Methodist day also was a record breaker, George W. Dixon, president of "The World in Chicago; Bishop William F. McDowell, Bishop Homer C. Stuntz and other prominent Methodists taking an active part in the program.

On all of the special days the Auditorium theater was crowded, and a remarkably good attendance was noted on the days when those special denominations had charge of the program.

Swinging into its fourth week, the exposition will begin the week with Disciples of Christ day, which is to be held today. Tomorrow is Japan day, and plans for a great parade, in which practically every steward enrolled, both in the pageant and the exposition, is expected to parade in costume. Wednesday will be Immigration day, and Thursday probably will be the day of all days—Masonic day. The Masons are planning to have a Knight Templar parade from the Coliseum to the Auditorium theater, after which they will occupy the entire house with their families. Friday will be Patriotic day and Saturday will be Grand Army day. On both of these days members of the Grand Army of the Republic are expected to attend.

One of the interesting features of the exposition which occurred during the week was the arrival of Madekene-Cele, son of the Zulu Prince. The Zulus are an exceedingly fierce tribe of Kaffirs that have given England a great deal of trouble. Cele's father, a convert to Christianity, sent his son to America to be educated. He came here with no knowledge of English and in time entered Hampton institute, in Virginia, where he learned the wheelwright's trade and took an academic course. He has prepared himself to return to Africa and found a school, following the lines of Hampton and Tuskogee. It so happens that the Dr. Ransome who is at the exposition, in the African section, is the missionary who baptized Cele in his own country.

METHODIST LEADERS PLAN MISSION WORK

Hope to Conserve Results of "The World in Chicago" and Will Conduct Institute on May 28, 29 and 30.

Leaders of Methodism already are making plans to conserve the results of "The World in Chicago" in the interest of their church. The Sunday School Missionary institute, to be held May 28, 29 and 30, in the new Methodist headquarters, 1018 South Wabash avenue, aims to direct missionary interest and enthusiasm into definite channels of practical activity in Sunday school work.

It is the initial move in the great campaign being started by Methodists this year for increased missionary activity among the 4,000,000 enrollment in their Sunday school throughout the world.

A three-day program has been prepared. It will include teacher training courses on missionary methods in every department of the Sunday school to be conducted by such educational experts as Miss Marion Thomas, Miss Susan Mendenhall and Ralph E. Diffendorfer of New York, also a notable list of addresses by Bishop William F. Oldham, Professor Graham Taylor, the Rev. Edward Blake, D. D., Mrs. William F. McDowell and others.

Personally conducted parties are to be taken through "The World in Chicago" each afternoon at the close of the institute sessions.

One attractive feature of the institute will be the luncheon at the Auditorium hotel Thursday, May 29. Dr. C. B. Mitchell of St. James' Church will act as toastmaster.

Among the speakers are Dr. E. R. Zaring, editor of the Northwestern Christian Advocate, and Dr. D. B. Brummitt, editor of the Epworth Herald.

Morning sessions will begin at 10:30, the afternoon sessions at 2 o'clock. All are open to the general public.

Large attendance is expected. Delegates are coming from Illinois, Indiana, Wisconsin and Michigan.

Although specially planned for Methodist Sunday school workers, the institute will be of interest and profit to all who attend, and a cordial invitation is extended to those of other denominations who care to take advantage of the opportunity thus offered.

FEELING THE PULSE EASY; PRESCRIBING REMEDY HARD

Pastor Says Many Denounce Conditions, but Few Are Willing to Help Better Them.

While it is asserted that we are living in a degenerate age, the Rev. O. A. Luce preached a sermon in the Central Park Methodist church, St. Paul, last week on "Feeling and Pulse," in which he declared many were ready to decry conditions and few to better them.

"They that are whole need not a physician, but they that are sick," was his text. "The place of the physician is one of great responsibility," he said. "His duties are twofold: First, to discover the fact and nature of disease; second, to administer the specific.

"It does not take much of a person to know that something is wrong. Any person who knows about what the normal pulse should be and can count to 100 can do that; but it is quite another thing to discover why it is wrong, and what conditions resulted in the disease and what the specific is. It is, nevertheless, surprising how full the world is of people who are continually feeling the public pulse and who are loud in prescribing.

"Now, you know the world is full of chronic pulse feelers. They take the commercial pulse, the political pulse, the social pulse and the religious pulse, and of course they all discover there is something radically wrong. That is easy.

"Our attention is called today especially to the vast aggregation of wealth, to the unrest of the laboring classes, to the increase of luxuries and self-indulgence, to the love of amusement, to the increase in drunkenness, to the social evil, to the lawlessness of our people, to the lack of reformers, to the lack of earnestness in the church, and we stand with our hands up and exclaim: 'Degenerate age!'

"That all is not well we readily admit, and that there is room for improvement we all confess, but the surprising thing is that many of those who are expert at discovery and loud in denunciation are doing little toward bettering conditions."

"TRUE TOLERATION" CHOSEN AS SUBJECT OF DISCOURSE

Pastor Asserts Idea of Showing Open Spirit to Race of Another Color Is Sadly Lacking.

Dr. William T. McElveen, pastor of the Evanston Congregational church, speaking on "True Toleration," said:

"The world of today is undergoing a great change. There practically will be no local and national interest manifested in our own local circles, as is the case now; instead we are slowly taking an international view of everything.

"Instead of looking after and interesting ourselves in a small local circle, we are slowly but surely becoming interested in all that happens throughout the whole civilized world.

"God made all races equal and we were all endowed with natural gifts, but the idea of showing an open spirit and heart to a race of another color is sadly lacking in the American people.

"California in particular is trying to make life extremely hard for the Japanese, and these people will actually find their very existence in the Golden state one of misery if narrow and limiting bills become laws.

"We all have within us the power to do right. We were given equality and a spirit that was open and above all that is mean and contemptible, therefore why should we not be willing to show this gift to other races as well as our own people? God granted it to us in a very broad sense and shouldn't we show our good will and true American spirit in the same manner in which God gave it to His own people?"

CHRIST AND COUNTRY JOINED TOGETHER

Man Is Said to Be Architect of Nations, Thus Producing His Own Ideal in Land's Government.

RIGHTEOUSNESS ALONE EXALTS

Sin Reproach to Any People and Character Will Be Shown in Attainments, Declares Pastor.

BY THE REV. GEO. E. RAINSBERGER.

(First M. E. Church, Pittsfield, Ill.)

Righteousness exalteth a nation, but sin is a reproach to any people. —Proverbs xiv., 34.

I. Man Is the Architect of Nations—Rome ruled the world.

The Stars and Stripes float on the breezes that blow in every harbor of the world as an ensign of civil and religious liberty.

During the years that have passed, who have had cause to fear the men who wore the uniform of this nation? Who have had cause to fear the men who died for the honor of the flag that floats as the symbol of Almighty God's providence in the history of mankind? The Spanish troops trembled as they looked from the battlements of Manila and listened to the thundering echo from Dewey's cannon, that sounded round the world, that announced to elder nations that the young lion of the West had come into the world's arena. The Spanish sentinels on Morro castle feared the flag as they saw our great battleships plowing through the sapphire gulf.

The Chinese Boxer with his hands stained with the blood of slaughtered women and children retreats when General Chaffee leads his army across the flooded rice fields and the heroic Titus plants the Stars and Stripes upon the dingy walls of despotism, thus crowning the martyrdom of China's Christians with the glorious light of civil and religious liberty.

BASED ON LAWS OF GOD.

Christian Americanism is based upon the laws of God; therefore, "Righteousness exalted a nation: but sin is a reproach to any people." Philosophy concludes: Moral laws are natural laws. We may assign to them a transcendental significance or not; they are, first of all and at all events, natural laws of human life in the sense of being the conditions of its health and welfare. According to the natural course of events, their transgression will bring upon nations as well as upon individuals misfortune and destruction, while their observance is accompanied by welfare and peace.

II. It will be found in the study of ancient forms of society that every nation or civilization is but the development of some great idea. The central idea in Hebrew civilization was religion. Egyptian greatness was built up mainly about the idea of material aggrandizement; the Greeks emphasized culture and the Romans law or government. All of these ideas are essential to the upbuilding and strength of society and government.

Our prosperity has come, not only from the soil, forests and mountains, and mines of this opulent continent, but from the intelligently directed muscle of the people, from that industry which is as necessary to virtue and intellectuality as to wealth and material aggrandizement.

WE ARE CHRISTIAN NATION.

We are a Christian nation, and our civilization is the immortal child of divine providence.

The corporations we would have are tial to the upbuilding and strength of so-operation.

Independence day is always with us. It is woven into the very heart of our national life, because of the patriotism, the valor, the self-sacrifice of a past, noble and historic, which look upon the battle at the historic North Bridge of Concord.

To what extent has our nation grown to "beauty?" We have much to be grateful for, much of which we may be proud. For our churches and schools; for freedom with law, both religious and civil; for sympathy with humanity; for a new interpretation given to freedom, where now not a slave breathes the air of North America; for a free ballot, for libraries, benevolent institutions, for the educational development of the people witnessed in its 400 universities, colleges and theological seminaries, and its tens of thousands of schools, public and private, and for the various Christian agencies working for the redemption of mankind, for these and other sources of a nation's greatness we may render our thanksgiving to Almighty God.

In all the ages the simple conditions of national prosperity and national honor have not changed. It is true with the nation as with the individual, especially of this nation, with its national, constant development in population, and material resources, that the factor of national determination is national character.

Religion in America takes no direct part in the government of society, but it must nevertheless be regarded as the foremost of the political institutions of that country, for, if it does not impart a taste for freedom, it facilitates the use of free institutions."

WRITTEN ON FOUNDATION.

We find the name of Almighty God written on the foundation stone of English liberty; in the famous Magna Charta of King John, in the "Declaration of Independence," in the Emancipation Proclamation.

Every monument built to honor heroism and patriotic service, from the granite shaft of Bunker Hill to the piles of granite and marble that celebrate the honor of the saviors of the Union at Gettysburg, where the destiny of our nation was decided, has been unveiled with prayer.

Anglo-Saxon history always pays a holy tribute to Almighty God, to the Holy Bible and to the Man of Galilee.

We are a Christian nation fashioned with the hand of divine Providence; in the fundamental characteristics of our laws, the co-operative power of liberty and Christianity; because "Righteousness exalted a nation," a righteousness founded upon the holiness of God, a peace based upon the political and religious rights of man.

Christian Imperialism: Paul surveyed the Roman Empire through the windows of his prison and wrote the Ephesian epistle on Christian Imperialism.

In your metropolis there is no communication between the men who ascend and the men who descend, and, because there is no communication, your own ideal of empire is not realized. But we, Christians, worship an ideal whose exaltation is only precious because it is the result of a voluntary depression; in our empire the man Jesus Christ who goes up is the same man Jesus Christ who once went down. We commemorate His ascension into power because He has ascended into a power from which He once descended.

He desired to fill all things, to join the extremities of the social ladder. In obedience to that desire He emptied himself, He gave Himself! He came down into the haunts of human misery, of squalor, of crime; He made trial by contact of what He had only known afar off. He had all along the right to rule by power, but He desired to rule by sympathy. He wished His government to be no arbitrary one, but a government built upon the wants of men, responsive to those needs of all. He came down to learn these wants, and He has ascended only to give them effect.

His ascension is the lifting up of humanity; He has carried into the highest the report of those things which are required by the lowliest; in the workshop of His imperialism we commemorate the filling of all things. "Christ is all and in all."

CO-EXISTENCE IS REQUIRED.

In every country that has played any remarkable part in the drama of civilization the co-existence has been required of (1) fitness of physical environments; (2) fitness of position in relation to other countries; (3) fitness of the character of the people; (4) fitness of time.

There has never been a blockade in the progress of the drama of civilization, neither pause in the rapidity of its evolution.

Has the ship of human civilization sailed so swiftly and prosperously without the guiding hand of a steersman, driven by chance storms?

The waters it has traversed have been no deep and open sea swept by summer breezes, over which, like a derelict, it might drift to its harbor.

The waters have abounded in narrow and dangerous passages, full of rocks and shoals and adverse currents.

If it be possible for us to believe that a ship without steam, without rudder or without captain could accomplish such a voyage in any time, we may likewise hold it probable that the ship of human civilization has sailed so far in safety on its narrow and dangerous course, without knowledge, without choice, and without a guiding hand.

CENTER OF UNIVERSE.

3. The cross is the center of the universe. The cross is love's conquering word in our national life. The cross is the pledge of the gospel of freedom; therefore the cross is its standard.

The cross speaks silently but surely of God's great love for nations and individuals. For this reason the cross has won its battle in a world of sin. "Christianity is a battle, not a dream." The cross is the guarantee of the gospel freedom.

Where stands Christ today? He is the captain of the peoples that lead the civilization of the world, commanding with greatest authority where the peoples are most free; most honored where intelligence is widest. He rules, as no god of Rome, as no deity of Greece or Egypt or India ever has ruled, ever could rule, over free and progressive man. The greatest tasks these peoples have done they have done through and at the inspiration of His Spirit.

4. What shall another century bring forth for the American republic? What is the destiny of this Anglo-American people?

So long as man is nervous about the future the future is secure.

American institutions are based upon the following ideas:

1. The idea of national unity. 2. The universal secular education of the people. 3. Toleration, or the right to differ. 4. The nobility of labor, it is the power of Christian Americanism to wipe the last stain from the brow of toil and to crown the toiler with Christian manhood. 5. Civil liberty. 6. Spiritual Christianity.

The scroll of the century is rolled together. The work is done. Peace to the memory of the fathers! Green be the graves where sleep the warriors, patriots and sages! Calm be the resting place of all the brave and true! Gentle be the summer rains on famous fields where armies met in battle!

POPE PIUS X. CUTS DOWN MANY VATICAN EXPENSES

Saving of About $300,000 Yearly Effected in Cost of Administration of Papal Affairs in Rome.

One of the services of Pope Pius X. to his church has been the overhauling of the administration of the vatican and the cutting down of the expenses of maintaining the same by about $300,000 a year. It now costs about $1,400,000 a year to keep the Pope, his palace and the central administration of the Catholic church of Rome. Offerings in St. Peter's and in Rome churches, even such famous ones as St. John's of the Lateran, are not to be compared in amount with offerings in churches in America, and so Vatican and central administration expenses must come from Peter's Pence and from gifts of the faithful not in Italy but in all the world.

Under Pope Leo XIII. and Cardinal Rampolla as secretary of state vatican administration lacked system and ate up vast sums of money. A new major domo and a new policy have changed things radically, even by retaining most of the former prelates and under men, the latter making up a fair sized army in numbers.

The 1,400,000 a year covers the maintenance of cardinals of the curia, whose honorarium is $4,000 a year each, with allowances for support of establishments befitting their rank and of many secretaries of congregations, together with frequent contributions which the Pope is compelled to make to causes in every part of the world. Not Italy, but France contributes the largest part of this vatican support, with the United States well up in the list of liberal givers. During the present illness of the Pope the system and the saving are reported to be going on without in-

GOD SAVES ALL MEN BY DEATH ON CROSS

G. B. Raymond, Field Secretary of International Bible Students' Association, Speaks at Powers' Theater.

FALL OF HUMANITY IS TRACED

Adam by Disobeying His Creator Brought Penalty of Death Upon All His Posterity, Says Speaker.

A lecture was delivered by G. B. Raymond, field secretary of the I. B. S. A., at Powers' theater yesterday at 3 p. m. on the subject, "How God Saves All Men."

Mr. Raymond affirmed his faith in the Bible as the word of God and quoted liberally from the book in proof of various statements he made regarding the fall of man from perfection in the garden of Eden, the mortality of man's nature, the fact so often stated in the Scriptures that death and not eternal torment is the wages of sin and the punishment for the sinner.

Mr. Raymond used as a text I. Timothy, ii., 3, 4, and stated that though this Scripture seemed to be in harmony with the Universalist doctrine, that when taken in connection with the other Scriptures it did not prove universal salvation, but a universal opportunity for salvation. Before stating "How God Saves All Men" the speaker showed what it was that all men have lost, showing how Adam was created perfect, surrounded by a perfect environment, given a perfect law with full ability to keep that law perfectly, and with the penalty stated for its violation.

ADAM DISOBEYED CREATOR.

He showed that Adam disobeyed his Creator and thus brought the penalty not only upon himself, but upon his entire posterity, and that this penalty, according to the Scriptures, was not hellfire and damnation, but a forfeiture of his life and the passing into the death state. Hence we find that the human race in Father Adam did not lose the opportunity of going to heaven, but what he lost for himself and all mankind was perfection in the garden, his dominion over all the earthly creation and literally his life.

Mr. Raymond traced the origin of the immortal soul theory to Satan when he contradicted the statement of Jehovah, "Ye shall surely die," by saying to Mother Eve, "Ye shall not surely die," and claimed that the modern theologians were preaching the doctrine of the devil on this subject rather than the word of God. He said:

"Our Lord stated His mission on earth to be 'to seek and to save that which was lost.' We have seen that the life of the race was lost in the sin committed by Father Adam. It was this life which Adam had forfeited for himself and all his children which our dear Redeemer purchased back again with His own precious blood. He accomplished the work which He came to do, as He Himself stated on the cross, 'It is finished.' This, to our understanding of the Scriptures, is 'How God Saves All Men.'"

PRISONERS ARE LIBERATED.

The benefits of this work that our Lord accomplished at His first advent will be brought to the human family when the Christ, head and body, united in kingdom power and glory, as stated in John v., 28, 29, shall stand and call to all that are in their graves, and they shall hear His voice and shall come forth. Thus they will be saved, redeemed, released, set free from death, the prison-house being opened, and shall return from the land of the enemy (Satan); then, as the text states, after having been saved, they shall come to a knowledge of the truth.

Thus God will have all men to be saved. This does not mean, however, that they will be taken to heaven or even guaranteed everlasting life upon the earth, but merely that He will have them come back from the death state—not down from heaven, nor up from hell, but out of the prison-house which is the grave."

Mr. Raymond declared that the plan of God for this gospel age had not been to convert the world as the man-made creeds have so long taught, but that God's purpose for this age is to select a church, the little flock of faithful followers of Jesus, leaving the blessing of the world with light and knowledge and opportunity for salvation to the next age; then the church united with her Lord will judge the world in righteousness, and by resurrection processes bring the willing and obedient all the way back from sin, sorrow and death, up to enjoyment of full life as Father Adam knew it in his perfection before the fall.

CHINESE MISSIONS UNITE TO TEACH NATIVE WORKERS

Three Churches Join Hands in Instructing Pastors for the Benefit of Religious Cause Abroad.

News from far-afield chuchmen brings reports that Methodists, Presbyterians and disciples of Christ have joined in an area covering a hundred millions of people in China for the training of a native ministry.

The headquarters of the movement is at Nanking and it is expected that within the next ten years 400 Chinese preachers will be equipped to carry the gospel message to their own people. Each co-operating denomination may teach its distinctive tenets to its own students, but the faith confessions of the different sects are to be sufficiently broadened and the essentials so narrowed that there will be no clashing. The Methodist missionary teaches the Methodist discipline to Presbyterians and Methodist students study the Presbyterian confession of faith. The Northwestern Christian Advocate says of it:

"This illustrates the way in which the idea of union and co-operation is taking hold of the Chinese. Of course such breadth of spirit is not to be thought of in Christian America. Beyond question it is possible in China only solely because of their ignorance of our traditional antipathies. Blessed ignorance! Would that we, the wise, could become foolish for Christ's sake."

The Inter Ocean Sermon Supplement—Published Every Monday

FAITH OF BUSINESS MEN IS EXPLAINED

Answers Sent to Clergymen by Many Commercial Representatives Show Practically All Believe in God.

PRAISE FOR CHURCH IS HEARD

The Rev. William E. Danforth in Sermon Points Out That Rush of Modern Life Has Not Usurped Religion.

BY REV. WILLIAM E. DANFORTH.
(Christ Church, Elmhurst.)

"He that willeth to do His will shall know of the doctrine."—John vii., 17.

Ecclesiasticism has exercised great care in examining candidates for the ministry to find out what they believe and purpose to preach, to make sure of their orthodoxy, and properly so; but it is doubtful if enough attention has been paid as to how much of it the average man believes.

To rectify the omission a Toledo clergyman recently sent a list of 120 questions to the most prominent business men of the city, requesting permission to enter the very citadel of their minds and souls for their deepest and most honest thoughts about religious problems. The replies came back with frankness, promptness and earnestness, showing not only that men who popularly are supposed to be engrossed in materialistic things are thinking about religion, but also their readiness to express themselves.

The conservators of orthodoxy might hesitate to go to business men for theology, taking the position of Dr. Parkhurst of New York, who, when a reporter came to interview him about certain statements Columbia university students had been making about the Deity, said that he was more concerned as to what God thought about Columbia university students than what Columbia university students thought about God.

However, in looking for the practical effect of the oceans of sermons, we may well pause and scrutinize what the Toledo clergyman got from the business men.

BELIEF IN GOD GENERAL.

First, they were practically unanimous in expressing the belief that there is a God. As to His nature opinions varied, from that of "a force manifesting itself in everything, and most highly in man," to that of "Our Father."

As to the purpose of human existence, some had found no satisfactory answer; others believed in a divine aim not wholly apparent to human minds. Still others thought we are here simply to live, beget and die, like the birds. Others looked upon existence as "the inevitable result of natural law." A thoughtful Michigan manufacturer defined man as "a germ of divinity operating under laws of limitation." Some believed that man is here in preparation for a future life.

To the question, "Is man morally responsible to God, and will God punish evasions of responsibility?" some replied affirmatively and many others in the negative, setting forth hereditary tendencies and faulty environment as excuses.

As to immortality there was great perplexity. A few feared that death ends all; others believed in the sort of immortality embodied in the solidarity of the race; others thought that the bad die, while the good live on; others that life here and beyond is progressive.

As to whether God guards and guides human life, many of these business men had seen so much of the hard side of things as to question the probability, though nearly all were willing to welcome the comforting idea of providential oversight, provided it could be reconciled with things as they seem to be.

CHURCHES ARE INDORSED.

The greatest surprise came in answer to the question, "What good is the church in the world?" Not one unkind word or weak indorsement of the church was received. Following are expressions from the answers:

"The church stands first in the world's institutions for the good of mankind in every relation of life." "The church is the foundation of civilization: without it degeneration would inevitably follow." "It creates and keeps alive high ideals." "It emphasizes the spiritual against the material." "It keeps us close to God."

The implications to be drawn from these answers of business men are vitally significant. While the orthodox church might not grant licenses to preach on the strength of these answers, they indicate the actual problems of everyday, plain hearted and perhaps hard headed men, and encourage the preachers to grapple with these problems in a candid, straight-from-the-shoulder way, even at the expense of traditions and theological preconceptions.

What is the minister to do in trying to throw light on the uncertainties of these business men? For one, I do not believe it will come in trying to give them an elaborate system of theology.

BELIEFS INFLUENCE CONDUCT.

Unquestionably a man's religious beliefs, or the lack of them, influence materially conduct and character, but, speaking to the numerous business men present this morning, and others, I affirm that Christ put something else first, and that was the will to do. "He that willeth to do His will, he shall know of the doctrine."

That is the platform of unity toward which the world is coming. There is little diversity about the fundamentally right things to do, and the fundamentally wrong.

Most doubters have lost their faith theorizing about religion instead of living it and experiencing the thrilling truth, which sweeps perplexities from the mind as a pure, bracing breeze sweeps the fog from the sea.

Many of the business men who are perplexed as to God's providential care should use it every day in their business, just as they test the efficiency of electricity as a motive power without waiting for an exhaustive definition as to its exact nature, or because it is found in lightning as well as the force that runs the trolley car.

There are abundant signs that the intelligent, dynamic business men of the world are realizing this. Willing to do God's will is a program that is manifesting itself in manifold phases of activity. In Philadelphia Anthony J. Drexel Biddle has shown how this sort of business man can make a fine art out of organizing Bible classes of tens of thousands of members, even though he had to put on boxing gloves to do it.

EXAMPLE IN CHICAGO.

We would not have to go farther than the Chicago board of trade to find Jim Templeton making true the Christian statement that "every time we sacrifice ourselves for the happiness of others we help to vanquish injustice," as he gives $5 to a waiter from Pittsburgh who drifts into his office, having had nothing to eat all day. When a man begins to practice "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," he ceases to puzzle over infinity.

I hope I shall not be mistaken as advocating a sort of half concealed agnosticism, which gives up all efforts to reach conclusions in matters of religious faith—forgetting it, in schemes of social reform and philanthropy, merely as such. Granting that all the world might be in better circumstances, with less poverty and greater justice through varied reform, a man would rise to say: "I am a human being, but my needs do not end there. I want hope. I want the presence of the Eternal with me. I want some clear faith for this life and that to come."

The point is that Jesus said that men would gain faith enough to live by and die by, by beginning at the doing end. He assumed universal instincts and intuitions that would lead the faithward as men tried to follow Him.

DO NOT MINIMIZE NEED.

I am not seeking to minimize the need of widespread light on all the confusing questions of religious belief, for that need is signally emphasized by the wistful uncertainty of these business men. The point is that unity of faith comes into being in the midst of diversities of thought, interpretation and expression, when we begin trying to do the will of God as it is revealed to each human heart by the inner light.

All Jesus asked of his disciples was to follow him and thus learn of him. There are many things in the philosophy of religion that we fail to comprehend; the lines of our thoughts and speculations run out in every direction, into the infinite and out of reach owing to their very nature; but in the midst of humanity stands Christ, who says, "Come with me and take up a good work in the world."

This is the message that has swept through millions of hearts on mighty tides of energy, cleansing the very sources of life and making men to be like the shadow of a great rock in a weary land.

It is not surprising, after all, that the business men of Toledo wrote as they did of the church. Men of affairs today are becoming quick and keen to recognize the possibilities of the church for accomplishing the best things for humanity.

DOCTRINE OF SELF-SACRIFICE.

The compelling beauty of Christianity is in its doctrine of self-sacrifice and service. It is by reason of these two things, rather than the complexity or clarity of its systems of beliefs, that the church always has gained its elements of strength and its influence over human life.

By sacrifice and service the church has furnished the most important social outlet to the people, and through it people have learned to stand on their feet and co-operate for rightness.

All the secret societies in the United States have about 12,000,000 members, while the churches number 33,000,000, with 200,000 edifices. The church has trained millions of youth for citizenship and democracy. Most important of all, it has led millions, through voluntary service, into real spiritual experience and emancipation, a realization of our moral freedom. It represents ideal thoughts and social fraternal relations, engaged in a social transition that is going on all over the world.

American business men are learning why this country is great and free, and that is why a spiritualization is destined to come over our business, politics and life.

IRREVERENCE OF CHOIRS IN CHURCH CRITICISED

Singers and Organist in Philadelphia Are Dismissed—Fail to Add to Spirituality of Services.

A short time ago the organist of one of the churches in Philadelphia was dismissed. Prominent members of the church had complained that he was irreverent. Occupying a conspicuous position in front of the congregation, he used to pare his finger nails, arrange his music or hold whispered conversations with the soprano during prayers. A few weeks ago one of the Baptist churches disbanded its choir, having come to the conclusion that the singers added nothing to the spiritual quality of the service. A precentor was engaged to lead the congregational singing, and, up to date, the results have been satisfactory.

Occasionally quartets are conspicuous for their lack of reverence. They whisper, pass notes, and in numerous ways exhibit their indifference to the service. Needless to say their singing lacks spiritual uplift.

"Can't we dispense with the anthem?" asked the visiting preacher at a West Philadelphia church recently. "Oh, I wouldn't dare do that; it would make trouble," replied the pastor. So a good address was abbreviated for a musical selection in which the soprano afflicted the congregation with a tremolo similar to the "Thr-r-r-ree" that the telephone girl perpetrates upon the general public.

Music moves men mightily. Since the days of Ulysses it has been a potent force in raising some men to sublime heights of aspiration, and luring others to destruction. Thousands have been reclaimed from lives of degradation by music in the rescue missions. One song, "Where Is My Wandering Boy Tonight?" has reclaimed innumerable wayfarers.

Michigan Pastor Resigns.

The Rev. W. Dudley Powers, D. D., after a ten-year rectorate, has resigned St. Paul's church, Flint, Mich. Under the advice of his physicians he will return to his native state, Virginia, and take as long a rest as possible. Dr. Powers has bought a small place near Warrenton, and will move there on July 1

TRIBUTE IS GIVEN TO CLARA BARTON

Educational Ideal Represented by Great Woman Has Spread Throughout the Entire Civilized World.

STRONGER TYPE IS DEVELOPED

Colleges of Present Day Seek to Instill Into Their Girl Students Some of Traits That Made Her Fame Renowned.

"The Educational Ideal Represented by Clara Barton's Character and Work" was the subject of a lecture given recently by Miss J. H. Gulliver of Rockford college, Rockford, Ill., in Chicago at the Clara Barton memorial breakfast. She spoke in part as follows:

"Clara Barton belongs not only to a single state but to the whole country. She belongs not only to the whole country but to the whole civilized world. She belongs not only to the age in which she lived but she belongs to all time. Why? Because in her was developed a type of womanhood that is, as I profoundly believe, a universal type, to be realized increasingly, after the measure of individual ability, not by one woman but by a multitude of women which no man can number, because the ideal so nobly actualized by Clara Barton takes hold on eternity and on immortality.

"What is this ideal?

"Clara Barton had a power of business organization that enabled her to set in operation activities as wide in their scope as the civilized world itself. She was a woman whose whole training fostered habits of precision and of accuracy.

"These characteristics are generally supposed to belong exclusively to the masculine mind. Clara Barton has conclusively proved the contrary in her own case. That she is not an exception is being shown increasingly. Not only by other great women who have worked creatively in various fields, such as Sophie Germain, one of the creators of mathematical physics; Caroline Herschel, Mrs. Sommerville, Lady Huggins, Madame Curie and others, but by women of the rank and file in institutions of learning in this country and in Europe and by the splendid work that is being done by organized bodies of women everywhere.

"Whatever may be our views as to the desirability of the suffrage for women, it seems clear that it will be an actuality in the not far distant future. That we are entering upon a new era for women is further evidenced not only by the fact that individual women have entered all the professions that are open to men, with the exception of the Army and the Navy, but that millions of them are working in industry, trade and agriculture.

NEW ERA IS HERE.

"A new era such as was presaged by the supposed exclusively masculine intellectual qualities of Clara Barton is here, and with it a demonstration that those qualities, or something like them, are not only going to be demanded but are being demanded not of a woman here and there but of women in general.

"Clara Barton not only dreamed dreams and saw visions but she had the practical efficiency and the whole-souled devotion to go herself into the horror and the din and the ghastly bloodshed of battlefield after battlefield. 'We have all that is needed,' she would assure the stricken men, and with her own hands, often directly under fire, ministered to them as they longed to be ministered unto. 'No danger daunted her, no sight was too repulsive,' we are told.

"Here again Clara Barton became a prophecy of the type of woman that the future was to demand.

"Much has been said for lo, these many years, about the necessity of admitting only cultural subjects into college curricula, and much prejudice in some quarters is still in vogue against admitting into them the so-called practical or vocational courses.

"Now I submit that if our colleges, more particularly our women's colleges, are going to continue to insist that the training of the mind is something that must be kept virginally pure from any specific thing for which the mind is supposed to be trained, they will be effaced presently from off the earth as having no vital function to perform.

STUDY STRATEGIC POINTS.

"In educational practice, as in a military campaign, certain strategic points should be studied. Even if we cannot readjust our definitions of cultural and vocational so as to conform to long-established educational traditions, let us wake up to the awful needs of the times in which we are living, and the emergency calls for women who can meet those needs.

"And what are some of these strategic points that especially call for what women can do? At the Child Welfare exhibit held in Chicago not long since a light flashed and went out every thirty seconds, and every time it went out it meant the going out of the life of a child somewhere in the civilized world. If, instead of every half minute, it had come and gone every two and one-half minutes and a little over, it would have meant the preventable going out of the life of a child somewhere in the United States. Why?

"Because of ignorance, we are told. What is the most potent influence that will put a stop to it? Again comes the answer—'imparted and applied knowledge.' Knowledge of what? Of a 'more suitable environment for both parents and children, fresh air, sunlight, exercise, suitable clothing, and habitations, and, last but not least, proper food.' Personal hygiene related to the family and to the community—knowledge of the primary life needs, food, shelter and clothing, you observe.

"Now at Rockford college, while we believe in a thorough, all-round training and are giving it so that it is accepted by the first class universities and colleges, we also believe that a fifth part of a girl's work while she is in college can be profitably devoted to work in home economics, which, if I had time, I could show you trains the students along all these emergency lines. Most of the women's colleges in the Middle West are training girls along these lines.

TRADITION BROKEN IN WEST.

"It is easier to break away from the old academic traditions here than it is at the East. Every woman's college in this section ought to have its hands upheld and its resources enlarged, so that the prejudice against a training that shall fit women to take their places at once with Clara Barton on the firing line of humanity might be banished by the adequate, scholarly, splendid achievement of these colleges.

"We are pleading with you to lead the way and set the example of broad philanthropy by establishing a memorial at Rockford college to Clara Barton, that the white flame of devotion with which we are trying to actualize the ideals which she embodies may not now be permitted to fail humanity's need for lack of proper fuel.

"Miss Barton, with her seer-like prescience of mind, foresaw the time when the Red Cross should cease to deal merely with wars, pestilences and famines, and should lead the van in the fight against tuberculosis, insanitary surroundings, infant mortality and what not.

"Jane Addams, the most distinguished graduate of Rockford college and one of the most distinguished of the citizens of Chicago, maintains that the woman, which the age demands, must concern herself with bacteriological knowledge in relation to the milk and water supply and to the examination of foods; with the prevention of disease and mortality, both as regards babies and school children; with the care of dependent and defective children, and with child labor laws.

"Who is going to take care of the babies of the people if the women do not? Who can take care of them more properly? And how are we going to preserve the precious lives of our own babies if we continue to remain as indifferent to the lives of the nation's babies as we have hitherto been?

NO ONE LIVES FOR SELF ALONE.

"No man liveth unto himself and no man dieth unto himself, when it comes to a question of infectious diseases, which in so many cases are preventable filth diseases—grim reapers of death in our midst.

"We believe at Rockford college that the great and abiding function of woman is not to compete with man along his own lines but rather to bring her own peculiar contribution to the world's work that will enable her to co-operate most effectively with her natural partner, man, in helping to roll this old world into the light.

"What is woman's peculiar contribution? Again the character of Clara Barton affords us an answer. Not only had she great organizing ability and skilled practical sagacity in ministering to specific needs just when and where they asserted themselves, but she did it in so womanly a way that when the stricken men on unnumbered battlefields saw her coming they looked upon her reverently as Immanuel—the tabernacle of the living God—the apothesis of motherhood.

"After her similitude, our girls should not only be taught, first of all and most of all, to be mothers of their own children and the makers of their own homes, but they must be taught, as we have seen, to be mothers of the children of the people, and they must make our nation a nation of sanitary homes.

WOMAN'S PECULIAR FUNCTION.

"However broad and far-reaching the undertakings that are waiting for the women of the future, it is their peculiar function to transfuse those undertakings with the spirit of universal motherhood of increasing depth and scope and power.

"To quote from a published article by the present speaker: 'How great is the condemnation if the native motherhood with which we are endowed is not voluntarily and intelligently developed by us to reach out in love and tenderness and sympathy far beyond the children of our bodies to the children of our spirits—all bruised and weak and helpless things, who without us may never see the light of day, without us may know nothing of the glory and the wonder of this world. If all the women rose to their magnificent birthright of motherhood those sad anomalies we call orphans, both physical and spiritual, would be no more.'

"Then, indeed, will the lowlands of graft, commercialism and materialism be touched with light from the eternal hills.

"For such a womanhood the countries wait.

"GENIUS FOR SYMPATHY" IS DISCUSSED BY PASTOR

Lessons Drawn From Scriptural Quotations, "Rejoice With Them That Do Rejoice."

The Rev. Edward H. Pence, pastor of Fort Street Presbyterian church, Detroit, spoke recently on "The Genius for Sympathy."

"'Rejoice with them that do rejoice, and weep with them that weep,'" Dr. Pence quoted in beginning. "The two extremes and the middle ground between, and the area between the two is by all odds the greater," he said. "Surely, only a genius for sympathy can compass this wide range.

"'Laugh and the world laughs with you; weep and you weep alone.' Like so many proverbs, this one generalizes too much. It depends on whom you mean when you speak of the world, and what you are laughing at. If you mean the selfish portion of the race, they will probably join only in your laugh; but there are vast numbers of unselfish people in the world.

"Laugh aloud at your own enviable prosperity, and see how many sincere joiners you can get to sound a chorus. If you are fool enough to make display of your relish of your own plenty you deserve to laugh alone. If you capitalize your grief and offer it in barter for sympathy you should be left to weep alone.

"But lying between the poles of weeping and laughter is sympathy's real mission. Wherever men are too busy with life's stern struggle for bread, too busy for the hysteria of either tears or glee, where sensation is rather more sullen than anything else—here is sympathy's opportunity.

"In the hearts of those that labor between those two poles, the emotions of the extremes have not yet impaired a keen sense of justice, pity, charity, fraternity, nor of hope; and pessimism has not racked one man nor pride rotted his fellow. Here is where the high genius of sympathy is clamored for, and where a sympathy such as Christ's, united to a program such as His, offers solution for the racial problems of the ages."

WORLD ADVANCING BY WORK, SAYS NESBIT

Chicago Advertising Man Preaches Lay Sermon in Baltimore Church During the Recent Convention.

MEN EAT THROUGH THEIR LABOR

Audience Is Told That Success Is Not to Be Judged Solely by the Size of People's Bank Accounts.

At the ad men's convention held in Baltimore recently the pulpits of the various churches were filled on Sunday by advertising men, who preached lay sermons. Wilbur D. Nesbit of Chicago occupied the Mount Vernon Place M. E. church pulpit and in part spoke as follows:

"Most preachers take a text. I am not an ordained preacher, but am not playing a part this morning. I won't feel that my discourse is properly started if it doesn't have a text. I sometimes think that a text serves the preacher as a convenient peg on which to hang his coat while he goes about his work. My text will be the first curse and the greatest blessing ever pronounced on humanity. It is in the third chapter of Genesis and the nineteenth verse and reads:

"'In the sweat of thy face shalt thou eat bread.'

"Immediately after that sentence was pronounced Adam got him a job and the world began advancing. It has never stopped advancing.

"So long as men work the world will roll farther and farther ahead. When men quit work the world will cease being worth the living in.

"There may be a few people in the world—in fact there are a good many—who eat their bread in the sweat of other faces.

"But they only die some day. They are born and die. Dust they are and dust they become, having had no quickening spirit to help them leave the prints of their hands upon the world they have not helped.

"And for them time shall have mercy, for mankind shall forget them.

NAMES ON TIME'S PAY ROLL.

"Only men who put their names on time's pay roll are counted in the statistics of eternity.

"The expression of the universal inspiration is work. Just plain, common, dirt-digging, nail-pounding, floor-scrubbing, ink-slinging, house-building, city-making, country-helping, world-bettering work.

"Civilization, in some of its fundamentals, is the ability to do the hard work in an easier way.

"Sometimes it is the lazy man who makes the short cut, sometimes it is the man in a hurry who goes across lots to catch his train, but most of the bias paths across the field of time have been worn by the trudging feet of the workers, the hewers of wood and the drawers of water—whether it be in the ranks of industry, art, science or any other kind of labor. For anything that pays—whether the payment be to man or to mankind, whether the reward come to the doer or to posterity, is work.

"It is not fair to hold, as some hold, that the man who fails is a weakling.

"No man fails who works honestly and well, who goes at his task with heart and soul. There may be defeat for him, there may be loss for him at the time, but nine times out of ten if you watch that man you will find that later on his seeming failure has earned more for him than a definite success would have meant at that time.

QUITTERS ARE FAILURES.

"We may grant that the quitter is a failure—but there are mighty few quitters in this world who hadn't made up their minds to quit before they found the job.

"It doesn't seem to me that the average man who fails in his work because he doesn't make money at it is a real failure. It may seem so to the class of men who want to play 'My Country 'tis of Thee' on the keys of the cash register, but you doubtless have noticed that where ten men are hurt by one man's failure a thousand men are hurt by one man's success—if failure or success is to be measured in dollars instead of deeds.

"It has always seemed to me that the biggest job in the world, and about the hardest, was the one Moses had. He didn't have spare breath enough to ask for an eight-hour day.

"If I recall it correctly, Moses put in forty years or thereabouts working harder than any other man among the Hebrews, and in connection with his work supplied them and the rest of us with a code of religious law and a code of civil law that will stand any court.

"All through the Bible we find story after story of men who worked—men who started in poor and didn't care whether they piled up much of a bank account so long as they delivered the goods in a workmanlike manner.

"I don't recall a man who shifted the boundary lines of nations, who kept his fellows from violating the anti-speed laws in backsliding, who built cities in the waste places, who led men to victories in battle and in labor, who wasn't a common, ordinary, unassuming member of society at the start.

GREAT CONSTRUCTIVE WORK.

"The occasion which fills the pulpits of Baltimore with laymen today has to do with a form of work which is at least one of the greatest constructive forces in American life—advertising.

"Naturally, one would be expected to give his remarks some color fitting to the event which has brought from all parts of the country to Baltimore the men who have at heart the best interests of their craft.

"There are only two places in the Bible where advertising is mentioned. One of them uses the word 'advertise' in a sense which does not seem to apply to advertising as we know it. The other is where Boaz appealed to the kinsman of Naomi, saying:

"'And I thought to advertise thee, saying: "Buy it before the inhabitants and before the elders of my people."'

"There is an intensely human side to advertising. It is far more human than the writing of stories or general articles. It brings the writer of advertisements into touch with the lives of people. If he regards his work as he should, he will realize that he comes pretty near being a household counselor, that thousands of men and women, most of whom he will never see, are accepting his expression of the word of the advertiser in a way that will affect their expenditures and to some extent their homes lives. He is, in a measure, responsible for the good faith with which the dealer offers the advertised wares to his customers; his work means profit or loss to the dealer, satisfaction or dissatisfaction to the consumer; success or failure to the advertiser. He must have the advertisers' confidence, and he must be fully confident in the advertiser and his product in order to do honest work.

BIBLE BEST ADVERTISEMENT.

"The Bible is the oldest, the greatest and the most successful advertisement. It appeals, it interests, it convinces and it serves—and there you have all there should be or can be in any advertisement which attains its full purpose. It is a model to any advertiser. For literary style and for convincing statement and for human appeal it has never been equaled.

"In the sands of Egypt men today are uncovering the works of men who lived and died and have been forgotten these many centuries. Babylon, the ancient, is being brought to the light of the sun, and the story of her mighty days is finding life anew. Down in South and Central America men are discovering great temples and palaces builded by a people that cannot be identified.

"But of the work of these men will come something that will better this and future generations.

"A handful of dust may tell the story of failure or hold the marvelous promise of the future.

"The whole universe is work. It may please my curiosity to know that the finest silk thread, if it could be dropped from the nearest fixed star to the earth, would weigh hundreds of tons—but it is more inspiring to me to realize that the farthest star in the immensity of space and the meanest weed in the field are working together to some mighty purpose which is beyond the mind of man to grasp.

"It may interest me to be told that light travels 186,000 miles a second, but it is more inspiring to me to realize that there is a source of that light and that that source was placed where it is for a purpose, and that the light itself is flung across the field of space for a purpose. It is doing something, not merely traveling."

"NAMBY-PAMBY" CHRISTIANS NOT WANTED, SAYS PASTOR

Men Must Believe in a Personal God, Declares Dr. Kemper in Sermon on Doctrinal Beliefs.

Dr. Clarence W. Kemper, pastor of the Wyoming Baptist church, Cincinnati, preached recently on "Concerning His Doctrine." In part he said:

"We are not living in a doctrinal age. Ours is a practical, utilitarian, character age. And good as this is it carries its dangers. All too many are ready to follow that weak advice of 'one is good as another,' 'it doesn't make any difference what we believe,' etc. Strange that a time of intellectual activity should commit such gross insults against the thinking of our day. It does make a difference what one believes, for out of the convictions flow the streams of conduct that bless or curse the world. This weak advice is in danger of producing 'namby-pamby,' 'wishy-washy,' 'dilettante' type of Christians, a type which the world does not need.

"It does make a difference what kind of a God you have. What is His nature, temper and attitude? Jesus spoke to men about a personal God. He has all those personal elements which enable Him to be related with other persons. Such a one is in sympathetic nearness.

"Jesus believed Himself to be the world's one perfect man. Such a claim could come only from a perfect man or a fool, and all history argues that He was right about it. He claimed to hold a unique relation with God, saying they were one, and knowing Him in that intimate way He was the messenger to men. Again he claimed that the world would ultimately be judged by His standard of life.

"In Christianity man finds himself, his dignity and his divinity as in no other religion of the world. He is not only in the image of God in his spirit, but is the friend and companion of God. He is of value because he is man, hence artificial distinctions must go down before Christianity. He is sacred because of kinship with God. He may abuse that holy relation, but not destroy it."

CLEVELAND RALLIES FORCES FOR METHODIST CENTENNIAL

Plans Being Made for Gathering of Church Members and Friends in Ohio City in Year 1918.

Dr. N. W. Stroup, district superintendent of the Cleveland district, is rallying his forces for a great forward movement in preparation for the centennial of Cleveland Methodism in 1918. He has issued a very attractive prospectus, showing the strength of Methodism and outlining some of the things which should be accomplished during the intervening six years. He shows the strength of Methodism in Cleveland to be as follows: Membership in the city suburbs, 14,000, and a constituency of 35,000.

There are thirty-three English churches, five German, one Swedish, four colored and four missions. This represents the working force of Methodism in a community of 700,000. Of the total population 196,000 are foreign born, 240,000 are of foreign-born parents and 200,000 are native Americans.

Twenty-eight different nationalities are represented in the city, the most numerous being Austrians, Germans, Hungarians, Russians, Italians, Irish, English and Canadians. The others are from Bulgaria, Roumania, Portugal, Norway, Sweden, Scotland, Wales, Holland, France, Servia, Switzerland, Belgium, Denmark, Spain, Turkey, India, Finland, Greece, Japan and China.

In the midst of this amazing mixture there are 35,000 Protestant members, with a Protestant constituency of 210,000. The Roman Catholic constituency is 80,000 and there are 45,000 Jews.

CHRISTIAN IS KNOWN BY DEEDS, NOT LOOKS

H. Clay Rockwell Tells International Bible Students' Association Lives Should Show Character.

MORALITY NOT ALONE NEEDED

Invitation to Become Identified With God's Children Still Remains Open, Says Evangelist.

H. Clay Rockwell of New York city addressed the International Bible Students' association yesterday afternoon, using for his theme: "How a Christian Is Known."

He said in part:

"At Calvary Jesus paid Adam's penalty for sin, viz.: Death. Jesus could have liberated mankind from the prison-house of death at that time, but God had purposed to select a bride for our Lord from among the Gentiles. So this gospel age is introduced as a parenthesis to accomplish this great work. God did visit the Gentiles to take out of them a people for His name, to be called by His name—a bride.

"This bride is often spoken of in the New Testament as 'the Church,' 'the Little Flock,' 'the Bride,' 'the Lamb's Wife.' After this 'Little Flock' has been fully selected, then will come the blessings of Christ's redemption to the world. The bride will be made 'joint heirs with Christ,' and will 'sit with Him on the throne,' judging the whole world. Not only the spirit, but the bride also will say, 'Come,' and whosoever will may come. Then the whole world will have a chance to accept or reject Christ as their Savior, their life-giver.

CHURCH MUST SUFFER.

"Our Lord's church or future bride is now being selected or elected. Our Lord said, 'Many are called but few are chosen.' Why? Because few are willing to follow in the Master's steps. 'Strait and narrow is the way, and few there be that find it.' 'Christ suffered for us, leaving us an example that we should follow in His steps.' We must 'suffer with Him if we would reign with Him.' Few are willing to suffer for Christ's sake. Many drink of the wine and eat of the bread at their communion services, but few are willing to share loyally in His cup of suffering or to be broken with Him in sacrifice.

"There is, however, a little flock who, during this age, are willing thus to suffer for their faithfulness to their Lord and Master. Those who thus follow in His steps unto death are promised the highest salvation possible.

"The Lord went at His ascension 'to prepare a place' for them and He promised to come again and receive them (out of their sleep of death) unto Himself, that where He is (in heaven) there they may be also. This class are the only ones who will ever reign with Jesus in heaven. The rest of the world will be given a chance of salvation on earth because the earth is to be man's eternal home. The church alone will inherit the kingdom of heaven.

WHAT IS A CHRISTIAN?

"To be a Christian requires more than merely a moral life. Many Mohammedans live noble lives and are better than many so-called Christians. Many Jews and Gentiles also are noble characters. To be a Christian one must be consecrated. To consecrate, one must give not only his money, his time, his talent, to the Lord; but must give himself to the Lord. He must give up all that is earthly.

"This includes also his prospect of eternal life on this earth as one of the human family. It includes human life, present, past and future. When we thus present ourselves living sacrifices (Romans xii., 1) God accepts us as His children; He begets us to a new life.

"This new life is not earthly, but spiritual. It is a life that will, after receiving its spiritual body in the resurrection, continue to live forever in heaven. Thus we now "walk in newness of life." We have this treasure in earthen vessels. If we are faithful until death, we will receive the crown of life; that is, the highest plane of life, partakers of the divine nature, with our Lord. (II. Peter i., 4). Let us who have thus become members of the 'body of Christ' continue to walk humbly in His steps.

NOT OF THE WORLD.

"Our Lord said: "Ye are not of the world, even as I am not of the world." Our Lord gave up His human life forever; He will never abide among men; His home will not be on earth, but in heaven. He tells us that we are no more of this world than He is. We, too, will not inhabit this earth in all its restitution glory; we have given this up, and are to look unto heaven as our future home. When we, by our resurrection change, are born of the spirit, we will come and go as the wind, no one can tell whence we come or whither we go—'So is every one that is born of the spirit.'

"We cannot get into heaven without thus being born of the spirit, for flesh and blood cannot inherit the kingdom of heaven. The church is begotten of the spirit at the consecration, and will be born of the spirit at the resurrection. Jesus was the first-born from the dead. He that brought the head (Jesus) to the birth will also raise the body.

"Let those who have the ear to hear this wonderful 'high calling,' this invitation to become members of Christ's bride, strive to enter in while the door is still open. We are now in the ending of the gospel age, and the invitation will soon be a thing of the past. The lamb's wife hath made herself almost ready. Very soon now she will be with her Lord in glory, and then will come the blessings to the world, for 'In Thee and in Thy seed (Christ head and body) shall all the families of the earth be blessed.' Let us then lift up our heads with rejoicing, knowing that our redemption draweth nigh."

The Inter Ocean is a newspaper in every sense of the word, printing all the news that should be printed in a family newspaper.

The Inter Ocean Sermon Supplement—Published Every Monday

COURT AND THE CHILD DISCUSSED BY JUDGE

Jurist in Juvenile Branch Tells of Practical Administration of Laws for Benefit of the Young.

AIMS TO KEEP HOME INTACT

Formality Is Discarded in Order to Ascertain True Facts in Every Proceeding, Says the Speaker.

BY JUDGE MERRITT W. PINCKNEY.
(All Souls' Church.)

Juvenile courts for juvenile offenders originated in this country within the present generation, the practical administration of such courts coming rapidly into existence in other states of the Union within the past decade.

Illinois is the pioneer in child welfare legislation. The first Juvenile court, as such courts are now known, was established under a law enacted by the Legislature of Illinois on July 1, 1899.

The Supreme court of Illinois recently decided that the Juvenile court is not a new court, but is a new name for an old court—a Circuit court—when exercising jurisdiction under the Juvenile court law. The judges of the Circuit court of Cook county, Illinois, are elected by the people. The judge of the Juvenile court of Cook county is a Circuit court judge appointed by his associates annually on the Circuit court bench to hold Juvenile court.

In order to understand what the Juvenile court of Cook county has accomplished it is necessary to know something of the evolution in the law, in the practice and in the procedure in Illinois, relative to dependent and delinquent children, since Illinois was admitted to the Union as a state in 1818.

FIRST PROGRESS SLOW.

The progress made in the care, training, education and control of dependent children in Illinois was tediously slow. In early days an orphan asylum was thought by good citizens to be the ideal way to care for these children. Later on home finding societies sprang into existence and the county superintendents of poor throughout the length and breadth of the commonwealth "farmed out" these fatherless and motherless children to whatever societies or associations would take them and assume the responsibility for their care. The people of the state sought to change these conditions by legislation. An industrial school law for girls and a manual training school law for boys were enacted in 1879 and 1883, respectively. These were good laws and accomplished good results, starting with the congregate plan and gradually developing into the cottage plan of care for dependent children. Finally, as a culmination of the efforts of all those interested in child welfare, the Juvenile laws was enacted in 1899.

The Juvenile court thereupon became a distinct and permanent institution, which changed the practice of centuries and made Chicago acquainted with her children of tender years and brought her to a realization of her past shortcomings and her future possibilities relative to the proper care of dependent and delinquent children.

MOTHERS' PENSION LAW.

During the last four or five years the care of the child has been a conspicuous subject of interest and discussion throughout the country. In January, 1909, the national conference for dependent children convened at Washington, D. C., pursuant to call of President Roosevelt. A campaign was started at this time which resulted in the establishment, by act of Congress, of the federal children's bureau on April 9, 1912, and the selection as its chief one of the ablest women in Illinois and in the country, Miss Julia C. Lathrop of Chicago.

From July 1, 1911, the funds to parents act of Illinois, commonly called the "mothers' pension law," was enacted by the Legislature of Illinois. This law preserved the home, honored the mother and protected the child and made it possible for the Juvenile court of Cook county within twenty-three months to grant relief to 550 families, including 1,800 children, and keep those children at home, where they ought to be—with their mothers.

During the last five years the Juvenile law has been so administered as to keep the home intact and the family circle unbroken. Institutional care, however excellent, must eventually give way to the individual love, care and affection of a good mother. The principal of this new law has come to stay. The widespread interest which this law has attracted throughout the country makes manifest its importance. Here again Illinois has been the pioneer in child welfare legislation.

EVOLUTION OF LAW.

The evolution of the law, its practice and procedure, so far as delinquent children is concerned, while apparently slow, has nevertheless been pronounced. From 1818 to 1899 is a period of eighty-one years, during which society and the state of Illinois, in blissful ignorance, slept while this delinquent child problem grew in importance.

The first blow struck for the delinquent child was when the Legislature in Illinois enacted section 4 of the chapter on criminal jurisprudence that "an infant under the age of 10 years shall not be found guilty of any crime or misdemeanor." Twenty-nine years later, in 1874, this section was copied verbatim into our criminal code of Illinois, section 283. It was not until July 1, 1899, that infants in Illinois ceased to become criminals in name as well as under the law.

The evolution of the procedure and practice in courts in cases of offending children was even more marked. Prior to the juvenile law a child of 12 years who violated a state law was arrested and punished in our criminal courts in the same way as was an adult of 25 years of age. Today, under the practice in the Juvenile court, all this is changed. When a petition is filed alleging the delinquency of a child a summons is issued for the parents, directing them to bring the child into court. Only in rare cases are warrants issued for the arrest of the child, and then generally at the request of the parents or some near relatives who are fearful that the child will leave the jurisdiction of the court.

NO FORMALITY IN COURT.

The procedure in court is in the interest of the child, and not against him. All formality is done away with in order to get at the facts, the truth. The truth, when ascertained, is not for the purpose of punishing the child, but for the purpose of benefiting the child, making a good citizen of him, instead of allowing him to grow up as a criminal.

The machinery of the Juvenile court differs from that of other courts of record. The Juvenile court of Cook County, in addition to having the usual clerk and bailiff, has 123 officers of court called probation officers. Forty-eight of these officers are city policemen, assigned to this work by the mayor and the chief of police of Chicago. The officers travel their districts in citizens' clothing and are paid by the city. Seventy-five officers of the court are paid by the county, and all but four of this number are women. These officers are an important group of efficient and trained workers. Whatever credit has come to the Juvenile court must be shared with them; whatever criticism in the future befalls the court they must help to bear. They furnish, or should furnish, all the facts upon which the court enters the order of commitment or probation in each case. Whether the delinquent child which comes before the Juvenile court eventually becomes a good citizen depends more upon an efficient probation department than upon the judge of the Juvenile court.

CHOSE WOMAN ASSISTANT.

When the Supreme court of Illinois decided that the probation officers are officers of the Juvenile court, subject to appointment and removal by the court, it became possible for the judge of the court to place in operation a long cherished plan and to select as an assistant to hear the cases of delinquent girls Miss Mary M. Bartelme, a lawyer of ability and for years public guardian of Cook county and, above all, a real woman, with heart big enough and sympathy deep enough to include all her sex.

The law and procedure to which I fell heir contemplated the hearing of cases of delinquent girls, like the cases of delinquent boys, in open court. This meant that the story of the unfortunate girl's shame and downfall was told openly and publicly. There were often present at such times sensation hunters, and among the latter, I am sorry to say, often appeared newspaper reporters, hunting for a story. The name of the girl, the names of her parents, her brothers and sisters and her home address appeared in the public press, with all of the harrowing detail of her trouble. The girl was fortunate indeed if her picture was not surreptitiously taken for publication.

A BARBAROUS PROCEDURE.

After such exploitation of her trouble you told her that you wanted to do something for her. Is it any wonder that she was apt to refuse yor proffered aid? Her feelings shocked, her sensibilities blunted, her sense of justice outraged, she was more apt to refuse than accept your suggestions for her future welfare.

In my opinion, this procedure was most unnecessary, wrong and barbarous. Under the most favorable conditions of a public hearing it was hard to get into sympathetic touch with the girl so that she would be in a receptive mood willingly amenable to your suggestions for her future.

I am glad to say that all this is changed under the present practice and procedure. Every consideration is shown the child and her family. In so far as possible the darkened page in her life's history is kept from the public gaze. A woman judge, a woman stenographer, a woman probation officer and the mother are an ideal group before whom a wayward girl may unburden her soul and look for sympathetic aid and justice, under the law.

MANY MENTALLY DEFICIENT.

To my mind, this is the greatest progress made in the treatment of delinquent girls amenable to the law which they have violated. We are expecting great things of Miss Mary M. Bartelme, and we shall not be disappointed.

The delinquent juveniles of Chicago are real live boys and girls. Dr. William Healy, director of the Juvenile Psychopathic institute of the Juvenile court, after a careful examination of 1,000 delinquents, tells us that 26 per cent fall below the class we call poor in native ability; that 7½ per cent are epileptic, and that not to exceed 85 per cent are normal when we consider all mental and physical defects. Surely we ought to be very charitable in our treatment of delinquent children.

These delinquent boys and girls come from schools and workshops, from the boulevards and from the ghetto, from the jails and from the police stations, a steady, endless throng, numbering since July 1, 1899, many thousands.

The problem of their proper care and training means much of weal or woe not only to the city, county and state, but to the republic itself.

PASTOR SPENDS 50 YEARS IN CHARGE OF ONE CHURCH

Presbyterian Clergyman in New Jersey Is Given an Assistant After Attaining Advanced Age.

The Rev. Dr. Elijah W. Stoddard of Succasunna, N. J., oldest in point of years in a pastorate of the Presbyterian church, now has an assistant to represent him in the pulpit. He was hurt by a fall recently.

Dr. Stoddard was 94 years old April 23 last. He is called "Young Dominie Stoddard." He can count on two hands the Sundays when he has been unable to preach. He has entered the fiftieth year of his ministry at the Presbyterian church in Succasunna, and has been a clergyman sixty-one years.

A few days ago Mrs. Stoddard observed her seventy-fifth birthday. Because of the illness of her husband, Mrs. Stoddard did not have a celebration, but the parishioners and friends observed it.

On his last birthday a friend of Dr. Stoddard wrote a poem of six verses, one verse reading:

"The Lord is my Shepherd," the years may repeat,
As friend may engather the joy to complete
Of the ninety-fourth birthday and the forty-ninth year
Of service together—was it ever more dear?"

COLOR BLINDNESS OF SOUL IS DENIED

Deficiency in Inner Man May Be Cured, Says Bishop Fallows, Though Physical Defect May Be Baffling.

TRUE APPRECIATION IS NEEDED

Praise for Things "Well Done" Go Far Toward Making Life Happy for Mankind, Asserts Pastor.

BY THE RT. REV. SAMUEL FALLOWS, D. D., LL. D.
(St. Paul's Reformed Episcopal Church.)

Color blindness is a defect of vision so that certain colors are not distinguishable. It is an absence or great weakness of the sensations upon which the power of recognizing colors is founded. It arises perhaps from some peculiar condition of the brain or sensorium.

Color blidness may be total; "that is the absence of all perception of colors as such." In this case all colors appear simply as shades.

It may be partial; the entire or partial inability to distinguish particular colors independently of difference of light or shade.

Most people see seven colors in the rainbow; many who suffer from color blindness see only two colors.

Dalton, the great English chemist, who has given the name of "Daltonian" to persons suffering from color blindness, saw only two colors, yellow and blue, or at the most yellow, blue and purple. To his eye there was no difference between red and green, and when asked by Professor Whenell to what he would compare his scarlet gown, pointed to the leaves of the trees around him.

Dugald Stewart, the great writer on mental philosophy, was affected with this same color blindnes. He could not distinguish a crimson fruit from the leaves of the tree on which it grew, otherwise than by a difference in form.

QUESTION OF CURE.

It has been a question whether color blindness could be cured or not. Possibly it can. It is a well known fact that the perception of colors has been developed through the ages.

Many centuries ago the human race knew only one or two colors. Today we are coming into the knowledge of new colors. If it were true that with the present facilities of science in removing physical ills the cure of natural color blindness cannot be found, it is true that there is a remedy for the inner color blindness from which so many are suffering today.

How widespread is the nonrecognition of the wonderful beauties of nature. Having eyes men see not to appreciate the variegated hues of flowers, the greenness of the leaves and the grass and the splendor of the starry firmament.

How many fail to behold the presence of the Great Creator in the manifold works of His hands! They are echoing the sentiments of the continental atheist who said:

"The heavens declare no other glory than the glory of Copernicus, Kepler and Newton." They voice the utterance of that other atheist who declared: "I have swept the heavens with my telescope and found no God there." Truly, "the undevout astronomer is mad," and needs the coaching of his spiritual eyes to recognize the "unambiguous footsteps of a God

"Who gives its luster to an insect's wing,
And wheels His throne upon the rolling worlds."

SPLENDORS OF DIVINITY.

Coleridge saw with the open eye the splendors of divinity in the vale of Chamouni as he wrote the magnificent apostrophe to its glacial mountains and flower-swarded valleys.

During that fierce and ever to be regretted strike in the mills of Lawrence, Mass., a clamorous mob of many nationalities marched through the streets with banners on which were inscribed the words, "Arise, slaves of the world! No God, no master! One for all and all for one."

We cannot help thinking of the responsibility for this practical atheism of the Christian stockholders in these mills, many of whom were living in luxury in their Boston homes, some of them riding up and down the Lawrence streets in their sumptuous autos, while the striking employes were literally starving for bread.

These foreign peoples saw no presence of God in the attitude of these Christian Americans, who professed to worship Him. Ah! Was the color blindness of deity in the eyes only of these un-American working men and women vociferating their wrongs in a dozen or more foreign tongues?

May heaven help us who have invited them and the millions they represent to our shores to see that there is a God, and to have them see there is a God, who is Father, too—a God of justice and a Father of compassion and love! A God who came in His incarnate Son to proclaim, "One is your Master and ye all are brethren." In His life and teachings alone can that other motto on the uplifted banners of the frenzied, erring ones be ever realized, "One for all, and all for one."

TRUE EXPRESSION FOUND.

Only through His coming into the world could the words of the Concord seer find a true expression:

"O rich and various man! Thou palace of sight and sound, carrying in thy senses the morning and the night and the unfathomable galaxy. In thy brain is the geometry of the city of God. In thy heart is the power of love and the realms of right and wrong."

Yes! In all thy weakness and sinfulness and blindness thou art God's child. Thou art an heir of God and a joint heir with Jesus Christ. Thou canst "be filled with all the fullness of God."

Too often we have color blindness in relation to those with whom we are supposed to be the most intimate and sympathetic. We do not see their need of hearty appreciation and of its appropriate expression.

The story of Carlyle's awakening when it was too late, to the devotion of his gifted and brilliant wife, is one of the most pathetic in the history of literature.

Jane Welsh Carlyle gave up her favorite authors to read his notes. She effaced herself that he might shine, resplendent in the firmament of letters. She died a sacrifice upon the altar of her husband's fame. And he did not know it. After her death the rugged old man read her journal.

CRAVED WORDS OF LOVE.

Then he saw how her womanly, her wifely, nature had intensely craved some crumbs of gratitude and words of love from him.

Then he realized that she had really passed away, a broken-hearted woman for lack of love. We all know how he took that pilgrimage to her grave, where Froude found him murmuring in broken accents: "If I had only known, if I had only known!"

Oh! husbands and wives, learn the lesson from this sad story to give the just and generous meed of recognition of mutual worth to each other. Open your lips, speak the appreciative words; speak them unstintedly; speak them out of a full heart.

Here is the remedy for the curse of a hundred thousand divorces a year in our own country and for the sending of thousands of children, neglected and desolate, into a cold, uncharitable world, who ought to have nestled blithesome and happy in the warmth and shelter of a united and blessed home fold.

Let our color blindness end towards the larger family of mankind. All of God's children love approbation, no matter how high their position in life.

Robert Browning felt keenly the want of Carlyle's public appreciation of his literary work which had been expressed privately to him by the author of "Sartor Resartus."

He could not understand Carlyle's silence. "If only," Browning said, "these words had been repeated in public, what good they might have done me."

PRAISE WHILE LIVING.

I attended the funeral, years ago, in St. George's church, New York, of Chief Justice Chase. The Vice President of the United States, the members of the President's Cabinet, the chief dignitaries of the nation, were all present. Dr. John Hall pronounced the eulogium. Looking into the upturned face of the illustrious dead, he said to the great assemblage: "If only some of the words of appreciation you all feel I ought to utter could have been said to him while living, how much of brightness and cheer might have come to him while bearing the tremendous burdens of state which were laid upon him."

Don't wait, my friends, for funeral services to make known your gratitude and affection for those who have rendered benefits to yourselves or to your fellow men.

Now, while they can hear, is the time to speak. Don't be misled by the old law, "Flattery to the face is open disgrace."

Spurgeon would have put that down among the devil's epigrams. Flattery is insincere praise. Then out with the truth that you feel in your innermost being should be uttered to him who has done something worthy of praise. Out with it to his face. Never mind the blush upon his countenance. Put the color in deep.

NEVER MIND REPLY.

Never mind the stammering words in reply. Increase them all you can. You have made summer in his soul. You have quickened his pulses and stirred him to do better things in the future.

Heaven only knows how much good words of encouragement may do those who are tempted to be depressed and disheartened in their work, who are thinking they are unappreciated in the doing of it.

Praise we want, praise we must have. Praise the children; you will not spoil them if you are not foolish. They have the right to it.

Praise the wife; praise the husband; praise the teacher; praise the preacher; praise the employe; praise your public officers. Nothing will change more quickly the world's atmosphere of suspicion, of alienation, of misunderstanding, than the words, continually iterated, "Well done," from the hearts and lips of open-eyed men and women, to all who have done even the least thing of good to those about them.

It was the orthodox Methodist, Father Taylor of Boston, the world's greatest sailor preacher, who said of Emerson, whose inner and outer life he intimately knew: "It would never do to send Emerson to hell, for, if it were done, he would entirely change the climate and turn the tide of emigration in that direction."

CHRISTIANITY IS GAINING IN FRANCE, SAYS SPEAKER

Paris Lecturer Declares Infidel Movement Seems to Be Losing Ground Throughout Great Republic.

Dr. Charles Merle d'Aubigne of Paris recently in Kansas City spoke on "Religious Tendencies in France" while en route to Portland, Ore., to attend as a delegate the Christian citizenship conference which opened yesterday.

Dr. d'Aubigne said French literature was exerting upon the other nations in Europe a great and powerful influence toward Christianity. He mentioned several well known French actors who recently had accepted Christ, and cited this fact as a tendency to induce the youth of his country to accept Christianity in practice as well as theory.

He said that in the past even the school books placed in the hands of the children taught little of the Divine Being and the great mass of the people lived away from religious influence, but that at present the trend is toward new and better things and the infidel movement, so strong in the past, seeming to carry with it the whole nation, appears to have spent its force.

Many infidel societies have ceased to exist and others are only sparsely attended, according to Dr. d'Aubigne. A change has taken place in the minds of many people and the social life of Paris almost universally accepts Christianity.

Dr. d'Aubigne said in conclusion: "I thank you for having listened to me this evening; I thank you for having given me the encouragement by this large audience. It warms my heart to be among you, to see your faces, to hear the sound of your voices. May we be more and more thrown together and in the same common cause—you in your country solving these great problems and finding the way to bring the influence of Christ to bear on every one whom you receive in your midst, and may the United States remain what it ever has been—a Christian nation."

GOD'S PLANS KEPT SECRET FOR AGES

Evangelist Sheds Light on the Great Mystery in Divine Plan of Salvation of All Mankind.

JESUS FOOTSTEPS LEAD WAY

Great Teacher Instructed His Followers by Parables and Dark Sayings, Which Few Understood.

BY EVANGELIST HENRY HOSKINS.
(Recital Hall.)

"Even the mystery which hath been hid from ages and generations: but now hath it been manifested to His saints: To whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. i., 26, 27.

It is to be seen by careful Bible students that there is a mystery in connection with God's dealings with men, contrary though this may seem to our minds at first thought to what we would expect. One cannot read the Bible to any appreciable extent without being forcefully impressed with the thought that for some reason the Great Author of the Sacred Book has not seen fit to reveal His deep designs there in such language as might be readily understood by all.

And yet it is even so. One prominent characteristic of the Great Teacher of Nazareth was "He taught the people in parables and dark sayings"; invariably His public utterances were of this nature. A parable is difficult to understand, because in a parable the thing said is not the thing meant; hence but few even profess to understand them. When asked by His disciples why He spoke in parables He answered: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

REASONS FOR SECRECY.

There are two important reasons why God's purposes have been kept secret. First, "He seeketh such to worship Him as worship in spirit and in truth." To do this requires intimate acquaintance with Him through diligent study of His word; not reading, merely, but that close application of mind as expressed by the prophet: "If thou seekest her as silver, and search for her as for hid treasures."—Prov. ii., 4.

In conjunction with this, then, must be a consistent life to the extent of one's ability. Obedience must go hand in hand with growth in knowledge, else both will cease.

Second, to have made known to the world the details of His plan would have seriously interfered with its accomplishment; our Lord would not have been persecuted, through which He was perfected.—Heb. ii., 10. He would not have been crucified.—I. Cor., ii., 8. And the same is true of His footstep followers.

The light now shining upon the Word of God shows us that the Divine purpose in connection with mankind is a progressive one, embracing ages and dispensations. If we ignore these we are thereby blinded to the true answer to our question. Accepting these, it is the privilege of Bible students today to see the light in God's Word—to see matters from the Divine standpoint, to understand the mystery of God, hidden from ages and generations, and now made known unto His saints—namely, that in the ages to come, all the trials and difficulties, all the sorrows and tears of the past, will be more than compensated for and proved to be a part of the great Divine program which will work out to the glory of God and the enlightenment and blessing of angels and men.

PLAN OF GOD PREMEDITATED.

God, therefore, without interfering with Adam's liberty, permitted the great calamity of death to come upon him and his race. From the very beginning God premeditated the entire plan of salvation, as He has since been working it out; and He will completely accomplish the same, ultimately through Messiah's kingdom.

The great lesson which will eventually come both to angels and men will show forth divine wisdom, justice, love and power, fully co-ordinated. In no other way that we can imagine could this great revelation of the divine character be so well made. However, in order to comprehend this great program it is necessary that we follow strictly the scriptural teachings and avoid wholly the nonsense of our creeds, manufactured during the Dark Ages. We must see that "the wages of sin" is not eternal torment, nor purgatory, but death.

Nearly nineteen centuries have passed since the first advent of our Lord, and still the reign of sin and death is in progress more than ever. The increase of knowledge has brought increase of sin; increase of population has brought increase of death; until today the world is in a terrible condition of mental, moral and physical dilapidation, and 90,000 go into the tomb every twenty-four hours.

But a remedy is in sight. It was foretold through the prophets. The intimation of God's intention to overthrow the work of sin and Satan was given in the garden of Eden when He promised that "The seed of the woman shall bruise the serpent's head."

PROMISE IS REITERATED.

Two thousand years passed before God reiterated the promise, and then it was in clearer tones to faithful Abraham when he "preached the Gospel" to him, saying, "In thy seed shall all the families of the earth be blessed." The Apostle Paul throws light on the subject, showing "the seed" refers to Christ. Gal. iii., 16.

We perceive that God for nearly nineteen centuries has been calling and drawing a special class of mankind to constitute His elect, the bride class, to be joint heirs with His Son in the kingdom of glory, which will finally vanquish sin and Satan and deliver the willing and obedient of mankind into the full liberty of the children of God, freedom from sin and death, and into the enjoyment of life everlasting and divine favor.

This special class is required to walk by faith and not by sight—to walk in the "narrow way" of self-denial and opposition to the world, the flesh and the Adversary, in the footsteps of Jesus.

Meanwhile humanity is learning a great lesson through the permission of sin. Present experiences teach the lesson that "the way of the transgressor is hard," "the wages of sin is death," "the soul that sinneth, it shall die." The exceeding sinfulness of sin is thus being demonstrated to humanity. Few profit by the lesson in the present life, and these are chiefly such as are called to the heavenly calling.

But with the dawning of the new dispensation of Messiah's kingdom the true light of the knowledge of the glory of God's character will shine everywhere. "All the blind eyes shall be opened and all the deaf ears shall be unstopped." Messiah's gracious reign, the manifestation of divine mercy, will be for the very purpose of uplifting these poor fallen members of our race—the masses. During the thousand years of Messiah's kingdom the whole world will have full opportunity for learning the great desirability of righteousness, as now, for a few years, they have the opportunity of learning the undesirability of sin.

Not until the close of the reign of Messiah and the complete uplift from sin and death of all of Adam's race willing to return to divine favor will the wisdom of God be manifested in its full, clear light. Already some may see, partially, obscurely, some of God's wisdom, but the majority are still inquiring, Why was evil permitted? These have not yet seen the divine wisdom in connection with the permission of evil. Ultimately this shall be clearly seen—by the saints, by the angels and by the world of mankind. Well does the revelator exclaim:

"Who shall not glorify Thee, O Lord! when Thy righteous dealings are made manifest?" "All nations, which Thou hast made shall come and worship before Thee!" (Revelation xv., 4.)

EPISCOPAL CHURCH SAID TO FACE IMPORTANT ISSUE

Denomination Periodical Points Out Question Whether It Wishes to Advance or Remain Stationary.

Writing in regard to a New England report showing the large possibilities for sympathetic work among members of the Slav churches in our own country, the Living Church remarks that this report makes the issue stand out which American churchmen must meet as a practical question: Whether this church will continue to be merely a branch of the Church of England, dependent in its sympathies solely upon English history, seeking to provide solely for the religious needs of the pure-blooded descendants of English settlers; or whether it will rise to a like cosmopolitanism with that of the nation, widen its sympathies to embrace all the people within our land and its knowledge to include their history as well as ours, and stand before them all as nothing less than American and catholic.

If the church as a whole will meet this issue in a large-minded and thoroughly sympathetic way, she can be of such a service to the nation as can hardly be estimated. If she fails—if she is content to be only the Protestant Episcopal church deriving its sole perspective from the religious wars of three centuries ago, and is simply not interested in the larger and newer questions that crowd upon the American people today—she must rest content to take a subordinate place among the religious forces of America.

When apparently, many bishops, clergy and lay people deem it a sufficient response to the challenge of this opportunity, to reply, sometimes with bad temper, that seventeenth century Englishmen wrote thus and so concerning the issues of their day, one's heart does sink within him.

It is certain that this church has today an opportunity requiring the largest vision that, perhaps, was ever demanded of a national church; it is not certain that her vision will be equal to the task.

Alien English or American catholic—that is the issue. And American churchmen must meet it before God and the world.

Which are we?

AVERAGE HOME SAID TO BE AN OBSTACLE TO RELIGION

Boys Will Follow Example Set by Parents, and Particularly Habits of Father, in Shaping Lives.

Writing of the obstacles toward bringing religion into the lives of boys, the Living Church (Milwaukee) puts first the average present-day home. There is a negative attitude toward religion. Churchgoing is not a fundamental part of the family life; at best it is but an unrelated addendum.

The father, whose attitude toward religion preaches a continuous sermon to the boy more powerful than the sermons delivered from any pulpit, is too apt to let his influence be at least a negative one.

The boy very quickly assimilates the father's appraisal of the worth of the Christian religion. If it is not a living force of the father's life, if worship be not a duty strong enough to counteract the father's natural desire to play golf or go motoring on a pleasant Sunday, the son quickly relegates it to at least a secondary place.

The father who does not practice his religion to its fullest extent, by regular participation in worship and regular communions as well as by letting it dominate his everyday life, is helping to remove the impetus of the Christian religion from his son's life.

Now, nobody knows better than the middle-aged father what are the temptations that are coming, if not immediately present, to his son, and it is a fact that a vital religion is the strongest force to counteract those temptations. The father who, by his example, weakens the force of the boy's religion assumes thereby the responsibility for making it more difficult for his son to resist temptation.

Fathers who use Sundays chiefly for their own pleasure need not think it strange if their sons fall into sin as a consequence. The cost of a game of Sunday golf or a motor ride into the country may thus be pretty large.

Missionaries in China Return.

The Rev. Frederick Bankhardt and family of Yenping, China, have recently come to the United States on furlough, and may now be addressed at Berea, Ohio. They were accompanied by a daughter of Dr. J. E. Skinner, also of Yenping.

SPIRIT EXISTENCE IS BASIS OF BELIEF

Followers Have Faith in Their Communication With Visible World Through Proper Mediums.

LIVES BROUGHT NEAR TO GOD

Messages Said to Give Warnings of Pitfalls and Point Out Proper Paths to Be Trod While on Earth.

BY THE REV. GEO. V. CORDINGLEY.
(Progressive Spiritual Church.)

We as Spiritualists believe in the existence of the spirit forces and in their communications with the visible world through mediums. We do not, however, believe in fortune telling, which to us is in itself a falsity, and it was as a negative of that truth that we endeavored to have passed by the Legislature of this state a bill covering many phases of so-called fortune telling.

It is to be regretted that the bill died while still in the House, and it is hoped that with the next meeting of the Legislature suitable legislation can be had that will help us to undo the alleged societies maintained in the name of spiritualism or otherwise by tricksters and others who pretend to tell destinies or fortunes, and thus to suppress their fraudulent devices and practices.

We know that our religion is a strictly scientific one, and for that reason scientists have ceased to argue with us. Our God is obeyed here and now, and His eternal truth attends every word uttered by our mediums, who thereby help to show us what the wisest path would be to follow. Seekers of light are always able to have their heart made glad, and by pressing further on seeking the light for themselves in all faith, and thereby so living their daily course as to make life lovelier than it has ever been before and to live nearer to God. So, without harsh or scornful words, our lips know that all messages we repeat are from the living altar on high.

CONTRADICTS MANY FALSEHOODS.

Our truth is in contradistinction of the many falsehoods held against Spiritualism, which has suffered adverse criticism and opposition at the hands of individuals who have misapprehended the true scope of Christian Spiritualism, and who have met mediums who had their own selfish ends in view. In this city we have many of them, and it has been those of this class that have made trials, difficulties and persecutions for those innocent of fraud.

To millions of people Spiritualism has been of wonderful and beneficent results, and today our church stands before the world sincere in the recognition bestowed upon it by the governments—that of being a true religious body.

With the silly sophistry of those who use Spiritualism as a cloak of their own selfish ends we have no time, but with the settled religious conceptions that Spiritualism is based on the spiritual and not the material each member of our church agrees and we never associate it with either fortune telling or clairvoyance.

True Spiritualists believe that God is eternal spirit, immutable, immaterial, unique, all powerful, sovereign, just and good. That He has created the universe, and this world here is only secondary to the spirit world, which survives everything else.

We believe that when one passes on the soul enters the spiritual world, from which it first came, and from which it will enter upon a new existence again here, after a large or shorter lapse of time, passing through many incarnations. It follows that they would have many existences, more or less perfect.

INCARNATION OF SPIRIT.

Incarnation of the spirit forces always takes place in the human race; it would be error to suppose that soul or spirit could be incarnated in the body of an animal. The rapidity of the progress of the spirit depends upon the efforts we ourselves make to help them arrive at perfection.

On the re-entrance into the spirit world the soul again finds there all those it has known upon the earth, and all of its former existences eventually come back to its memory, with the remembrance of all the good which it has done in them. Spirits constitute an invisible population constantly moving and busy about us on every side.

Communications take place through the intermediary of the mediums who serve as the instruments. Spirits manifest themselves spontaneously, or in response to mental evocation. All spirits can thus be evoked, those of our relatives, or friends, or others which enable us thus to receive through them the revelations which God desires them to make known to us, thus to counsel us through life for our own improvement.

In the spirit world nothing can be hidden and the hypocrite will there be unmasked, and all of his wickedness unveiled, and the presence of those who have been wronged in their earthly life, to help them do better, to assist them in their distresses and to excite them to the love of good.

BOYS ARE GIVEN SOME ADVICE

Pastor Suggests That Pursuers of Girls Think of Own Sisters.

"A spendthrift sweetheart and an extravagant wife have ruined many lives," said the Rev. T. W. Stout in a sermon in Minneapolis recently. "Young women can help to form high moral standards among the boys by not permitting great expenditures upon themselves." He illustrated how laziness makes a weak character that falls in the crisis of life by knocking the prop from under a three-legged chair. "White slavery begins with street corner mashing, presuming on feminine acquaintance and bold advances to clerks," he said. "It ends in blood money and lost souls. Every young man should ask himself in dealing with girls: 'Suppose my sister were in her place—what would I want done?'"

You will find in The Inter Ocean only news worth reading and fit to read.

The Inter Ocean Sermon Supplement—Published Every Monday

FIRMNESS IN FAITH IS INDISPENSABLE

Steadfastness to Truth and Right on All Occasions Wins Victory Over Evil, Says Bishop Fallows.

DRAWS LESSON FROM HISTORY

"Stand Firm" Was Cry That Went Ringing Down Through the Ages to Call Heroes to Battle for Right.

BY THE RT. REV. SAMUEL FALLOWS, D. D., LL. D.
(St. Paul's Reformed Episcopal Church.)

The great apostle of steadfastness enjoins again and again the duty of standing firm for the cause of righteousness and truth. He says, "Stand, and having done all, stand." He repeats the thought, "Stand in the evil day."

In one of his addresses Professor Huxley refers to the importance of the staying quality in man as it is illustrated in man's faithful servitor, the horse. One of the chief values of this noble animal is to stay where he is placed. It is scarcely second to his quality of speed when the time comes for him to go.

It is an indispensable quality in a soldier or an army. The immortal heroes of the Blue and the Gray have been fighting over again in loving concord that long drawn battle of three days on the field of Gettysburg fifty years ago. Arm in arm they have been pointing out the historic portions, where not only the rush of battle was witnessed in the fierce, impetuous onset but where, like a rock breasting the roaring, onsweeping surges of the thousand leagued ocean, gallant men stood firm, unyielding, beating back the shattered forces of their valorous foes.

"Stand fast, Craig Ellachie!" Ruskin tells us, was the war cry of the splendid Scotch soldiers of one of the Highland clans, whose watchword it was, as they won imperishable renown in the many conflicts for England's honor and glory in foreign lands.

STANDING FIRM NECESSARY.

"Stand firm!" was the message repeated by Wellington's aids to these Scotch heroes as they were bearing the brunt of Napoleon's attack. It was the command to the renowned "Scotch Greys" as they were waiting impatiently for the welcome order, which came at the supreme psychological moment: "Up, guards, and at them!" The standing firm was as necessary as the victorious charge.

Professor James, in "The Will to Believe," blends the statics of the dynamics of true success in words which are the best expression of his philosophy of life. He says: "We have the right to interpret the universe so as to enable us to act at once, decisively, courageously and with a sense of the inestimable preciousness and responsibility of the power to act when the time for action shall come."

Do not let us for a moment suppose that it takes less courage and invincible power of will to stand than to move forward. So often is it that the command comes to us from Jehovah's own lips, as it did to the beleaguered, frightened Israelitish people when pursued by the avenging host of Pharaoh, "Stand still and see the salvation of God."

We may adopt the three fundamental rules which have been laid down for the cultivation of firmness as our own.

First, Stand firm on some conscientious principle of law or duty, never wavering in the belief that good will prevail over evil.

HAVE UNSHAKEN FAITH.

Next, be faithful to truth and right on small occasions and in common events.

Third, have an unshaken trust in God for help and power.

Without elaborating these excellent precepts in detail, let me exhort you to stand firm in your attitude of hopefulness and of assurance of the general progess of the world in all that relates to the real uplift of the human race. Give no heed, no, not for a moment, to the opinion some good but misguided people entertain that the best times have been left behind. The best of all the ages is now. Sing the song of one of my highly prized ministerial friends, now nearing his eightieth year:

"The world is growing better
And better every day."

With all its faults, its scandals, its crimes, its wars, its corruption, its divorces and its multitudes of other evils, we are living in a land which is:

"The heir of all the ages
In the foremost files of time."

Stand firm in the rock-rooted conviction that each one of us is able to make it a better world day by day. Stand firm in the glad, inspiring belief that religion is not decaying, that Christianity is neither dead nor dying, that the millions of sermons preached every Sunday in scores of thousands of churches are not funeral orations. They are the living tributes to a living faith.

OMENS ENCOURAGING.

Stand firm in your belief that every true reform shall win the fight it is making. We have not won in our own state a complete victory in our temperance battles, but all around the horizon the omens are encouraging. While the rum power has been taunting us with the charge that we have been losing ground, we point to the advancing states numbered already in the temperance column and to the significant fact that in the recent published stock quotations of liquor corporation securities there has been an immediate shrinkage of more than ten millions of dollars through temperance agitations and conquests.

Woman's victory for the home and the child through her political enfranchisement, though but partial, is "the potency and promise" of great, sweeping reforms yet to come. Stand firm in the confident assurance that the unnatural strife between capital and labor, between employer and employe, shall give way to a mutualism that shall link them together in the bonds of an abiding fellowship.

Stand firm in the hope and trust that a oneness of the spirit not yet realized shall be manifest in all the varying branches of the Christian church: that there shall be indeed "one flock, one Shepherd," however many and divers the folds.

"IT SHALL BE LIGHT."

In the deepest personal strongholds of your being stand firm, I beseech you, in the wisdom and power and love of your Heavenly Father. Oh, let not the wrong that may have been done you by those from whom you had the right to expect sympathy and help and justice make you doubt, even for a moment, that love—

"Stronger than death or hell,
Whose riches are unsearchable."

I know of those into whose souls the iron has entered, to whom ingratitude beyond description has been manifested, who have been sorely tempted to say: "The Lord hath forgotten to be gracious unto me." It is the evil day that has come. Stand in it. He will never leave nor forsake. There shall be a brighter lining in the cloud. "At eventime it shall be light."

I have known, in my ministry, of Christians—for I must call them such—who for a personal slight or for a personal grievance have turned their backs upon the church, have become bitter in their feelings against all who name the name of Christ. The evil day came and they fell back. May God help them! "A wounded spirit who can bear?"

But He who was reviled and reviled not again; who brought the universe into being; became man that He might be the helper of all the weak and tried and tempted children of men, stood firm in the evil day of Gethsemane and Calvary. Only by standing thus steadfast could he help and save.

Put your hand, my faltering brother, in His. Hold it there. He will bring you back to rest, to peace and power. Will you do it? You will.

MANUFACTURER ATTRACTED BY PITTSBURGH PASTOR'S ENERGY

Wealthy Business Man Makes Good Offer to the Rev. W. M. Holderby, Who Is Hustler.

The Rev. William M. Holderby, who has accepted a call to the South Side Presbyterian church, Pittsburgh, is a ministerial "hustler." Within the last five years he has made the First Presbyterian church at Philadelphia famous for its institutional work. When Holderby went to the First church he found an actual congregation of about twenty-five persons, with every department of the church run down near the vanishing point.

The church is in the heart of a semiforeign section, on the northern border of the Tenderloin, near the river front, and a more difficult field for pastoral work would be hard to find.

But the Rev. Mr. Holderby likes difficulties. He is one of those men who thrive upon them, and as a result of his energy the congregation has grown to 300 communicants, with a splendid array of institutional facilities which brought last year's budget up to $21,000.

Although many of the members are converted Tenderloin idlers, Mr. Holderby claims to have a spiritual congregation, and his Brotherhood of Andrew and Philip, consisting largely of redeemed drunkards, is considered one of the most active brotherhoods in the city. In connection with the church he has established a neighborhood house, containing lodging accommodations and a restaurant for poor men, a printing office, barber shop, tailor shop, shoe shop, paper-baling industry and kindling-wood department.

All of which is practically one man's enterprise. Mr. Holderby wanted these things and when the Presbytery hesitated over the expense he went out and financed them by personal solicitation among prominent business men.

He has been so successful at this work that on several occasions he received attractive offers to leave the ministry. A wealthy chocolate manufacturer, meeting a member of the session of the Northern Liberties church, asked: "What sort of a man is this Holderby? Is he all right?"

"Oh, yes; he's all right," was the reply.

"Well, I didn't know," said the manufacturer. "He tackled me in my room in the Bellevue-Stratford last week. Although he looked like a highwayman, he got $250 out of me."

Some months later the same manufacturer remarked to Mr. Holderby: "Young man, you ought to be in business. I need a man like you. When you get tired of fooling with that church I'll give you a job that will fix you for life."

SAYS FAILURE IS SURE TEST

Philadelphia Minister Declares It Leads to Success.

"First failures try our mettle," said the Rev. Dr. Joseph Krauskopf of Philadelphia recently in a discourse at the Broad Street temple on "Going Ahead Despite Disappointment."

"These first failures," he continued, "seem to be providentially designed to test us whether we be capable or worthy of success. Few men have ever stood success who have never borne failure bravely and honorably.

"Few men have ever known the sweetness of victory who have never tasted of the bitterness of defeat. Show me the man who continues strong-souled, strong-armed in the midst of foes, and I will show you in that very man one of the most successful of men, a man whose failure is infinitely more of a success than are many of the so-called successes of unworthy men."

OBSERVES FIRST ANNIVERSARY

Congregation of People's Progressive Church Hear Four Speakers.

The People's Progressive church, Arcola hall, North Clark and Addison streets, yesterday celebrated its first anniversary.

At the morning service an address on "The Evolution of Thought" was delivered by Abel L. Allen.

At the evening service the Rev. Preston Bradley, pastor, preached on "What This Year Has Meant to Me." The Rev. A. H. Post, pastor of Mayfair Congregational church, spoke on "The Value of the Independent Church," and the Rev. Paul Jordon Smith, pastor of the Chicago Lawn Congregational church, delivered an address on "The Message of Liberalism."

A special musical program was given.

Newsy, clean, enterprising and stanchly Republican, The Inter Ocean is the paper typical of Chicago.

JUDGMENT DAY NEAR, SAYS LECTURER HAIL

Millennium Will Not Be Doomsday but a Trial Day for Life Everlasting, He Declares.

EVERY MAN WILL STAND TEST

Six Thousand Years Must Intervene Between Trial of Race in Eden and Second Judgment.

BY G. A. HAIL.
(International Bible Students' association.)

A very vague and indefinite idea prevails in regard to the Day of Judgment. The view generally entertained is that Christ will come to earth, seated upon a great white throne, and that he will summon saint and sinner in rank and file before him to be judged, amid great convulsions of nature—earthquakes, open graves, rending rocks and falling mountains; that the trembling sinner will be brought from the depths of everlasting woe to hear their sins rehearsed, only to be again returned to an eternal and merciless doom; and that the saints will be brought from heaven to witness the misery and dispair of the condemned, to hear again the decision in their own case, and to return.

According to the prevailing theory, all receive their sentence and reward at death; and this, by way of distinction, is commonly called a general judgment, is merely a repetition of that first judgment, but for no conceivable purpose, since they claim that a decision which is final and unalterable is rendered at death.

The entire time supposed to be assigned to this stupendous work of judging billions is a twenty-four hour day.

The term judgment signifies more than simply the rendering of a verdict. It includes the idea of a trial, as well as a decision based upon that trial. And this is true not only of the English word judgment but also of the Greek word which it translates.

DAY IS LONG.

The term day, both in the scriptures and in common usage, though most frequently used to represent a period of twelve or twenty-four hours, really signifies any definite or special period of time. Thus, for instance, we speak of Noah's day, Luther's day, Washington's day; and thus in the Bible the entire time of creation is called a day, where we read of "the day of Jehovah God made the earth and the heavens" (Gen. ii., 4), a long, definite period.

We read of "the day of temptation in the wilderness"—forty years (Heb. iii., 8, 9); "the day of salvation" (II. Cor. vi., 2); also the "day of vengeance," "day of wrath" and "day of trouble"—terms applied to a period of forty years at the close of the Jewish age and to a similar period of trouble in the end of the gospel age. Then, again, we read of the "day of Christ," the "day of judgment" and "His day"—terms applicable to the millennial age, in which Messiah will reign over, rule and judge the world in righteousness, granting trial as well as rendering sentence. And of that period is written: "He shall judge the world in righteousness, and in His day shall show who is that blessed and only potentate, the King of Kings and Lord of Lords. (Acts xvii., 31; I. Tim. vi., 15.)

Why any should suppose this day of judgment to be of but twelve or twenty-four hours, while recognizing the wider meaning of the word day in other similar cases, is beyond comprehension, except upon the supposition that they have been influenced by tradition, without proper evidence or investigation.

MANKIND REDEEMED.

Those who will carefully consult a complete concordance of the Bible with reference to the day of judgment and note the kind and amount of work to be accomplished within that period, will soon see the absurdity of the common view, and the necessity for giving to the term day its wider significance.

While the scriptures speak of a great judgment or trial day yet future, and show that the masses of mankind are to have their complete trial and final sentence in that day, they also teach that there have been other judgment days, during which certain elect classes have been on trial.

The first great judgment (trial and sentence) was at the beginning, in Eden, when the whole human race, as represented in its head, Adam, stood on trial before God. The result of that trial was the verdict—guilty, disobedient, unworthy of life; and the penalty inflicted was death—"Dying thou shalt die" (Gen. ii., 17). But mankind has been redeemed from the sentence of that first trial by the one sacrifice for all, which the great Redeemer gave. All are redeemed from the grave and the sentence of death—destruction—which, in view of this redemption, is no longer to be considered death in the full, everlasting sense of the word, but rather a temporary sleep; because in the millennial morning all will be awakened by the Life Giver who redeemed all.

Only the church of believers in Christ are yet in any sense released or "escaped" from this original sentence and penalty; and their escape is not yet actual, but only so reckoned by faith. Their actual release from this death penalty will be in the resurrection morning, when they shall awake in the Redeemer's likeness—become spiritual sons on the spiritual plane of existence. The gospel age is the trial day for life or death to those called to this "high calling."

ALL WILL STAND TEST.

So far as the world in general is concerned, the scriptures declare that "God hath appointed a day in which He will judge the world in righteousness by that man whom he hath ordained"—"Jesus Christ, the righteous"—whereof He hath given assurance unto all men in that He hath raised Him from the dead" (Acts xvii., 31).

The coming judgment will be on exactly the same principles as the first. The same law of obedience will be presented, with the same reward of life, and the same penalty of death. And as the first trial had a beginning, progressed, and culminated with a sentence, so also will the second; and the sentence will be life to the righteous and death to the unrighteous. The second trial will be more favorable than the first, because of the experience gained under the first trial.

Unlike the first trial, the second trial will be one in which every man will stand the test for himself alone and not for another. None will then die because of Adam's sin, or because of inherited imperfections. It shall no more be said, "The fathers have eaten the sour grape and the children's teeth are set on edge; but he that eateth the sour grape, his teeth shall be set on edge." "The soul that sinneth it shall die" (Ezek., xviii., 4; Jerm., xxxi., 29-30).

NO RANSOM GIVEN.

The conclusion of the world's coming judgment is clearly shown in the parable of the sheep and the goats (Math., xxv., 21-46), in Revelation, xx., 15, xxi., 8, and in I. Cor., xv., 25. These and other scriptures show that at its close the two classes will have been completely separated—the obedient and the disobedient; those in harmony with the letter and the spirit of God's law, and those out of harmony with it. They enter into everlasting life, and the others are remanded to death, extinction ("second death"), the same sentence as in the first judgment, from which they had been reckonedly released by Christ, who secured the right to release them by the payment of the ransom—by His death. This will be their second death. No ransom will be given for them, and there will be no release or resurrection for them, their sin being a willful, individual sin against full light and opportunity, under a most favorable, individual trial.

We do not wish to be understood as ignoring the present responsibility of the world, which every man has, according to the measure of light enjoyed, whether it be much or little, whether it be the light of nature or revelation. "The eyes of the Lord are in every place, beholding the evil and the good," and "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." (Prov. xv., 3; Ecl. xii., 14.)

The good and the evil deeds of the present time will receive a just recompense of reward either now or hereafter. "Some men's sins are open beforehand, going before to judgment, and some they follow after." (I. Tim. v., 24.) No others than the Lord's favored "little flock" have as yet sufficient light to incur the final penalty, second death. We here merely broach the subject of the world's present accountability, leaving the particulars for consideration at some other time.

6,000 YEARS ELAPSE.

A period of about 6,000 years intervenes between the world's first and second judgment days; during this long period God has been selecting two special classes from among men, and specially trying, disciplining and training them to be His honored instruments during the period or day of the world's judgment.

These two classes are respectively designated by Paul (Heb. iii., 5-6) as the house of sons and the house of servants, the former being composed of those overcomers tried and found faithful during the Christian dispensation, and the latter being composed of the faithful overcomers who preceded the Christian dispensation. The two periods during which these two distinct companies were being called, tried and selected were two distinct judgment days; not for the world, but for these two special classes.

Those who successfully pass the trial for either of these special classes will not "come into judgment with the world," but will enter upon their reward when the world is coming into judgment. They will be God's agents in the blessing of the world—in giving to men the instruction and training necessary for their final testing and judgment. "Do ye not know that the saints shall judge the world?" (I. Cor. vi., 2.) These will be unseen of the world, but their influence will be seen and felt all over, as Satan is now unseen, though his influence and agents are seen at every hand; he will then be bound.

"LET THE EARTH REJOICE."

Under the sophistries of the great deceiver, Satan, both the world and the church nominal have been robbed of the blessed assurance of the coming time of righteous judgment. They know that the Bible tells of a coming judgment day, but they regard it with only fear and dread, and because of this fear there is to them no more unwelcome tidings than the day of the Lord is at hand. They put it far away from them, and do not wish to hear it even mentioned. They have no idea of the blessings in store for the world under that glorious reign of Him whom God hath appointed to judge the world in righteousness.

How differently did the prophets and apostles regard that promised day of judgment! Note the exultant prophetic utterance of David (I. Chron. xvi., 31-34). He says:

"Let the heavens be glad and let the earth rejoice; and let men say among the nations, Jehovah reigneth. Let the sea roar, and the fullness thereof; let the fields rejoice, and all that are therein. Then shall the trees of the wood sing aloud at the presence of Jehovah, because He cometh to judge the earth. O, give thanks unto Jehovah, for He is good; for His mercy endureth forever!"

SEES END OF SECTARIANISM

Pastor Tells Y. M. C. A. That People Need Simple Religion.

"Sectarianism must go. A complex society needs a simple religion. Theology must be restated in individual terms of real liberty. No ecclesiasticism shall control us by dogmatic prejudice. We must all be free, or we shall all become slaves. Religion must be advocated by all true Americans, but it must be a religion untrammeled by any organization of wealth, whether socialistic or capitalistic."

This closed a sermon at the Central branch, Y. M. C. A., in Philadelphia by the Rev. Sydney Herbert Cox recently, in which he talked on the warning text: "Beware lest thou forget God, and say, 'My power has gotten me this.'"

The preacher held that the character of Americans has resulted from Sabbath observance and the Bible.

He declared that the fabulous wealth of this country is a Divine gift, meant for the work of international redemption from the old world evils.

SAYS GEHENNA IS PLACE OF EDUCATION

The Rev. O. R. Miller Declares Sinners Must Remain in Reformatory 1,000 Years Until Final Resurrection.

MAN PRE-EXISTED WITH GOD

All Will Be Given Preliminary Hearing When Spirit Returns to God, Who Will Reward and Punish.

BY THE REV. O. R. MILLER.
(Delivered at Burlington, Iowa.)

"The wages of sin is death."—Romans, vi., 23.

A century ago most all Bible believers accepted the theory of a brimstone hell of everlasting torture. However, to my mind there is now another extreme being heralded to the world—annihilation!

There are theories without end, almost, regarding the destiny of man, but in these lectures I propose to set forth the position that this church has taught since its organization—A. D. 1830. As this is the first of a series of lectures to be delivered here, I shall attempt to use but few passages of Scripture in my first lecture, but shall supply you with plenty in succeeding ones.

The majority of the so-called Christian world have repudiated the idea of "blistering brimstone torment in hell." However, some still believe that there are but two places—one heaven, one hell—and that those who go into hell will remain everlastingly, yet refusing to state the exact nature of the punishment.

The seeming difficulty lies among the literal and figurative terms. A failure to discriminate leads to tangled confusion. The Bible says: "God is a consuming fire." James declares the tongue of slander is a member set on with the fire of "hell." And for those who may believe that the future punishment will be "extinction," let me say there are many kinds of death spoken of in God's sacred Word. "A first and second death, a physical and spiritual death." Most lexicons join in saying that "death means a separation." A spiritual death when man is banished from the presence of God, a physical death when spirit and body are separated, and according to Eccles, xii., 7: "Then shall the dust return to the earth, as it was, and the spirit shall return unto God that gave it."

SPIRIT SHALL RETURN.

Please notice it says the spirit shall return, indicating clearly that it was once with God. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ the Lord." Again: "The soul that sinneth it shall die"—that is, it shall be separated from God. A case in point: When Adam and Eve ate the forbidden fruit and came under the curse. "In the day that thou eatest thereof thou shalt surely die." Their death was a spiritual one—a banishment from Eden. From God.

We were all affected by the fall, but, as Paul says in our text, "The gift of God is eternal life through Jesus Christ the Lord." We return to life (God's presence) by being obedient to the gospel as delivered by the Christ. I know some have made sport at the idea that a man could possibly be dead and alive at the same time. Such funmaking is the fruits of a mind that does not understand the things of the spirit. We will let the Bible answer that profound (?) question. "But she that liveth in pleasure is dead while she liveth." So you see Paul understood how one could be dead and alive at the same time! Dead spiritually, but alive physically. Separated from the presence of God, but still in the body. There are multitudes of such corpses walking about every day!

CHRIST WILL UNLOCK GATES.

When the prodigal (Luke xv., 11-32) strayed from home and loved ones and later repented and returned, his father exclaimed, "This, my son, was dead, and is alive again. He was lost, and is found." He was separated from his father, called dead, and when we are wandering in the avenues of sin and away from God we are dead spiritually, but, thank heaven, the Son of Man will visit every cavern and corner of the universe—yea, He will unlock the gates of the dark and gloomy abyss and search for the lost souls till every human being shall be rescued and placed in the glory which he may deserve.

We believe that every man and woman will be judged and rewarded according to their works, as the scriptures declare. Paul says in the fifteenth chapter of First Corinthians: "There is a glory of the sun, a glory of the moon and a glory of the stars, and as one star differeth from another star in glory so also is the resurrection of the dead." We plead for Christianity. When the fundamentals are obeyed which initiate you into the kingdom of God on the earth, then live and love until you have developed a love for your enemies, and thus shall you develop a character that shall be worthy of a part in the first resurrection and celestial glory. Those who shall fall short of the celestial glory will have to remain in the prison or reformatory during the thousand years, and at the end shall be resurrected and judged and placed in some of the lesser glories.

HELL IS PLACE OF CORRECTION.

We believe the prison (hell) is a place of correction, proper punishment, education, for, as Paul says (Heb. xi., 6-10), "The Lord chastises us for our good that we might progress." We believe, according to the Bible, there will be a preliminary hearing when the spirit returns to God (at the death of the body). Those who are worthy may go to rest in Paradise, while the wicked will be placed in the reformatory. They will be conscious during probation, just as Lazarus and Dives were! Oh, you say, that is only a parable referring to the Jews and Gentiles! You may call it a parable if you choose, but that does not injure the reality of the lesson. Christ always drew his parables from realities—or truths, if you please.

The most horrible cruelty that God has ever been accused of is the creating of a brimstone torture which will last eternally! The second greatest cruelty is that He allows or causes us to sleep for ages, and then, after rushing us through a second thorny trail on earth He will annihilate the majority and turn them back to "mud!"

I propose to prove in these lectures that we pre-existed with God. He sent us here for a purpose. Those who obey His word here and now will go to rest in paradise, and in the morn of the first resurrection they will come forth to reign with Christ upon the earth. Those who do not accept Christ while here will immediately go from this life into a prison to be taught the gospel, and at the end of the thousand years "all" the remaining dead (dead in the sense of being separated from God) will come forth. Yes, John (Rev. xx.) says: "The sea and death and 'hell' will deliver up the dead that are in them, and every man shall be judged and rewarded according to his works."

SIN WILL DISAPPEAR.

When Christ was speaking of the lost sinner He used the illustration of the woman losing a piece of silver. She searched. How long? Till it was found! The lost sheep was looked for. How long? Till it was found! Yes, thank God, this universe will be searched by the Son of Mary till every human being shall be redeemed and Christ shall be crowned Lord of "all!" Satan must lose the victory or the word of God, as recorded in the Bible, falls flat! According to the Apostle John, "The devil is to be bound and untimately destroyed; that is, is his devilship shall be taken from him. I shall go no further than God's word. The word does not say what shall become of the angelic form after he has been stripped of his devilship."

But thank heaven the desire to sin will disappear from among man and beast and man shall reign upon this earth in its glorified state. We shall sit under our own vine and fig tree and partake of the fruit thereof and there shall be nothing to molest or destroy in all my holy mountains—saith the Lord.

BISHOP OF LONDON HEALS GIRL THROUGH MEDIUM OF PRAYER

The Rt. Rev. A. F. Winnington Ingram Saves Life of Raving Child by Praying at Bedside.

The Rt. Rev. A. F. Winnington Ingram, Bishop of London, has just made public the following remarkable experience:

In the course of his mission at St. Paul's church, Knightsbridge, he received a letter from a mother about her daughter, who was lying seriously ill from a nervous breakdown. The girl had heard the Bishop preach before she became ill, and begged her mother to send him a request for prayer. "We are told by St. James," wrote the mother, "to send for the elders of the church, who will anoint the sick with oil, and the prayer of faith will save the sick."

The Bishop's narrative of what followed is thus reported in the Guardian, a church paper:

"Within twenty minutes I was in the room. The poor little child had been raving and shrieking during the afternoon. At first it seemed almost unlikely that it would be possible, without frightening her, to pray for her and carry out the directions of St. James; but this extraordinary thing happened: As I went into the room I said: 'Do you know me, dear?' 'Yes,' she said, and slipped her hand into mine. She had not slept for a long time. With the mother and nurse I knelt by her bed. We had two prayers; then I anointed her forehead with oil, prayed for a blessing on it, placed my hand upon her head and gave her my blessing. At that moment she sank back into a deep sleep, slept for hours during the night, and—thank God—if it be his good pleasure, she is now on the highway to recovery.

"I knew that evening that Jesus was personally with us. I could not help thinking of the raising of Jairus' daughter. It seemed almost the same thing over again. This little girl believed in prayer. Her petition had not been sent in, but was offered by her bedside, and will be offered again tonight."

ENGLISH MILITANTS ATTACK MARRIAGE SERVICE RITES

Demand That Vows Be Corrected or That Men Answer Same Questions That Are Put to Women.

The women of England are getting militant on more subjects than votes. The Spiritual Militancy league has issued a manifesto aimed at the "indignities" of the present marriage service. All clergymen are to be notified to take heed, and every couple whose engagement is announced in the papers is to be wrestled with on the subject. No fewer than fifteen of these "indignities" in the Anglican service are cited. For one thing, they rebel against the provision that the wife is to "obey and serve" her husband. If this is left in the service, then the husband should in turn agree to obey and serve the wife, it is asserted.

Then there is the fiction about "who giveth this woman to be married to this man," as if she were some chattel; they want that fixed and fixed right, as it is "a humiliating survival of a false status for women." Even the wedding ring is denounced as a token of bondage; the bride should not be expected to put on any ring unless the groom does also, it is argued. Also that little farce, "With all my worldly goods I thee endow," is to be tabooed. It means nothing, the protestors say, since the husband hangs right onto everything. Furthermore, the injunction in the Psalm that the wife is to "be as the fruitful vine upon the walls of thy house" is objected to, as being too one sided.

To cap the climax, the ladies want to upset Genesis; they resent the idea that the woman was made from the man's rib, and they say: "We protest that this is not only a foolish and unscientific myth, but one degrading to women and flattering to an already excessive self-esteem on the part of men." Another of the "indignities" is the quoting of St. Paul's words: "Wives, submit yourselves to your husbands," etc. It is urged that if this remains, it should be supplemented by saying: "Husbands, submit yourselves unto your wives."

Church Growth in Year Shown.

The New England conference of the Methodist Episcopal church reports a membership increase of 4,902 for the past conference year—a gain of more than 12 per cent.

NEW RELIGION SEEN IN FUTURE BY PASTOR

Basis for Universal Belief to Be the Golden Rule, Says Clergyman in Outlining His Theorics.

FREE INVESTIGATION PRAISED

Putting Away of Dogmas and All Creeds Urged Upon Mankind in Effort to Form One Real Brotherhood.

A new religion is being born, based upon human experience, and disregarding belief in the Bible, baptism, communion or atonement; disregarding creed and sacramental observance, and working through social service rather than religious missions.

This was the declaration of the Rev. R. De Estein Van Tassel in a recent sermon in Sioux City at the Unitarian church.

"A new interpretation of religion is with us in America," the Rev. Mr. Van Tassel said. "Religion itself never changes, but human conceptions of religion change. This new religion is not afraid to think or allow people the privilege of thinking for themselves. It is rational. It is based upon human experience—what have you found true in your life? not what do you believe about the Bible, baptism, communion or atonement.

"This new religion stands for free investigation. The religious man of this age must be able to point to some things which have been wrought out by a combination of prayer and work. Unless he can in some manner explain how it inspires and prepares him for a more honorable, kind and noble life, he will make a weak disciple of the Lord. It is possible for every person to think sanely and live honorably.

THINKING IS NOT DANGEROUS.

"The ancient religions of Greece and Rome died when they lost their hold upon the minds of thinking people and became only the faith of the ignorant and the untrained. There is no danger of an intelligent interpretation of religion ever vanishing. It is not thinking that is dangerous, but neglecting to think or being refused the privilege of thinking, except in certain grooves and ruts.

"In every religion some end is sought. In one it will be comfort for a troubled soul, escape from danger or punishment, or reconciliation between a human child and an offended diety, through sacramental observance. In another it will be an appeal to manhood and womanhood, noble principles and worthy aims and endeavors, as a co-worker with a heavenly father and friend. The new religion is of this latter type. There always will be some people simple enough to let others do their thinking for them and who will believe they can obtain a passport 'to realms beyond the skies' through a sacramental interpretation of religion. But the interpretation of religion, which makes morality reach beyond the individual and the immediate, to others and the remote, will be the popular religion of the future.

SOCIAL OBLIGATIONS RELIGION.

"The new religion will place a greater emphasis upon social obligations. This is a reactionary movement against other worldliness, in religion, which is so evident in most of our hymns and creeds.

The advocate of the new religion will not try to flee from the 'city of Destruction" to the "city Celestial." He will supplement religious missions with social service and social center activities. He will supply outward deficiency from inward fullness, because his heart will be right. He will find God, not in dogma nor creed, but at work in the world of nature and man.

"The new religion will be honest, sincere and candid, willing to accept truth from any source. It will be a friend of science. It will not ask people to subscribe to creeds moldy with age and useless as they are old. It will encourage no mental reservations or secret evasions. The new religion will be deep and profound. It will be based upon experience and dedicated to free investigation. It will speak in terms of this age, and be understood by all educated or uneducated.

LOSS OF RITUAL NO LOSS.

"Once relegate to their proper and subordinate place all nonessential, accidental and superficial questions about ceremonies, forms, baptisms, communions, trinities, schemes of salvation, theories of the infallibility of bibles, creeds, popes and churches, all of which can be dispensed with without much, if any, loss to vital Christianity or true religion, and nine-tenths of Christendom would unite in a great brotherhood in a few days.

"If we could call together fifty honest representatives of as many sects, and obtain their candid opinion upon the deep essentials of religion we would not get a very great difference of statement. The new religion is none other than that which is expressed in the golden rule, the Lord's prayer and the vital command to love God and man. This religion, brought back to mankind once more after its long exile by ecclesiastical misrule and religious tomfoolery and, quickened into life, adapted to human needs and problems, will bless and save the world."

WHY GOOD MEN SCORN CHURCH

Preacher Attributes Their Attitude to Unwarranted Prejudice.

The Rev. Daniel E. Weigle spoke in the Messiah Lutheran church in Philadelphia recently on "Why Some Good Men Do Not Go to Church."

Mr. Weigle admitted that there were many good men outside of church fellowship, men who are excellent husbands and fathers, and whose moral lives are faultless, but who are prejudiced against the church, perhaps because they know one or two unworthy members of some Christian body.

The young minister contended such men have no more right to judge the church by a few hopocrites and unrighteous men than they would have to judge Philadelphia by its slums.

The Inter Ocean Sermon Supplement—Published Every Monday

WORLD IS ON VERGE OF ERA OF BLESSING

Doctrine of Restitution Said by Evangelist to Be Understood by Only Small Part of Human Race.

ORIGINAL CONDITIONS COMING

Prophets of Old Declared to Have Foretold New Period Which Will Bring Happiness to All.

D. J. Morbeiser, evangelist, in his lecture Sunday evening before the International Bible Students' association, showed by most convincing Bible proofs that the world, instead of dangling over a hell of eternal fire and brimstone, is on the verge of entering an era of blessing and refreshment, if accepted upon the divine terms which will then be extended to all. He said: "The Apostle Peter declares that 'times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.'"

We note that this restitution period will come as a result of the Lord's second coming and the establishment of His kingdom in glory and power. Restitution signifies restoration and implies the bringing back of something to an original or primary condition, and so humanity will be brought back to the Edenic condition of perfection—physically, morally and mentally—and of harmony with God.

Peter tells us that this restitution is spoken of by the mouth of all the holy prophets. They all teach it. Ezekiel says of the valley of dry bones: "These bones are the whole house of Israel." And God says to Israel, "Behold, O my people, I will open your graves and cause you to come out of your graves, and bring you into the land of Israel."

PAUL'S WORDS AGREE.

To this Paul's words agree—"Blindness in part is happened to Israel until the fullness of the Gentiles (the elect company, the bride of Christ) be come in; and so all Israel shall be saved," or brought back from their cast-off condition; for "God hath not cast away His people which He foreknew." They were cast off from His favor while the bride of Christ was being selected, but will be reinstated when the work is accomplished.

The prophecies are full of statements of how God will plant them again, and they will be no more plucked up. "Thus saith the Lord, the God of Israel. * * * I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them and not pull them down, and I will plant them and not pluck them up. And I will give them an heart to know me, that I am the Lord; and they shall be My people, and I will be their God, for they shall return unto Me with their whole heart."

God mentions by names other nations and promises their restoration. As a forcible illustration we mention the Sodomites. Surely, if we shall find the restitution of the Sodomites clearly taught, we may feel satisfied of the truth of this glorious doctrine of restitution for all mankind, spoken by the mouth of all the holy prophets.

WHY NOT HAVE OPPORTUNITY?

And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us? True, they were not righteous, but neither was Israel, nor we who now hear the gospel. "There is none righteous; no, not one," aside from the imputed righteousness of Christ, who died for all.

Our Lord's own words tell us that, although God rained down fire from heaven and destroyed them all because of their wickedness, yet the Sodomites were not so great sinners in his sight as were the Jews, who had more knowledge. Unto the Jews of Capernaum he said: "If the mighty works which had been done in thee had been done in Sodom, they would have remained until this day."

Thus our Lord teaches that the Sodomites did not have a full opportunity; and he guarantees them such opportunity when he adds: "But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." The character of the day of judgment is quite different from that we formerly thought it to be, both in respect to objects and results. It will be a tolerable time for Capernaum, and yet more tolerable for Sodom; because, though neither had yet had full knowledge, nor all the blessings designed to come through the "seed," referred to in the Abrahamic promise: "In thy seed shall all the families of the earth be blessed," yet Capernaum had sinned against more light.

AWAKENING IS IMPLIED.

And if Capernaum and all Israel are to be remembered and blessed under the "New Covenant," why should not the Sodomites also be blessed among "all the families of the earth?" They assuredly will be. And let it be remembered that since God "rained down fire from heaven and destroyed them all" many centuries before Jesus' day, when their restoration is spoken of it implies their awakening, their coming from the tomb.

With this thought, and with no other, can we understand the dealings of the God of love with those Amalekites and other nations whom He not only permitted but commanded Israel to destroy, saying: "Go smite Amalek and utterly destroy all they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." This apparently reckless destruction of life seems irreconcilable with the character of love attributed to God, and with the teachings of Jesus, "Love your enemies," etc., until we come to recognize the systematic order of God's plan, the "due time" for the accomplishment of every feature of it, and the fact that every member of the human race has a place in it.

We can now see that those Amalekites, Sodomites and others were set forth as examples of God's just indignation, and of his determination to destroy finally and utterly evil-doers, examples which will be of service not only to others but also to themselves, when their day of judgment or trial comes. Those people might just as well die in that way as from disease and plague. It mattered little to them, as they were merely learning to know evil, that when on trial, in due time, they might learn righteousness, and be able to discriminate and choose the good and have life.

After comparing Israel with Sodom and Samaria, and pronouncing Israel the most blameworthy, the Lord says: "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them."

The captivity referred to can be no other than their captivity in death, for those mentioned were then dead. In death all are captives; when Christ comes to open the doors of the grave and to set at liberty the captives (Isa. lxi., 1; Zech. ix., 11). In verse 55 this is called a "return to their former estate"—a restitution.

ALL ARE GOOD CHILDREN.

The human race are God's children by creation—the work of his hands—and his plan with reference to them is clearly revealed in his word. Paul says that the first man (who was a sample of what the race will be when perfect) was of the earth, earthy; and his posterity, with exception of the gospel church, will in the resurrection still be earthy, human, adapted to the earth (I. Cor. xv., 38-44). David declared that man was made a little lower than the angels, and crowned with glory, honor, dominion, etc. (Psalms viii., 4-8). And Peter, our Lord and all the prophets since the world began declared that the human race is to be restored to that glorious perfection, and is again to have dominion over earth, as its representative, Adam, had (Acts iii., 19-21).

It is this portion that God has elected to give to the human race. And what a glorious portion. Close your eyes for a moment to scenes of misery and woe, degradation and sorry that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth.

Not a stain of sin mars the harmony and peace of a perfect society; and not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act.

SICKNESS SHALL BE NO MORE.

There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be as still surpassing loveliness.

The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping grieved ones will have their tears all wiped away, when thus they realize the resurrection work is complete (Rev. xxi., 4).

And this is the change in human society only. We call to mind also that the earth, which was "made to be inhabited" by such a race of beings, is to be a fit and pleasing abode for them, as represented in the Edenic paradise, in which the representative man was at first placed.

Paradise shall be restored. The earth shall no more bring forth thorns and briers and require the sweat of man's face to yield his bread, but "the earth shall (easily and naturally) yield her increase." "The desert shall blossom as the rose"; the lower animal creation will be perfect, willing and obedient servants; nature, with all its pleasing variety, will call to man from every direction to seek and know the glory and power and love of God.

UNUSUAL PROGRESS MADE BY MISSION IN LA SALLE

Thirty-Five Persons Now Under Preparation for Confirmation by the Rev. F. S. Fleming.

Wide attention is being given to the unusual progress of the Episcopal church in the town of La Salle, in the Chicago diocese, under the leadership of the Rev. Frederick S. Fleming, who was placed in charge of this new mission within the last two years, immediately following his ordination.

There are now thirty-five persons, mainly adults, under preparation for confirmation, and the choir has aroused such enthusiasm that a group of its members walk regularly into town to rehearsals and services from their homes, which are several miles distant, out in the country.

The attendance at the Sunday evening services has increased to proportions which are not reached at all times even by large city parishes, and the mission is exerting a widespread influence not only in La Salle but in the adjoining town of Peru. There are some 30,000 persons in the two towns, and the prevailing type of religion is overwhelmingly Roman Catholic.

There has rarely if ever been a time in the history of this diocese when the work in the towns outside of Chicago has been in a more flourishing and promising condition, speaking generally, than it is at present.

HOME MISSIONARY WORKER WILL ENTER NEW FIELD

Will Become Consulting Sociologist for National Church Organizations and Social Service Agencies.

The Rev. Charles Stelzle, ten years in charge of the social service work of the Presbyterian board of home missions, has resigned as superintendent of the bureau of social service, the resignation to take effect Oct. 1.

Mr. Stelzle will become a "consulting sociologist" for national church organizations, social service agencies and industrial enterprises. This probably is the pioneer effort in this direction, especially in regard to religious organizations.

Mr. Stelzle, formerly a machinist, became a preacher after twelve years' experience in the shop, for the purpose of trying to break down the antagonism existing between the workingman and the church.

He organized the department of church and labor for the Presbyterians, the first bureau of its kind to be established by any denomination. Similar departments have since been organized by nearly a dozen of the leading denominations in the United States.

SECTARIAN FENCES SCORED BY PASTOR

Teaching of Gospel Is Oneness, Not Division, Declares the Rev. Frank C. Bruner in Sermon.

ALL SHOULD WORK TOGETHER

Smallness of Mind Which Keeps Christians From Joining Hands in Their Labors Is Rebuked.

BY THE REV. FRANK C. BRUNER.
(Ogden Park M. E. Church.)

"We saw one casting out devils in thy name and we forbade him because he followed not us."—Luke, ix., 49.

The teaching of the gospel is oneness, not division. The sectarian fence is a construction of theology. Its mother is denominationalism. It had a big road in the Jewish mind. Even when the winds of the Holy Ghost and the distinguished fire of Pentecost went through it like a storm, it continued to show its head in the character of Peter.

Man in his makeup is an antithesis. He wants to create something today and knock it down tomorrow. The church of God is not a denominational product. That is a divine birthhood.

It lost its way when state and church went together and manufactured the biggest organization of sectarianism that ever was known in church history. The union of things, though different in method, is the divine order.

The lesson of the ages is an operation which is an anti-climax. The ocean will rise until the wild music of the tides sends its march of song far up the strand. Then it recedes to go to sleep in its cradle of the deep. So with nations and churches of sectarian mold.

The text is a source of discontent. It came from one whom you would least expect.

WORDS OF JOHN, THE BELOVED.

It was John the beloved disciple who said to the Master, "We saw one casting out devils in thy name and we forbade him because he followed not us."

What an important thing in our estimation is that thing, the brand of sectarianism.

John was bigger than his baby idea, but he had lost his way in the fog of sectarianism. What difference is it to us if some one has the kingdom stuff in them and is sending the devils pitward by the legions.

There has been too much of this kind of doings among denominational Christians who would rather feed upon the blue moldy bread of creed than the white loaf fresh from the hand of Christ, who said, "I am the bread of life."

Nothing has checked men on their way to the Kingdom of God like this display of sectarianism. I am holier than thou because I belong to a church which will make me wetter with baptismal water or dryer. No wetness at all.

Now, the facts are, years ago theology, which was wedded to ordinance, told the young preachers they must not take Emerson, Whittier, Holland and other rare American writers in religion seriously. They were too much to the broad gauge.

STICK TO OLD THEOLOGY.

Stick to your worm eaten theology, which within the last decade has been consigned to the ash heap of wastefulness, while these men shine on like particular white stars with a new galaxy added like Henry Drummond, Henry Ward Beecher, John Watson and Campbell Morgan.

What is the teaching of Him whose bosom was a pillow for John's tired head after the dust-covered journey at the last supper? To one He seemed to love most He gave a rebuke. He turned and said: "Ye know not what manner of spirit ye are."

Nothing can improve this stand of the Master. He turns the great love stream, the real Lord's Prayer (seventeenth chapter of John) onto the great, parched beach of theologicalism. "That they may be one in us."

That which has produced the holy wars of the centuries was nursed in sectarianism. Never has the religious world quarreled but over some nonessential—a little, cheap thing. Here is a fence which has been erected to keep the children from church membership.

It has been broken down with the cradle roll that has come to stay as long as the sun endures. Whenever any denomination comes out with a thesis, all who do not march under our banner are damned and will perish in the slime pits of their own sectarianism, and that church will finally go to its own peace.

GOD'S BEAUTY TO CONTINUE.

Nothing but the beauty of God for the ashes of creed will continue. Christ came with the full-blossomed truth of the kingdom eternal to tear the buttons off the coat of gray sectarianism.

It is like the four-square city seen in the picture glory of Revelation, which had gates, three on each side. The big, white city is a cube in construction, with abundant entrances, from every quarter, and is the ideal for the salvation of mankind.

So the windstorm of the kingdom of God will some day demolish the fences which have cut off humanity from the big salvation in Jesus Christ. No one is going without his meed when the Almighty stretched Himself into earth and hell, sending his well-beloved Son, without coaxing, down the stairway of the skies into eternal night, tasting death for every man born and unborn down to the last hour of time. He forever, with a most stinging rebuke, hit with the word of truth the sectarian fences built about sections of the races going in opposition to his kingdom. Jesus said: "That they may be one in us."

Bible Conference Is Planned.

The Northwestern Bible conference will be held at the First church, Minneapolis, Aug. 17 to 21. The speakers include Dr. J. L. White of Macon, Ga., Dr. W. M. Vines of Charlotte, N. C., Dr. Luther Little of Seattle, Wash., Dr. William Spurgeon of London, England, and Dr. W. B. Riley.

GIRLS' DELINQUENCY DISCUSSED IN PULPIT

Judge Mary M. Bartelme of Juvenile Court Gives Causes of Waywardness and Shows Correctives Used.

"Girls" was the subject discussed yesterday at All Souls church, Abraham Lincoln center, the speaker, in the absence of the pastor, the Rev. Jenkin Lloyd Jones, being Judge Mary M. Bartelme of the Juvenile court. Her address in substance follows:

"Judge Pinckney had been on the Juvenile court bench only a short time when he very strongly felt that a delinquent girl should not be obliged to go through the ordeal of having her case heard by a court, the judge and all officials of which are men, and in a room often filled with men and women whose presence was prompted solely by curiosity.

"He believed that as nearly as possible it should be a family affair, confining those present to the girl, her parents, and those interested in her well-being, that a woman should preside at the hearing and all other officials should be women, and the court has been conducted along these lines since March 13."

Miss Bartelme then went into some detail on the method of procedure used in bringing a child into court on a charge of delinquency and also gave the statutory definition of the "delinquent child."

She said that the charge against the delinquent girl usually was immorality, larceny or drunkenness.

"The principal causes are lack of proper parental care, the indulgent parent, the cruel or over severe one, or the indifferent one (indifferent as to the child's acts or welfare), the greedy one, who treats the child as if her value or worth depends upon whether she works steadily and turns over her entire salary to the parent, mental deficiency, lack of proper recreation, lack of employment and bad environment," said Miss Bartelme.

The speaker then outlined some of the things which she said she believed will lessen delinquency. Among these are:

Well supervised public dance halls and playgrounds, women police in all public places where boys and girls congregate for amusement or recreation, school centers, where families (not the boys and girls alone) may congregate for recreation, better housing, raise the age at which boys and girls may be allowed to work from 14 to 16 years and use at least one year for the purpose of teaching practical housework and homemaking.

She also placed great responsibility upon women, who should set an example before girls as to the proper dress, the right sort of amusements and the character of dancing that is not harmful.

In closing her discourse Miss Bartelme said that of ninety-one girls brought in as delinquents from March 2 to July 1 and given a chance in another environment, instead of being sent to an institution, only three have failed to make good thus far.

COUNTRY CHURCHES DYING, SAYS MISSOURI EDUCATOR

Congregations Called Martyrs of Their Particular Faith, and Community Sunday Services Urged.

The country churches of Missouri are dying as martyrs of their particular faith, says Professor A. W. Taylor of the Missouri Bible college. He believes that the only remedy is the community church maintained by a combination of all denominations.

Because of these conditions, as pointed out by Professor Taylor, the University of Missouri is offering this summer a special short course for country pastors. The course will begin about July 22, and already about forty preachers have written that they expect to go there for special study. None of the teaching will be denominational. All of the courses offered will deal with the vital problems of the church in the rural community and each will be taught by a specialist in the respective subjects. The ministers will study rural sociology, country church conditions, rural economics and the work of the farm.

"We are trying to consolidate the country churches," said Professor Taylor, who is to be one of the special teachers for the preachers. "Most of the country churches now have services once a month and by preachers who live often fifty miles away.

"These preachers have no pastoral duties and do not get into touch with their congregations. The same is true all over the country. Is there any wonder that there has been decadence? The only hope of the country church is the undenominational community church. We all believe in God, in Jesus, in the Bible; then why not consolidate?"

ROMAN CATHOLICS INCREASE CONTRIBUTIONS TO MISSIONS

Society for Propagation of Faith Reports That More Than $1,600,000 Was Received in 1912.

The year 1912 was a banner year for the Society for the Propagation of the Faith, as shown by the report issued in the June Annals. The receipts for the last year footed up to $1,610,315.11, an increase of $155,469.78 over the amount received in 1911 and the largest ever collected by the society since its foundation, ninety-one years ago.

As usual, France leads the Catholic world in contributing to this world-wide missionary organization, giving $621,366.19. The other countries that contributed the largest amounts came in the following order:

United States	$[illegible].80
Germany	106,012.55
Belgium	71,246.28
Argentina	61,188.31
Italy	52,479.71
Ireland	[illegible]
Spain	40,202.03
Mexico	[illegible]
Switzerland	30,414.77
England	30,127.10
Chili	19,120.77

From these figures it appears that the offerings of the faithful in the United States increased by $85,226.21 over those of the previous year. France, England and Germany made also a considerable advance, and Ireland nearly doubled the sum of its former contributions. This is certainly gratifying, and shows a growing interest in the work of the missions the world over, and more especially in this country—Catholic World.

WOMEN ARE CLASSED AS AIDS OF LIBERTY

Distinction Drawn Between License for Saloon and Dance Hall and True Freedom for the Homes.

TEMPERANCE WILL BE AIDED

The Rev. Johnston Myers Believes New Voters Will Align Themselves on Side of Truth and Righteousness.

BY THE REV. JOHNSTON MYERS.
(Immanuel Baptist Church.)

The generally accepted meaning of the term personal liberty, as used by the United Societies, is the liberty to conduct saloons and dance halls and the liberty to drink as much and whenever men and women wish to drink.

That this is the meaning which they have in mind is evident from the fact that they are chief defenders of the saloon, the dance hall and the drinking habit. Their leaders believe that the majority of women will vote for personal liberty of this character.

The distinction between liberty and license should be clearly borne in mind. There is no one who does not believe in liberty, but there are many who do not believe in license.

No man has a right to do anything which conflicts with the comfort and happiness of others. It is an accepted fact beyond all dispute that the saloon and the dance hall have done more to destroy the homes and the purity of life than any other institutions.

It would be a strange mind, indeed, which would deny this statement for a moment. Will the home-loving women vote to perpetuate these acknowledged enemies of the home? The Sunday saloon in the localities where the laboring classes live keep the men of the families away from home on the only day when they can meet with their families.

It is the common custom in many localities for the father to take his week's wages and spend it in the saloon on Sunday and to remain in the saloon the larger part of the day. Will the women who believe in homes votes to open the saloons and to tempt these fathers and husbands to remain away from home?

Will the women who love children vote to continue licensing the Sunday saloons? It has been proved again and again that the dance halls have ruined more young men and women than any other one institution.

Will the mothers of these young men and women vote with those who uphold the dance hall and who believe in keeping them open all night or as long as the proprietors desire? The most sacred things to the normal woman are her home and her children.

Whatever in any way jeopardizes these sacred interests will surely meet with her condemnation. There may be a limited number of women of a certain social set whose first thought would be the independence of men at all hazards, but there are thousands of mothers and wives to whom children and homes are first.

If the so-called United Societies had thought a few months ago that the votes of women would have been favorable to them and their interests would they not have been the earnest advocates of woman suffrage?

The temperance people and the church people led in the fight which gave women the right to vote. They believed before the law was passed and they believe now that the votes of women will be on the side of truth, temperance and homes.

FOREIGN MISSIONS BOARD MAKES CHANGES IN FIELD

New Workers Added to List and Furloughs Are Granted Some Who Have Been Long Abroad.

At the recent monthly meeting of the board of managers of the board of foreign missions of the Methodist Episcopal church the following committees on finance were appointed: The Revs. W. M. Crawford, J. F. Peat and J. W. Yost, West China mission. The Rev. John C. Wengatz was made a member of the finance committee of the West Central Africa conference.

Re-enforcements were made as follows: The Rev. Orval M. Auner, Winfield, Kan., to Jubbulpore, India; the Rev. Thomas C. Collister, Boston, Mass., to Naina Tal, India; the Rev. and Mrs. Henry I. James, Appleton, Wis., to Penhalonga, Rhodesia. Woman's Foreign Missionary Society—Miss Nettie A. Bacon, Schenectady, N. Y., to North India; Miss Sara E. D. Crouse, Chicago, Ill., to North India; Miss Georgiana E. Hadden, Palo Alto, Cal., to Foochow; Miss E. Baylie Hall, Goleta, Cal., to Foochow; Miss Frances J. Heath, Philadelphia, Pa., to North China; Miss Julia E. Morrow, Tacoma, Wash., to South India; Miss Jennie Reid, New Rochelle, N. Y., to South America; Miss Erma M. Taylor, Philadelphia, Pa., to East Japan; Miss Vera R. Thompson, Washington, D. C., Central Provinces, India; Miss Lillian Tuthill, Riverhead, L. I., to Central China; Miss Johanna E. Zollicker, Madison, N. J., to West Japan.

Furloughs were granted to the Rev. and Mrs. George R. Davis, Tientsin, China; the Rev. and Mrs. Edwin F. Frease, Algiers, North Africa (for six months); the Rev. and Mrs. Willard E. Graves, Rangoon, Burma; the Rev. and Mrs. James M. Hoover, Sibu, Borneo.

The Rev. Roy R. Reppert of Seoul, Korea, has withdrawn his resignation and will therefore remain a missionary of the board.

The Rev. and Mrs. Albert H. Baker of Madras, India, were retired, to take effect after the next meeting of the South India conference.

The proposition was approved for a Union church for Americans in Manila, Philippine islands.

Approval has been granted for the transfer to the board of foreign missions work the property of Miss Mary A. Sharp of Monrovia, Liberia.

POSITION OF BRYAN APPROVED IN PULPIT

Dr. J. P. Brushingham Declares That Secretary of State Will Not Suffer in Public Esteem by Episode.

In a prelude to the evening service at South Park Boulevard Methodist Episcopal church Sunday evening, Dr. J. P. Brushingham, the pastor, said:

"Secretary Bryan will not suffer in public esteem because of the Chautauqua episode. The best antidote to public criticism is not 'keeping the mouth shut' and 'pocketing the gate fees.' A 'conspiracy of silence' may do for the moment, but in the final outcome a frank statement of facts which takes the public into one's confidence wins.

"The American people will not censure a man very long who meets an issue which he himself did not raise by straightforwardness and truth-telling. If Mr. Bryan pays one-third of his salary for house rent and the remaining two-thirds does not meet his other official, family and personal expenses (the extent and variety of which no one knows but himself) why should he not state the fact?

"The official expenses of past centuries were different from those of today. Mr. Bryan adds that if it were necessary to fill the high office at a greater sacrifice than $40,000 already relinquished, he would willingly break in upon his past savings in order to do so. He does not think this is necessary.

REPUBLICS NOT GRATEFUL.

"Republics are not grateful. They will not remember nor pension their public servants in declining years. They rather censure them for lack of thrift and economy in the days of their prime.

"If Mr. Bryan had remained silent the public would not know that his official duty was made paramount to his lecture engagements; that every contract was subject to cancellation if required by the exigencies of the public service.

"He canceled a lecture date in Chicago because of the California Japanese crisis. Such cancellation would not only be a great loss to Mr. Bryan, but especially disappointing to the people and almost financially disastrous to the Chautauqua institutions, many of which are able to keep their gates open because Mr. Bryan is the attraction which in a financial way becomes a redeeming feature to the otherwise cumbersome list.

"The Governor of South Carolina, one of Mr. Bryan's most bitter critics, refuses to lecture because of official dignity which he must maintain. Will any Chautauqua therefore be in danger of bankruptcy because the Governor is not on the list?

DIGNITY QUEER COMMODITY.

"Official dignity is a queer commodity. It would not be impaired if the Secretary of State spent the vacation period in some fashionable resort 'hobnobbing with the elite,' but will suffer if he shall keep in touch with the common people by a campaign of education and uplift through such addresses as the 'Prince of Peace.'

"Mr. Bryan is said to be using his high office to swell the gate receipts. Mr. Bryan needed no official prestige to gain a hearing. He has been speaking continuously for sixteen years, without a breath of scandal, and is still the dominant name in his great party and the strongest platform magnet in America.

"With a most enviable and uncheckered career his life is an open book, his motives clear as sunlight.

"'The most unkindest cut of all' was the suggestion that Mr. Bryan had his eye upon some future election. I do not say that there are any cheap politics in this issue. If there are they do not appear on Mr. Bryan's side of the controversy.

"Some men might be a candidate for one office while they held another, or candidate for re-election to the same office, but not Mr. Bryan. At any rate he will frankly state what he proposes to do and keep the country fully informed as to his motives and movements.

JOYCE METHODIST CHURCH SEES MORTGAGE DESTROYED

Former Pastors Preach on Day When Last Evidence of Congregation's Indebtedness Goes Up in Smoke.

Joyce Methodist church had a mortgage burning service recently at which their $3,500 mortgage was burned. Dr. James K. Shields, a former pastor who was instrumental in the building of the church, preached the sermon.

W. S. Wallace, M. D., president of the board at the time the church was built and chairman of the building committee, assisted by Mr. Hunt and Mr. Wagner, two members of the original committee, burned the mortgage, while the whole congregation sang "Praise God, From Whom All Blessings Flow."

In the evening Dr. W. J. Libberton, a former pastor, preached to a large audience. This church property is now without a dollar of indebtedness and the membership was never more enthusiastic and ready for effective work than at the present time.

REASONS FOR "BLUE MONDAY"

"Blue Monday" is usually the result of a misused Sabbath, according to the Rev. P. A. Lang of Emanuel Evangelical church, St. Paul, who spoke recently on "Sabbath Observance."

The need of the day is rest and such recreation as will cultivate one, both spiritually and physically, he said. Excursions and carousals do not meet the needs of a man's constitution nor his spiritual development, and we should spend the Sabbath in doing those things which are best for both.

"First, we must consider divine service," he said. "We must read good literature and cultivate the family spirit. Often Sunday is the only day a man has an opportunity to spend with his family, and he should make the most of that opportunity and encourage family sociability.

"Getting out into the open and holding communion with nature is a splendid way to enjoy the Sabbath, but this should not be done at the expense of Sabbath worship."

MINISTERS SACRIFICE MUCH, SAYS PASTOR

Many Duties Added or Assumed by Men Whose Purpose It Is to Preach the Gospel of Jesus Christ.

GREAT NERVOUS ENERGY USED

Counsel on Boards Often Disregarded Because of Some Dominating Influence Not Always the Best.

BY THE REV. HENRY S. ALKIRE.
(Brooklyn Methodist Church, Jacksonville, Ill.)

"Die daily."—I. Cor. xv., 31.

Our text smacks of martyrization, and witnesses to the fact that God gave Paul as many lives as his enemies would give him death. I preach this sermon, not because I'm a minister, but because I know ministers, and with what they contend. So many, many folks have the idea that a minister's only business is to load the little souls of men upon the ship of salvation and float them over into glory.

My friend, be not so elaborately ignorant. Rather, the supreme obligation upon the minister is to make the warm gulf stream of brotherly love to flow far out into the arctic sea of the old world's cold indifference. His life is practically a string of fifty-two Sundays each year. But sandwiched in are many things which are not usually considered by the outside world. Let us study them.

He preaches peace much of the time, well knowing that purity must precede peace. Stanching blood wounds with paper pulp is not very scientific. Praying for and preaching peace when sin sits upon the heart throne would seem very foolish. But often the minister must do it, when his own manhood rebels against such whitewash. "We pay you to proclaim peace." If he does otherwise some one else takes his pulpit, and the same performance goes on.

Of all institutions the church ought to be freest from friction. But many people seem to reserve all their fighting for the church. They know they will be tolerated there when no other organization would put up with it.

NERVOUS ENERGY USED.

Ministers sometimes burn up more nervous energy trying to harmonize foolish factions than they use in sermon preparation. They know what ought to be done, but also fear the reflex action should they do it. So they "die daily" to their own religious convictions.

No rank of men have more to do with human emotions. Emotions are of the passion-life, and ministers constantly watch these. To defend virtue one must be virtuous. Fond mothers will deliver the virtue of their daughters into a very questionable young man's keeping, or risk them into scores of social death pits. Let the minister warn of impending danger, and we are often told to preach the gospel and they will care for their own.

Strange that people will call us honest, good, virtuous, wise, eloquent, sympathetic, etc., but absolutely refuse to follow us when we would lead away from wreck and ruin. Recently a young man came to arrange for his wedding. He remarked that in planning with his betrothed he had asked if she desired a minister or a magistrate. She quickly replied that if either of them would die they would not send for a magistrate to bury them.

When death and trouble come people will follow us and trust us to the closing of the grave. But we are old fogies on the ballroom, the card party, the liquor question, etc.!

We know what kills the spiritual life of the soul. We are specialists in this. But people are perfectly willing to believe the fellow whose only interest is to coax the dollars out of their pockets. We could save many a broken heart; we could turn away many a black cloud; we could keep happiness in many a home. But we must do what little we are allowed, and sacrifice our judgment to some cheap worldlings.

IN MATTERS OF REFORM.

It has been well said that when God has a big contract on hand He lets it out to the church. But as I review the history of social, political and moral reforms I am led to say that the most of those contracts have been let to ministers.

The minister ought to be a servant of all. Reformers make enemies. The minister, being a public servant, ought to be excused from acting, although he can speak out, arouse and counsel. Had the ministers kept still there would probably have been no division of the church over human slavery. Had the ministers refrained from ward politics the saloon element would not be cursing us so enthusiastically. We have done a glorious work, but at the expense of our influence over many lost men. You cannot do a man much personal good when you cannot get near him.

One would think that the multitudinous work of preparing, preaching, praying, teaching and reforming ought to end the exactions made upon the minister. But these are often only germane to many other duties thrust his way.

In most churches he must keep his hand on everything material. Building, repairing, managing, financing, debt-lugging—all these force him to sacrifice many hours that he could spend in pleasurable profit in many ways.

Constantly confronted with poverty, economy, jealousy and often perfidy, the brave hearted minister smiles and hopes and works on.

Give the average minister the men and the money used in business life, and the church would astonish the world. See what is done with the little we have! The fact that the church continues to exist at all with the treatment she receives is eternal proof that she is divine.

Pastor Given Automobile.

A five-seated automobile was presented last week to the Rev. Troy Beatty of Emmanuel church, Athens, Ga., by friends in the parish and city, in appreciation of his loyal services to the whole community, as well as his own people.

The Inter Ocean Sermon Supplement—Published Every Monday

MODESTY IS CALLED DIADEM OF WOMAN

Queen Vashti's Refusal to Come at the Command of Her King, Flushed With Wine, Is Praised by Pastor.

EXAMPLE SET FOR ALL TIME

Action Should Be Followed by Present Generation, Declares Preacher in Scoring Modern Dress.

BY REV. FRANK C. BRUNER, D. D.
(Ogden Park Methodist Episcopal Church.)

"But the Queen Vashti refused to come at the King's command."—Esther, i., 12.

The glint of truth in the history of the centuries proves woman has had supreme battlehood for her rights. Singular as it may seem, the subject of the text is one of the most beautiful characters in history.

Never in all poetry, song, art and eloquence has anything been said about her superlative character of note. Esther has been lauded for her fortitude and patriotism, who succeeded her to the queenhood of the Persian empire, but the modest Vashti has gone unpraised.

She stands today in sacred history the most illustrious woman for her heroic quality as the highest grade of character in modesty in the annals of the race, "Vashti refused to come at the King's command," and was dethroned.

Behold the scene: A kingdom of 127 provinces, a regalism with a potency unparalleled in earthly kingdomhood. Ahasuerus, the King, in a display similar to the King of Babylon, the haughty Belshazzar. It is no doubt this King of Persia was the historic Xerxes who invaded Greece with an army of 3,000,000 men and who brought into record the magnificent heroism of Leonidas and his gallant 300 at Thermopylae pass.

KING SOUGHT THE QUEEN.

The day came when this monarch had a desire to take the exquisite beauty, Queen Vashti, within a palace made out of all shades of marble.

A feast unto his lords was made. He was refreshed, flushed with wine, while his black heart was merry and his voice a sweeping dictation of the empire, and when lifted up he called for the Queen to appear unveiled in the presence of the nabobs of his realm, that their evil vision might dine on the modest, dovelike Vashti.

Then came the supreme moment in Persian history when she refused to go at the beck and nod of the King in his evilness. It was an hour that struck twelve in the life of womanhood.

Modesty was ordered to the scaffold, but the invisible authority of virtue held fast and with the Damascus blade of justice plunged to the hilt into the ebony bosom of her enemy and Vashti goes down into history one of the rarest flowers that ever bloomed in the fields of time.

Let us elaborate, this command was an insult to womanhood down to the last hour of time. Modesty asserted by this heroine of the text is the most sublime that has ever been known. It is a standard lifted for twentieth century women.

PICTURE OF THE AGES.

The cast is the most esthetic picture of the ages, when the lecherous King said come and be the exhibition of my mighty empire. Throw your modesty to the winds, be as brazen as the coming Cleopatra or as Salome, the sister of Herod. She and I will not subject my self-respect to any power, even the throne potency of the vast Persian empire.

Glorious Queen of the centuries, worthy of a eulogy that would exalt her to a paramount praise over the best angel God ever made. How brave the good in her nature. What is the lesson to modern womanhood?

The costume of virtue in woman's realm is one of the greatest assets to character building. Modesty is the highest grade of qualities in the molding of woman. This invariably is in her attire. Suggestive dress is immodest and vulgar and makes an evil impression upon the female side of the world.

The manner of womanhood seen in ballrooms, within the reception halls and even on the streets, is an immodest thing and deserves a stinging rebuke as no other thing.

Well, says some one, my daughter must keep up with the styles. Soon she will be in ripe old-maidhood and will be on our hands for all time with a carload of moroseness that will affect generations unborn.

HARVEST OF DEATH.

The winning of a young man by immodest costume has in it nothing but that which will finally produce a harvest of death. A great crop of nightshade.

Better die like the distinguished women, Clara Barton and Florence Nightingale, loved and kissed by the soldiership of two hemispheres, than to woo and win a man by the suggestiveness of immodest dress, that will have in it a love no deeper than the physical form and the passions that belong to the lower nature of man.

Love that is true is born of God. The heroic Vashti gives us, as no other woman, the crown of modesty. The sweet Queen of the hoary empire gave the world something of which the giantess of her sex is to gather material, out of which will superlatively rise the diademic virtue to coronate the womanhood of modern times.

It is modesty that puts its head on the white pillow of the soul of this great, good woman that goes ringing down the corridors of centuries and which will last until the sundown of time. It is the song of triumph of the text as deathless as the heart of God, but the Queen Vashti refused to come at the King's command. Vashti, the uncrowned queen, is with the ages.

Resilient.

Mrs. Naybor—Well, did you have some of the sponge cake I sent to the picnic?

Willie Nexdore—Yes'm; we played ball with my piece.—Boston Transcript.

CHRISTIAN'S HOPE FOR GOD'S PROMISE

Professor Paul S. L. Johnson Addresses International Bible Students' Convention, Held in Madison.

Professor Paul S. L. Johnson of Brooklyn, N. Y., addressed the recent International Bible Students' convention held at Madison, Wis., on the subject of "Hope."

He defined the Christian's hope as the desire and expectation for the things that God has promised His people. The scriptures are filled with many precious promises which are not only of inestimable comfort to the human heart but which are designed to inspire it with the glorious hope for the future.

God has promised His faithful children that if they seek to attain a character like our Lord's, that is, if they succeed in cultivating a love for spiritual things, thereby transforming their hearts and minds into a likeness of His glorious character, they will receive a spiritual body in the resurrection.

The heavenly Father also has promised this faithful class that they will eventually gain victory over their enemies—sin, error, worldliness and selfishness—over whom Satan, the world and the flesh preside as generals.

BENEFACTORS OF HUMANITY.

One of the most precious of the promises cited in the scriptures is that all who faithfully maintain their hope unto the end are to have the great blessing of being the benefactors and up-lifters of the entire human family throughout the Millennial Age.

In the coming dispensation, when our Lord will rule over the earth in power and great glory, his faithful elect church will be permitted to aid Him in dispensing blessings to all the obedient of the entire race.

The reasonableness of the hope of the Christian is assured by the oath-bound promises of Jehovah, as well as by the priestly office of our Master, Jesus, and the participation of His Holy Spirit.

All who believe the Bible as God's revelation to man will find in its sacred pages a sure foundation for the reasonableness of this hope.

ADVANTAGES OF HOPE.

Hope is a very advantageous quality to possess, both for the present and the future. As a present possession it is a great advantage to the Christian in aiding Him to overcome His faults and to develop a Christ-like character.

All will concede that discouragement is an enemy to progress in any direction, while hope is an inspiration to success. Therefore the great advantage of cultivating hope.

All who persistently persevere in overcoming their faults and in developing a Christ-like character will eventually reign with Christ as His Bride to the glory of God and the blessing and up-lifting of all the families, nations and kindreds of the earth. The human race was plunged into sin, degradation and death by the sin of father Adam.

All who have failed to have an opportunity to attain the elective salvation in this life will be permitted by faith and obedience in the next Age to obtain everlasting life through the glorious ministry of Christ and the Church.

In the holy warfare against our great adversary and all his devices to accomplish our defeat God pledges victory to the faithful. Hope makes it possible for us to do and to bear in spite of obstacles; it helps us to deny ourselves; it strengthens faith and stimulates love.

PERSONAL LIBERTY OFTEN GOES TOO FAR, SAYS PASTOR

Rights of People Are Not Unlimited and Must Be Exercised With Regard to Others.

At the Central Presbyterion church, St. Paul, the pastor, the Rev. Harry Noble Wilson, preached on "Personal Liberty" recently. In speaking of the fact that as free men we are assured of certain inalienable rights, such as life, liberty and the pursuit of happiness, he pointed out that there must be certain limitations.

"I am not opposed to wealth nor to those who have wealth if they have gained it honestly," he said. "In America there has been and still is an opportunity for a man of ability and diligence to accumulate large means honestly. But if a man amasses his wealth at the expense of others; if he is engaged in a business which robs childhood of its legitimate joy; if his efforts toward private gain destroy the best in manhood and womanhood, then that man has gone beyond his rights and should be firmly held in check and be adequately punished.

"The pursuit of happiness is a legitimate one. God has framed us for pleasure. Youth turns naturally to enjoyment. But when the pursuit of happiness brings sorrow to others, and when it takes such a form that those who seek after it are degraded, then it is a time for society to demand that there be direction even of the hours and places of amusement.

"There has come a time when we must all be awake to the false idea prevalent that civic liberty permits a man or a set of men to do just as they please, regardless of the consequences to self and others. There has come in this day and age the capitalization of vice. Many have found that iniquity is very profitable. Here in St. Paul we have a striking illustration of it in the river excursions planned and carried out by men who seem to care nothing for the safety and virtue of others so long as they profit financially from these so-called pleasure affairs.

"Every lover of law enforcement and those who are vitally interested in the welfare of our young people rejoiced when the heavy hand of the law was laid upon those who for so long have violated without fear all the regulations of human society.

"We have a right as a city to see that our masses are made safe and kept in well-being."

Newsy, clean, enterprising and stanchly Republican, The Inter Ocean is the paper typical of Chicago.

SPEECH OF ANGELS WITH MEN EXPLAINED

Bible Contains Many Instances of Intercourse With Human Family While Sojourning on the Earth.

CASES ARE BECOMING RARER

Devils and Evil Spirits Said to Have Taken Place of the Divine Revelations in Later Years.

BY THE REV. L. E. WETHEY.
(Church of the Divine Humanity, Englewood.)

"The speech of angels with man."

All through the Bible there are numerous instances of angelic intercourse with men on earth; but what kind of a thing this is, few of us have had any experience. We read, however, of the angel that spoke to Balaam, to the shepherds in the fields, to Mary and Joseph, to the prophets and to numerous others. All these cases are part of the word of the Lord and so have a personal relation to each one of us.

We read of the Church of Adam, that angelic ministration was common with its members and that they lived but slightly on earth and more in a state of life that was veritably "heaven on earth." But as we go down through the course of human history we find these cases becoming rarer and finally giving way to possession and infestation by devils and evil spirits until, at the Lord's resurrection, evil is subdued and the spiritual light once again shines out as it did to the apostles, to Paul, to John in Patmos and to Swedenborg in the north.

Are all these events, such as are recorded in the word, of only a past value? Have they no present value, no future value? Is not the whole word a prophecy, to be fulfilled in every individual life? Surely it is; and if it were not, the word would be useless to us. We are taught that, all through man's life in the world, angels are attendant upon us.

ANGELS MAY COMMUNICATE.

It is perfectly natural, then, and to be expected that angels may communicate various spiritual elements to those upon whom they attend.

Consequently angels speak with most of us unconsciously, so that we perceive what they say to us as what we have thought out for ourselves in perfect freedom. This is because, when angels talk to us, they turn to us; and if we turn to them, there is agreement and a similar mental state produced between the two, and the angel then operates in the thought of the man. The angel comes into touch with the man's memory and all its contents.

But he is not allowed to infuse the contents of his memory into that of the man's, because then the man would remember things that never happened to him. Angels never break this law. Their sole aim is to be of use. Those who would break this law are devils and evil spirits.

When an angel comes to a man, he enters the man's memory and clothes his thoughts in the materials that he finds in that man's memory. For the angel does not use the language of the world in his higher world; nor does the man use angelic language in his world. So the angel takes from the man's mind the necessary clothing in which to express his thoughts and affections.

ANGELS HEARD CLEARLY.

Now, if it were our experience to have such angelic communication, just what kind of a sensation would we have? We are told in answer to this that "the speech of an angel or spirit with man is heard as clearly as the speech of one man with another."

There is, therefore, perfect distinctness in the speaking of an angel with man, just as plain as when I speak to you, or when you speak to one another. And it reaches the thought in the same way as human speech does. It flows into the ear and thence to the thought. It comes from within, instead of from without. This is, of course, spiritual hearing.

Thus in Swedenborg's case, his spiritual hearing and all his senses were fully opened, that he might become the messenger of a theology that men could have obtained in no other way. But he had to forsake self, leave behind his great name and fame and submit himself entirely to the Lord's direction, and because he did this he was able to perform his unique mission.

And so he informs us that "to speak with the angels of heaven is granted only to those who live in truth derived from good, and especially to those who acknowledge the Lord and the divinity of His humanity."

TO BE RESTORED TO MEN.

If that is so, we may expect in the future as men come more and more into the acknowledgment of the Lord in His divine humanity, angelic speech to be restored to men. The reason is simply this, that angels believe in that great truth, and as men do so, more and more intelligently, there will be formed a common bond of union, in which angels and men will be most closely united. Thus, that those who do so believe may be helped and blessed in such manner, is a beautiful and wonderful thing to hope for, but it must be a thing which we leave entirely in the Lord's hands, for Him to direct in His own time and way.

If there are now, or should be in the future among those who do accept this faith in the Lord, some who have reached this point, we can judge only of the merits of such a case, if we should happen to hear of one, by the real facts.

Nothing has been said so far concerning devils and evil spirits. That is another question, but there are times when even speech from spirits is not dangerous, because they are changed from time to time so that they cannot be a source of danger.

All such speech, however, must come as the result of holy living, not as a reward for such living, and not as an insistent desire upon any one's part. Such a desire indeed will prevent this speech altogether.

TENDENCY TO BAR BIBLE IS CONDEMNED

Speaker Asserts in Park Manor Congregational Church That the Gospel Should Be Given to Pupils.

Speaking in the Park Manor Congregational church before the Sabbath or Bible school, H. H. Van Meter said that the Sunday schools of the world were among its most important institutions, as to them we must look in a great measure for the instruction of people in the Bible, not only of children but of men and women as well through the great adult Bible classes and the home department for fathers and mothers who could not attend the schools in person. He declared that:

"When Queen Victoria sent the Bible to the African chief who asked her what made the difference between Great Britain and darkest Africa, she answered his question correctly, for there is not a land on earth where the Bible is read and revered and its laws obeyed but what in exact proportion to their respect for its truth that makes men free from falsehood, people enjoy civil, religious and industrial liberty, in accordance with the gospel and the golden rule of Christ, the Magna Charta of the ages.

"The Bible was the first and in many instances the only text book in American public schools, from which the children who were the men and women of the American Revolution learned to read, in Colonial days.

"The boys and girls who became the fathers and mothers of this republic not only learned to read from the Bible, but many of them, like Abraham Lincoln, learned their letters and to spell from it at mother's knee.

"But today foreign anti-American influences are flooding our land which seek to close the Bible to the children of this republic in our public schools, and the people of our republic at large, in the name of religious liberty, while really reverting to the religious tyranny and intolerance of the past against which the Pilgrims, Puritans and reformers who founded this republic fought, and which we, their descendants, must guard against if civil and religious and industrial liberty are to be preserved here still."

CHRISTIANITY IS SERVICE AND SACRIFICE BY WORKERS

Pastor Says No Lasting Good Has Come to World Without Hard, Earnest Effort by Sponsors.

The Rev. W. A. Major, preaching at Bethany Presbyterian church, Seattle, took for his text: "And when they were gone up into the boat, the wind ceased."—Matthew xiv., 32. Dr. Major said in part:

"This is a touching picture of the disciples battling with the storm. The journey was not of their own choosing. Jesus had constrained them to go. It was at the close of the day in which Jesus had fed the multitude. He had a great desire to be alone and He had a lesson that His disciples must learn, and they must learn it by themselves. Jesus was communing with the Father in the mountain apart and the disciples were on the sea, tossed by the waves, for the wind was contrary.

"I wonder if they were not disappointed in a journey that had been compelled by Christ Himself? They had been called from the ordinary life of a fisherman to that of "fishers of men." They had their commission from the Master to cross to the other side. Now, to their great surprise, they were all to be lost in a watery grave.

"First, Jesus chose that his gospel should be established in the face of the same hardships common to the promoters of any cause, and that he who would not sacrifice more for it, endure more for it, and, if need be, die more bravely for it, is not worthy the name Christian.

"There is no haven of universal rest and undisturbed peace for a man because he is a Christian. The Christian life is one of service and sacrifice, and if you take these out of it the Christianity in a man dies. Every step of progress in this world has been made in the face of friction and opposition. Each advanced step has always had its corresponding great price. Through the conquering of hard things the world has been lifted. Through luxuries and ease men lose the best that has ever been accomplished.

"There is not a known reform that has blessed the world and of which we are proud but was born in great travail of the soul. Men have been dreaming of a condition where there will be no sweat of the brow, but it will always be a dream, for the law, "In the sweat of thy face thou shalt eat bread," will stand while men inhabit the earth.

"The second lesson the disciples needed to learn was that life is a calling and a commission.

"Turn your minds now to the boat in the waves that were tempestuous, and there you see that little band of men who in future years were to change the map of the world and the morals of a race almost giving up in despair, and yet pulling together as one man. Had they been forsaken?

"Jesus never commissioned a man and then withdrew. He leaves men to work out their own salvation, but when the storms are tempestuous and the limit of strength and endurance are reached, He comes in person or through his agencies and gives relief or courage of faith."

BERKELEY NEW YORK DINNER

Bishop Lines Announces Plan to Bring Alumni School Together.

Bishop Lines, as president of the Alumni Association of Berkeley Divinity school, has issued a circular informing the alumni of the attempt being made to have as large a number as possible in attendance at a dinner and meeting in New York during general convention, on Thursday evening, Oct. 16, at the Harvard club, West Forty-Fourth street, and at a celebration of holy communion on St. Luke's day, the following Saturday. The committee in charge consists of the Rev. Dr. Vibbert, Dean Grosvenor, the Rev. Theodore Sedgwick and the Rev. M. K. Bailey of New York city.

PROGRESS IN JAPAN MAKES RAPID GAINS

Political Reformation Also Was Accompanied by Changes in Spiritual and Social Conditions.

ALL CASTES ARE ELIMINATED

Former Outcasts Are Now Respected and Old Leisure Class Is Now Forced to Work for Living.

BY THE REV. J. S. MOTODA, PH. D., TOKIO, JAPAN.
(Christian Citizenship Conference.)

With that mighty movement which turned the Japanese nation from a rigidly organized feudalism to the ancient imperial rule, and from absolute monarchy to constitutional imperialism, the social structure and social ideas of the nation had necessarily to be changed.

The political reformation could not be effected without its corresponding social reconstruction.

Three hundred daimyo, each with his hereditary rights and privileges, ruling the people with unlimited power, are now made to humble themselves to constitute a portion of the nobility who are neither any more privileged than English noblemen nor any more aristocratic than American men of wealth.

Two million samurai who were formerly looked upon as warriors, scholars and gentlemen, not required or allowed to engage in any money making profession, but wholly supported by their respective feudal princes for their services both in time of trouble and in time of peace, are now made to come down from their place of honor and dignity, and reduced to great poverty and, in some cases, to most extreme misery.

Farmers, artisans and merchants who belonged to the lower classes of society, who were looked down upon as degraded and contemptible by the classes above them, and were not allowed to enter the military or civil professions, are now given equal opportunities in society, some occupying at the present time important official posts.

OUTCASTS ARE ELEVATED.

Three hundred thousand eta, whose business was the slaughtering of cattle, the skinning of animals, the execution of criminals and the digging of their graves, and similar degrading occupations, and who were despised as outcasts and not considered to be citizens, are now elevated to the class of common people and given equal rights and privileges.

With the change of social structure there came also the change of social spirit. The spirit of Bushido, which is the spirit of loyalty, justice and self-sacrifice and which was exclusively the moral doctrine at large, while the ideas of economy and the art of living, exclusively entertained and practiced by the lower classes, have now taken hold of the mind of the Samurai.

The samurai gave to the common people the spirit of Bushido and the common people in turn imparted to the samurai the value of gold and silver. These two ideas formerly incompatible are now blended together and have become one common concept of the whole nation.

SOCIAL CONDITIONS CHANGE.

Along with these changes there is another change which has been brought about—that is, a change in the social consciousness. The family, upon which the foundation of the country is said to be laid, formerly meant a bringing together of its members in one household and in one locality, very often including many degrees of relationship, but the knowledge of the world and the facility of communication broadened the social consciousness of the people and the disintegration of the family has become a necessary consequence.

Charity which confined itself within the small circle of relationship and friendship now finds its application beyond the boundary.

When one realizes all the changes that have been accomplished within the past half century one can only ask why and how these changes have come to be.

When the Emperor Meiji came to the throne, forty-six years ago, in his coronation oath he declared that all the affairs of state should be guided by public opinion, that all classes of people, upper and lower, should be united for the common good, and that the artificial and absurd customs of former days should be done away with, and knowledge sought for throughout the world.

FOREIGNERS ARE INVITED.

Americans were asked to direct the reorganization of education. Law was codified first by Frenchmen, afterwards by Germans. A navy was created under the guidance of Englishmen. The army was recreated, first by Frenchmen, then by Germans. Railroads, telegraphs, docks, a mint, a postal system, lighthouses, newspapers, modern European industries—all the various materials for the fabric of modern civilization were imported and erected under foreign supervision.

The influence of the moral and spiritual side of Western civilization ought not to be underestimated, although it has not been neither so rapid nor so radical as the influence of the material side of it, for the history of the world shows that it has always been so everywhere. Christianity has found its way into Japan in two forms; first, as Christianity de facto, the direct results of untiring missionary effort, and, secondly, as Christian ideas and principles, the inseparable attendants of Western civilization. It promoted education for women, it broadened the circle of charity, it emphasized the value of human life.

In one sense, Japan is an old country, but in another sense the newest and youngest among the more advanced nations. It is our humble desire and hope that in this great family of the civilized nations we may be led, guided and permitted to enjoy perfect peace and brotherly love—the principles set forth by every Christian nation worthy of its name.

GOD'S SOCIETY SAID TO NEED NO JAILER

Detroit Pastor Denounces Public for Depending on "Bull Pen" to Prevent Increase of Crime.

In the closing sermon of a series on "The Night Side of Detroit Life," the Rev. George E. Gullen, pastor of West Grand Boulevard Methodist Episcopal church, Detroit, speaking recently on the subject of Detroit's "bullpen," denounced the system of society which requires the "pen" for protection and declared that pulpit and bar were too busy trying to be respectable to formulate a remedy for the condition.

The Rev. Mr. Gullen spoke of the cell block at police headquarters as the "strangest of menageries where the beasts of captivity are brothers of mine."

In defense of this system the pastor said it was advanced that either the criminal or society must be damned.

"LET SOCIETY BE DAMNED."

"Then let society be damned if it must rest on the gallows," he said. "The sooner such society topples the better. The society of the sons of God should be builded on the bedrock of brotherhood with the corner stone for unselfishness. Such societies need neither jailers nor gallows, nor prosecuting attorneys.

"Detroit's 'bullpen' is her darkest shame. You have learned at last, thank heaven, to treat your boys and girls humanely, your erring women are treated half way decently now. Why do you retain this cattle pen for your brothers?

"Present methods of punishment for violation of law do not reform. Criminals return in ever shortening intervals and each time for a more serious offense. The paramount duty of a prosecuting officer is not to punish, not to apprehend, but to help men gone wrong.

ADMIRES CLARENCE DARROW.

The pastor expressed his admiration for criminal lawyers of the type of Clarence Darrow, "who dared to wage battle of the criminal even in the face of denunciation and outraged public opinion."

"Who will bring about the needed reform of this sad phase of society?" he asked. "Not the men of the cap and gown, buried in precedents. The church? You cannot expect her help. She is too busy these days being respectable. Even I am half ashamed of heart's feelings too plainly laid bare in this much despised series now ending. My brethren will have me refined, toned down and made over into a decent, harmless minister of the gospel before another twelve months of residence in this city. There is no help in such as I; some one else must do it.

"You need some more heroic follower of Jesus, who chose excommunication and a felon's death that he might associate with the more needy, the despised, the criminal."

CHEAPNESS OF SALVATION IS PROVED FOR COLLIER

Illustration Used by Pastor Shows Pit Worker That One Only Must Turn to God for Life.

"A collier came to me at the close of one of my services recently," said a British pastor, "and said: 'I would like to be a Christian, but I can not receive what you said tonight.'

"I asked him why not.

"He replied: 'I would give anything to believe that God would forgive my sins, but I cannot believe that He will forgive them if I just turn to Him. It is too cheap.'

"I looked at him and said: 'My dear friend, have you been working today?'

"He looked at me, slightly surprised, and said: 'Yes, I was down in the pit as usual.'

"'How did you get out of the pit?' I asked.

"'The way I usually do. I get into the cage and was pulled to the top.'

"'How much did you pay to come out of the pit?' He looked at me astonished. 'Pay? Of course, I didn't pay anything.'

"I asked him: 'Were you not afraid to trust yourself in the cage? Was it not too cheap?'

"'Oh, no!' he said. 'It was cheap for me, but it cost the company a lot of money to sink that shaft.'

"And without another word the truth of that admission broke in upon him, and he saw if he could have salvation 'without money and without price,' it had cost the infinite God a great price to sink that shaft and rescue lost men."—British Weekly.

APPEAL FOR AID IS MADE IN CHILDREN'S HOME WORK

Baptist Institution in Maywood Asks Churches of That Denomination to Help Care for Little Ones.

The Central Baptist Children's home, located in Maywood, Ill., has for its field Michigan, Wisconsin, Iowa and northern Illinois and receives children of any or no creed from the ages of 4 to 12 for adoption or as temporary boarders until broken homes can be re-established.

The home is administered under the plan of an ideal household and the children are given careful attention and discipline. For the maintenance of the home, including the house furnishings, provisions for the table, clothing for many children and expenses in the management of the institution, it must depend, in large part, upon the gifts of the churches within its territory.

The home has a fine equipment and can care at present for about fifty children and has no indebtedness. To care for all who need the home and especially to provide for all through the summer without incurring indebtedness, Baptist churches, ladies' aid and young people's societies and personal contributors have been requested to send special contributions.

It has been especially urged that churches and individuals send a "vacation offering" and that all churches and societies which can do so send provisions for the table, such as cereals, vegetables, canned and fresh fruits, butter, eggs, etc., as early as possible.

COME YE AND REST, CALLS THE SAVIOR

Vacations Are Said to Be More Necessary Every Year With Increased Activities in the World.

CHRIST IS FOUND AT BEACH

Religion Declared to Be a Vital Part of Lives, and Worship Keeps Lines Connected With Dynamo.

BY THE REV. A. W. LEWIS, D. D.
(Hampden (Maine) Congregational Church.)

"Come ye yourselves apart and rest awhile."—Mark, vi., 31.

The need for rest increases as life becomes more complex and the demands upon it increase. We need the sleep of the night and the relaxation of Sunday, and, besides, a breathing spell during the hot weather, when it is a delight to be out of doors. Jesus calls us to rest that we may be the better fitted for efficient service, with abounding life, sparkling with the ozone of heaven's atmosphere.

Jesus led His disciples to the hills for quiet, rest and thought. It was not rest from worship but rest for worship without form, for worship is being consciously with Jesus, making perfect the wires of loving sympathy with Him, the divine dynamo of human life.

In years gone by many ran to dissipation in churchly worship. Some would attend six of seven services, making the day a ceaseless rush. This is lovely for those that do little during the week, but for the tired it would be sinning against their God-given nature. We may be more fully with Jesus at the beach or in the woods or among the hills than in church, when oppressed with fatigue and sleep. Worship is of the soul. Attendance at church is a heaven born privilege, a feast of soul; but enough is better than a surfeit. Once a Sunday is enough for the majority these days.

RELIGION PART OF LIFE.

More than ever before religion is a part of all our life, and not a sealed compartment. Vital religion is more than outward worship; and to have mercy on needy humanity is better than sitting in church all day. Religion today is a practical incarnation of the life of God in man.

Henry Ward Beecher in 1863, in the Brooklyn tabernacle on the eve of his departure for England, gave an informal talk on his personal experience with Jesus the Christ: "I desire to speak of the sacred name of Christ, who is my life, my inspiration, my hope, my surety. More than any recognized influence of my father or mother, more than of all my friends, Christ has had the formation of my mind and my disposition, my hidden ideals of the beautiful, my thoughts of what is manly, noble, pure, heroic. In imagination I could early in life see Him standing and looking quietly and lovingly upon me. What the sun is to the flowers of summer, Christ is to me. I have had a hunger, brethren, to be loved of Him. What is best remembered in the past is what is full of Christ; and the future is all the way full of Christ."

THE ISLE OF SMILES.

On the platform of a railway station there was a large pile of trunks labeled, "The Isle of Smiles." Whether we stay at home during our vacation or go elsewhere, let us make it the "Isle of Smiles" by letting the indwelling spirit of the Christ gleam out through all we do and say. Then we shall delight to live the radiant life all the year.

Abiding with Jesus, let us sow the seed of sweet flowers beside all waters. A gentleman of England visited Finderne to search for records of the extinct family of that name. No one knew the Findernes, but one told him he could show him the "Finderne flowers." On the uneven, low terrace where once the home had stood the flowers were growing wild. "Sir Geoffrey Finderne brought these flowers from the Holy Land, and, do what you will, they will never die." So Jesus enables us to sow the seeds of an everlasting influence, beautiful and sweet, to linger behind us on earth.

A vacation gives us a better opportunity to realize Christ's presence during all our days. When His disciples were apart with Him they felt His presence the better.

Bishop King expresses this lovely thought: "The soul that is in habitual communion with God finds its natural expression in constant, ejaculatory prayer, or more often still in the unuttered aspirations of the heart. In this way many more prayers are heard in heaven than are audible on earth."

COME WITH ME AND REST.

At last, when the body is weary, worn out with its toils and its tribulations, how sweet will be the voice of the Savior Jesus as He says, "Come with Me and rest!" There are many souls on earth, oh, so weary! They feel that eternity will not be too long for a rest. To those glorying in their abounding life Heaven will be a rest amid ceaseless, joyous service, rest in unwearying activity.

A little child was weary and half asleep when the steamer came to the wharf. It was night and all seemed darkness. Half unconscious he heard the grating of the chains, the noises he could not understand, and caught merely glimpses of flickering lights. He sighed and fell asleep as his father took him in his strong arms. He knew he was safe. When he opened his eyes he was in a beautiful room, bright and sweet; and around him were his loved ones. Home at last! And the kind Heavenly Father will thus take His weary, sighing children, and in His strong, tender arms bear them gently and safely through the unknown darkness of death into the eternal home, ever to be with the Lord.

Our blissful immortality shall begin a new era when we respond to the last call of our loving Savior, "Come with me." "Our citizenship is in heaven, whence we look for the Savior, the Lord Jesus Christ, who will fashion anew the body of our humiliation that it may be conformed to the body of His glory."

The Inter Ocean Sermon Supplement—Published Every Monday

PARABLES SPOKEN TO SIMPLIFY WORD

Master Inferred That He Sought to Have Masses Understand Truths God Would Have Him Impart.

STORY OF SOWER MADE PLAIN

Much Seed Falls on Stony Ground, but Christ Himself Was Prodigal and Unsparing of Himself.

BY THE REV. ARTHUR J. FRANCIS.
(Pilgrim Congregational Church.)

"The sower went forth to sow."

The Master inferred that the reason why He spake in parables was not to prevent, as some have interpreted, the masses from understanding Him, but to simplify and make plain the truth He would impart. To the unspiritual masses, whose capacity for appreciating the truth is somewhat limited, all life is a conundrum, into the meaning of which they rarely penetrate.

It is not hard to appreciate the meaning of the seed falling on the wayside or on stony places, or among thorns, or on good ground. The first was easily subject to avaricious birds; the second is revelatory to a paucity of rootage, and the growing grain was easily scorched; the third is suggestive of the fact that a more vigorous and active plant easily choked off the young growth of the corn; the fourth breathes of hope and expectation, for the sower hopes for the harvest, and for a yield that shall be thirty, sixty or even one hundred fold.

Optimism is the true attitude of faith. Each harvest is a fresh miracle from the hand of the Almighty. The sower, with the harvest in mind, is unstinting and prodigal, and generous in his distribution of the seed. He would rather waste a few grains on the beaten path, on the stony patch and in the thorny soil than spoil the promise of the harvest.

CHRIST PRODIGAL OF SELF.

The more we study the life of our Lord and Savior Jesus Christ the more we reckon with the fact that He was as generous and unstinting and unsparing and prodigal of Himself, the true seed of righteous living, as the sower of His parable. His energies were at the command of the needy; His efforts were put forth for rich and poor alike.

His truth and wisdom and love were not withheld from any, and though the harvest promised but little, yet He sowed on, knowing that the All-Father was able to make that little fructify a hundredfold.

There is much seed sowing in our day and the harvest depends upon the prodigality of our efforts. If we withhold our hands in sowing our arms will be empty in the reaping. True propagandists know the value of seed sowing, and the relation between seed sowing and harvest. Is it reform? Is it politics? Is it the advocacy of a new business enterprise? Is it missionary intelligence? Is it the advancement of the kingdom of God? We need to learn the lesson of the sower.

Wisdom is justified of her children. No sowing, no reaping. The true sower, however, reckons with the period of waiting in patience. In spring, throughout the length and breadth of our land, and other lands, the sower goes forth to sow, but his expectation is not related to the immediate morrow; his hope is that in the late summer or early fall his fields will yield the fruitage of his labor.

PATIENCE IN WELL-DOING.

We need to learn the lesson of patient continuance in well-doing. God has ordained a plan from seed to blade, from blade to bud, from bud to flower, from flower to fruit, from fruit to harvest. It is so easy to be impatient, and the perfection of mankind seems to be such a long way off. The ideals of the Master seem to grip the minds of men and to control their actions so slowly.

Christianity has been called a failure, and yet we do well to consider that the one who would call it a failure is not logical in his deductions, for nothing can be called a failure that has not been tried of men.

It is impossible to force the growth of the seed of the kingdom; it must develop of itself. Patience we all need. Let us possess our souls in patience, looking forward hopefully for the harvest.

It is a wonderful thing, when you stop to think of it, that the great constructive forces of nature work silently. When man works his inclination is to make some sort of noise. Have you ever noticed an old-time hostler cleaning down a horse? You will remember, then, that he made a peculiar noise with his lips. You may explain it as you will, but in the main it was but an indication that he was at work.

LIFE GROWS SILENTLY.

We never hear the new life rushing from the roots to the blades of grass; the new sap pouring its bounty from trunk to limb, from limb to branch, from branch to bough, from bough to twig, from twig to bud in the springtime; or the wonderful unfolding of the beauty of nature in the rosebud or the lily.

Some one has called our attention to the fact that "The force which unfolds and opens the heart of the lily is the same that split Mount Pelee and burst Mount Vesuvius and lay the city of San Francisco in ruins."

Some years ago I helped a friend of mine prepare a field for summer plowing. There were about twenty acres to be plowed and in that parcel of land there were about a hundred pine stumps, to say nothing of rocks and stones.

It was necessary that we dynamite both stones and rocks in order that the soil be prepared to receive the seed. This is a picture of human life. Saul of Tarsus needed the Damascus road experience in order that his life might have the right direction and come to its full fruitage.

Many need a radical upheaval to rid their lives of the stumps and rocks that harm their characters. The sowing of the seed in their hearts may take place at such a time as upheaval, but noise and discordant sounds may hinder our appreciation of its growth. It is safe to say, however, that we cannot judge everything by one thing.

We are convinced that it is better that our children shall grow up into the Kingdom, and the soil of their souls be kept freed from the rootage and weedage of sin, rather than that they should have the harrowing experience of human degradation and misery of so many.

GROWTH OF JESUS.

No fairer picture can be imagined than that brought before us in the words that depict the growth of the child Jesus—"He grew and waxed strong and found favor with God and with man." Here is a picture of the true normality—a normal child developing in a normal environment and reaching His true relationship to God and to man. It was a quiet, persistent, steady and consistent growth—physical, mental and spiritual.

It has been suggested that "a field is not a fixity." We are to understand by this that "it is susceptible to culture." This year the farmer sows wheat, oats, barley, corn, flax, or perchance some other grain. This is no promise that next year the same field will be used for growing the same sort of grain.

Human experience has precisely the same possibility. John Fiske tells us that "The whole fabric of human thought and human emotion is built up of minute subconscious discriminations of likenesses and unlikenesses, just as much as the material world in all its beauty is built up of undulations among invisible molecules."

Our days go on, some are good, some ill. "If we had never known anything but goodness, its quality of goodness would in nowise interest or concern us." It remains true that we cannot know anything whatever except as contrasted with something else.

We enjoy the sunshine because of the shadow; we appreciate our pleasures because of our pains; we know the sweetness of joy because of the bitterness of sorrow; five minutes of hell sufficeth to give new vision of what it means to live in heaven.

WINONA LAKE CONFERENCE INTERESTS CHRISTIANS

List of Speakers for Bible Workers' Gathering Includes Most Noted Pulpit Workers of the Day.

Progressive Christians are enthusiastic over the great Bible conference at Winona Lake. The dates for the conference this year are Aug. 22 to 31, and the opening session is to receive a national stamp in the sermon which is to be delivered by William Jennings Bryan, Secretary of State.

The program is well filled with ministers and lecturers who are recognized leaders in their profession. Campbell Morgan, the far famed Bible expositor; Gypsy Smith, the eminent evangelist; Bishop Dubs, George H. Combs, Camden M. Cobern, J. Wilbur Chapman, Marion Lawrence of international Sunday school fame, Bishop Hughes, George R. Stuart, William E. Biederwolf, Mrs. Booth Clibborn, William A. Sunday, Mark A. Matthews, Dr. Hinson, John Willis Baer, Dr. Moorehead, Dr. Roberts, Major Cole and many other distinguished men are to be present and take part in the services.

The Rev. A. H. Haigazian, Ph. D., president of the Apostolic college in Konia, Asia Minor, has included Winona in a brief itinerary through the states, and will deliver a series of addresses.

Every session of the Winona Bible conference is a climax. No one can listen to the powerful appeals that come from these eminent defenders of the truth without receiving an impetus and inspiration that will add to the pleasure of living and increase a reverence for all things noble.

Dr. Sol C. Dickey, secretary and general manager of the Winona assembly, is also director of the Winona Bible conference. He possesses a marked facility for assembling men of strength and talent from ecclesiastical circles, and because of this facility and long years of experience he has been able to build up an institution in this conference that commands the admiration and commendation of all who are acquainted with it.

INDIANS OF SOUTH DAKOTA HOLD MISSIONARY SERVICE

More Than 1,000 Persons Attend Annual Convocation at Sisseton Agency and Hold Meetings.

The annual Indian convocation of the missionary district of South Dakota was held last month at the Sisseton agency. About 1,000 delegates and visitors were present from the ten Indian reservations in the district, and inspiring and enthusiastic services and meetings were held. The men assembled in session discussed and took action upon many questions, one of the most important of which was to petition the Secretary of the Interior, as a United States official, to take some action to decrease the divorce evil among the Dakotas.

The women met in their own tent, and their meetings were chiefly occupied in presenting the money earned during the year for extra-parochial purposes. This year all previous records were broken, as usual, and it was found that the offering amounted to $3,575.

An ordination service was held, and Bishop Biller advanced to the priesthood two Indians, the Rev. Joseph Goodteacher and the Rev. Dallas Shaw, who had been deacons together at an annual convocation held fifteen years ago in the same place. In the evening four Indians were confirmed and seven Indian helpers were made catechists and vested in cassocks as the mark of their new office.

Each day closed with camp evening prayer, and a very impressive circle it was gathered there, singing heartily a hymn, kneeling for a few prayers and finally scattering to their tents after the blessing by the Bishop.

DR. A. C. HILL VISITS CHICAGO

Pastor of London Church Occupies Pulpit of New England Church.

The pulpit of the New England church was occupied yesterday, and will be next Sunday, by the Rev. A. C. Hill of London, England. The Rev. Dr. Hill established a reputation as an original and eloquent preacher in the fashionable resort of Harrogate and three years ago was engaged by the famous New Court church, London, where Dr. Campbell Morgan did such a notable work before coming to America. Londoners flock in crowds to hear Dr. Hill.

ELECTION AND FREE GRACE EXPLAINED

Two Salvations Both Have Much Scriptural Support for Doctrines, Despite Seeming Oppositeness.

DIFFERENT AGES ARE TYPIFIED

Christ's Death Held Out to All as Means of Attaining Life Eternal Through Chosen Ones Become Bride.

BY C. E. HEARD.
(Recital Hall.)

"There is one God, and one Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all to be testified in due time."—I. Tim., ii., 5-6.

There are two lines of thought which have divided Christians for centuries, namely, election and free grace. That both of these doctrines, notwithstanding their apparent oppositeness, have scriptural support, no Bible student will deny. This fact should lead us to surmise that in some way both must be true; but in no way can they be reconciled except by observing heaven's low, order and "rightly dividing the word of truth" on this subject. This order will clearly show us that while an election has been in progress during the present and past ages, free grace is God's gracious provision for the world in general during the coming age.

However, election, as taught in the Bible, is not the arbitrarry coercion, or fatalism, usually believed and taught by its advocates, but a selection according to fitness and adaptability to the end God has in view, during the period appointed for that purpose—the present Christian age.

The doctrine of free grace advocated by Arminius is also a much grander display of God's abounding favor than its most earnest advocates have ever taught. God's grace or favor in Christ is ever free, in the sense of being unmerited; but since the fall of man into sin, to the present time, certain of God's favors have been restricted to special individuals, nations and classes, while in the next age all the world will be invited to share the favors then offered, on the conditions then made known to all.

READY FOR COMING BRIDEGROOM.

The Christian age makes ready the chaste virgin, the faithful church, for the coming bridegroom. And in the end of the age, when she is made "ready" (Rev. xix., 7), the bridegroom comes, and they that are ready go in with him to the marriage—the second Adam and the second Eve become one, and then the glorious work of restoration begins.

In the next dispensation, the new heaven and the new earth, the church will be no longer the espoused virgin, but the bride; and then shall the spirit and the bride say, "Come!"

What, we ask, has become of the vast multitude of human beings of the past, who went down into death without faith and hope in the only name given under heaven or among men whereby we must be saved? Indeed, the vast majority of these never knew or heard of Jesus, and could not believe in Him of whom they have not heard.

Whatever may have become of them, we may be sure they are not now in a condition of suffering; becuase, ont only do the scriptures teach that full and complete reward is not given to the church until Christ comes, when He shall reward every man, but that the unjust are to receive their punishment then also. Whatever may be their present condition, it cannot be their full reward; for Peter says, "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished," and he will do so.

But the thought that so many of our fellow cretaures should at any time be lost from lack of having had the knowledge which is necessary to salvation would be sad indeed to all who have a spark of love or pity. Then, too, there are numerous scriptures which it seems impossible to harmonize with all this. Would it not seem that if God loved the world so much He might have made provision, not only that believers might be saved, but also that all might hear in order to believe?

ARE NOT YET ENLIGHTENED.

When we read, "That was the true light that lighteth every man that cometh into the world" (John i., 9), our observation says, Not so; every man has not been enlightened; we cannot see that our Lord has enlightened more than a few of earth's billions. Even in this comparatively enlightened day millions of heathen give no evidence of such enlightenment.

We read that Jesus Christ, by the grace of God, tasted death "for every man." But if He tasted death for all mankind, and from any cause that sacrifice becomes efficacious to only a few, the saints of God, was not the redemption comparatively a failure? And in that case is not the apostle's statement too broad? When again we read, "Behold, I bring you good tidings of great joy, which shall be to all people" (Luke ii., 10), and, looking about us, see that it is only to a "little flock" that it has been good tidings, and not to all people, we would be compelled to wonder whether the angels had not overstated the goodness and breadth of their message, and overrated the importance of the work to be accomplished by the Messiah whom they announced.

Another statement is the one contained in our text, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all" (I. Tim. ii., 5, 6). A ransom for all? Then why should not all involved have some benefit from Christ's death? Why should not all come to a knowledge of the truth, that they may believe?

KEY TO GOD'S PLAN.

Without the key, how dark, how inconsistent, these statements appear; but when we find the key to God's plan, these texts all declare with one voice, "God is love." This key is found in the latter part of our text, just quoted—"who gave Himself a ransom for all, to be testified in due time." God has a due time for everything. He could have testified it to these in their past lifetime; but since he did not, it proves that their due time must be future. For those who will be of the church, the bride of Christ, and share in the kingdom honors in the spiritual phase of the kingdom, the present is the "due time" to hear.

The prevailing opinion is that death ends all probation; but there is no scripture which so teaches; and all the scriptures we have quoted, and many more, would be meaningless, or worse, if death ends all hope for the ignorant masses of the world. God does not propose to save man on account of ignorance—the Bible does not teach that there are several ways of salvation—one way by faith, another by works and another by ignorance—but God "will have all men to come unto the knowledge of the truth" (I. Tim., 2-4); and since the masses of mankind have died in ignorance, and since "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. ix., 10), therefore God has prepared for the awakening of the dead, in order to have knowledge, faith and salvation.

TESTIMONY OF GOD'S WORD.

Let us consider another text which is generally ignored except by Universalists; for, although I am not a Universalist, I claim the right to use, and believe, and rejoice in, every testimony of God's Word. It reads, "We trust in the living God who is the Savior of all men, specially of those that believe."

God will save all men by removing all hindrances and gathering out all stumbling stones to salvation and making it possible for them to choose life, but will not specially (to the uttermost) save any except those who come unto Him through Christ. God's arbitrary salvation of all men is not such as will conflict with their freedom of will, or their liberty of choice, to give them life against their wills.

The general salvation, which will come to every individual, consists of light from the true light, and an opportunity to choose life; and, as the great majority of the race is in the tomb, it will be necessary to bring them forth from the grave in order to testify to them the good tidings of a Savior; and those who "believe in that day" will enjoy a full release from the thraldom of sin, and the corruption of death, in the glorious liberty of the children of God.

But attainment to all these blessings will depend upon hearty compliance with the laws of Christ's kingdom—the rapidity of attainment to perfection indicating the degree of love for the King and for His law of love.

If any, enlightened by the Truth, and brought to a knowledge of the love of God, reject it and "draw back" they, with the unbelievers, will be destroyed from among the people. This is the second death.

Thus we see that all these hitherto difficult texts are explained by the statement, "to be testified in due time."

UPHOLDS THE TEACHINGS OF FOURTH COMMANDMENT

The Rev. Thomas J. Cullen Says Family Relation Cannot Be Changed Without Disaster.

"The Fourth Commandment" was the subject of an interesting sermon preached in St. Mary's (Paulist) church in San Francisco recently by the Rev. Father Thomas J. Cullen. In part he said:

"What does the family rest on? Are the family and the state a condition of things brought into existence by the will of man for certain definite purposes, and therefore are they behind the times—behind the age, as the old tallow dip is behind the electric light of today?

"Can the family relation be changed, and can the relation of the individual to the state be changed?

"These are questions that are of utmost importance today because most of the socialistic teachers rest on the theory that the state and the family are the creation of human beings, and that the state can be destroyed and the family relation destroyed, and other means instituted for the propagation of the human race that will as far surpass the family relation to the state as the electric light does the old tallow dip.

"Such statements we Catholics can never accept. According to the teachings of the Catholic church, the family is a divine institution, and belongs essentially to Nature.

"It is not exactly a new teaching that the family can be substituted by other relations. It was tried in ancient times and failed, failed miserably. So it must ever fail because it is against Nature."

RETIRED PASTOR PREACHES TO SMALL FLOCK IN EAST

Gives Services Gratuitously and Says He Always Wished for Chance to Do Something for Nothing.

Dr. Lucian Clark of Washington, D. C., has been visting his son, Christopher Clark of Chicago. Dr. Clark, who from 1888 to 1893 was assistant editor of the Northwestern Christian Advocate and since then served several of the largest churches of Methodism, among them the King Avenue of Columbus, Ohio, with its 1,200 members, is spending his latter days with much satisfaction and delight.

A little more than a year ago he retired from active service and settled in Chevy Chase, near Washington, where he had hoped to rest from his labors; but the small company of Methodists resident there saw an opportunity to purchase an abandoned though beautiful church and prevailed upon this veteran again to enter the active work.

He now preaches to an appreciative audience every Sunday morning, giving gratuitous service. He said, in speaking of the services:

"I had always wished for the chance to do something for nothing. It is the finest experience of my life. I am happier preaching to my small congregation than I was standing before the greatest audiences I was ever privileged to address."

Housing Conference to Meet.

The tenth international housing conference will be held at The Hague in September, in compliance with an invitation tendered by the Dutch government. Among the questions to be considered will be rural housing, slum improvement or clearance, overcrowding, city planning and recent housing progress.

CHRIST'S CORONATION CONQUERED DEATH

His Ascension Into Heaven Marks Time of Enthronement, When He Begins Intercessions for Followers.

ABLE TO SAVE TO UTTERMOST

Jesus Makes Suggestions to Us Which, If Followed Out, Will Win Final Home for All in Heaven.

BY REV. JOHN WALLACE WELSH.
(Warren Avenue Congregational Church, Frankfort, Mich.)

"He is able to save unto the uttermost those who come unto God by Him, seeing He ever liveth to make intercession for them."—Heb., vii., 25.

Jesus lived His life—His flawless life—and just as the average mortal rounds out his career so He submits at last to that which is common to all human creatures, namely, death.

We may, with the skeptic, if we choose, prefer to believe that His dust still lies in some secluded sepulcher yonder in Palestine. At this remote date it will be impossible for us who prefer the Christian hope of immortality based upon the belief in the empty tomb to refute that position, but this indubitable fact remains—forever irrefutable by skepticism, namely:

That whatever happened at the grave of Jesus of Nazareth it became the birthplace of belief in immortality.

We may quibble about the possibility of life following the death of the body; we may question the authenticity of the records of the event, but we are absolutely powerless to doubt the fact that humanity's craving for immortal life passed from a craving to the conviction, becoming a well-founded hope at the tomb of Jesus Christ.

And to my mind it is more logical and reasonable to accept the explanation of those first witnesses—who wagered life itself upon the conviction that Jesus was the conqueror of death and not its victim—than it is to attempt to formulate a theory of our own to account for the possession by these men of this quenchless enthusiasm and deathless hope.

ASCENSION IS DISTINCT.

The ascension is distinct from the resurrection, and yet it is in a sense the supplement to the scene that startled the guard at the tomb of the Son of Man. As the death of Jesus would have left the world practically uninfluenced by the coming of Christ—if there had been no resurrection—so the resurrection without the closely related account of the ascension would have been utterly incomplete.

For when we investigate our conception of the story of Jesus' return to life we discover that we have little more to rest our faith upon than an occasional appearance to the disciples of their beloved former leader—appearances that, while they were tangible enough at the time, could only have left them with a sense of uneasiness and uncertainty if they had gradually become fainter and at last wholly ceased.

We read: "While He blessed them He was parted from them and was carried up into heaven—and they worshiped Him and returned to Jerusalem in great joy and were continually in the temple praising and blessing God."

It is not then at the empty tomb and on Easter morning that the new light and life came. We must remember that Easter day was a day of doubt and deepening mystery, rather than a day of illumination and joy to the first disciples.

HAPPIEST DAY ARRIVES.

But when the demonstration of His divinity had been made complete by means of the numerous appearances following His entombment, so that the disciples could confidently speak of the "many infallible proofs" of His return to life, the day of His last appearance and of His final departure—His human form never to be seen of them as long as they were in the flesh—became to them not the saddest but the happiest day of their lives.

Dying D. L. Moody, after his unequaled career as an ambassador of Jesus Christ, said: "If this is death, it is glorious. This is my coronation day." The ascension was the exaltation, the enthronement, the crowning of the Christ.

How strange that we who call ourselves by the name Christian have up to date been so unworthy of our calling, so unappreciative of His marvelous ministry to human kind, that we have had so little time to dwell upon that event which is so significant and suggestive of the dignity of our humanity as the crowning day of Him who is the climax of all creation.

As we come today to pause before this great outstanding event which marks an epoch, not only in the life of our Lord but also in the plan of God and the career of human kind, there are two questions that we ask of it:

MESSAGE TO US.

First, what was its meaning to Jesus? Second, what is its message to us? We have already suggested the answer to the first question. The ascension was His enthronement. From that day forward the prophecy of Jesus was fulfilled. "All power is given unto Me in heaven and in earth. Go ye therefore and make disciples of all nations, and lo I am with you all the days until the consummation of the age."

In the risen and ascended Christ we have our nearest look at "that mode of being" that answers to ideal goodness. From this day forward the disciples, who had had what we regard as the priceless privilege of knowing Christ "after the flesh," have no advantage over those who have come into life-giving touch with the risen Redeemer.

Now, for the first time Christ is enthroned and awaiting the higher honor that shall be His when "every knee shall bow and every tongue confess, and when the kingdoms of this world shall become the kingdoms of Christ."

But the question comes as to whether or not we have caught the true import of that ascension scene when we are solely interested in the fact that He is one day to return.

MISSED REAL MEANING.

It occurs to me that we have missed the meaning and the message of the event if our eyes are turned from the obscuring cloud to that remote event when His crowning shall be complete and this rebellious province of earth has been subjugated to our sovereign Christ.

We are to think of Christ then only as having passed into the unseen universe. It may be close at hand, but it is shut out from us by the veil that holds our eyes.

God has merely to touch our bodies and anoint our eyes in order that we may discover those new worlds that are all about us—and which we are soon to experience—just as we merely have to step up to the telescope and bend over the microscope in order to have new worlds of which we are wholly oblivious now presented to our astonished vision.

You may doubt the reality of angelic ministry, but I do not. I believe that Jesus himself is now the leader of a great host of angelic ministrants who are vitally interested in us and loyally co-operating with us in every endeavor of ours for the extension of His kingdom here.

The resurrection was incomplete without the ascension. By which we mean Christ's return to the Father, having attained the goal of His incarnation, His mission accomplished, His work done.

HOUR OF HIS TRIUMPH.

It was the hour of His triumph, not merely the resumption of His former life in the glory world, but His occupation of a throne, where He received the added approval and recognition that accrues to the conqueror alone.

And now a word with reference to the message that this mighty ministry of Christ our King brings to us.

Jesus was the first to make the great discovery that if we live the life that God the Father has planned for us—a life that to many of us is a living death, because disease and disappointment, disaster and defeat and death meet us in the way—we shall find what seems to be the dark night of dissolution is transformed into the radiant dawn of deathless life.

Through the door of his miraculous birth Jesus entered into this "life of mortal breath," and through the portal of that other miraculous door known as His "ascension" He passed out of what we call "life" (and that which might more fittingly be called death), and He came in order to reveal the destiny of those who have been born again, born of the spirit of God.

The ascension of Christ means that the work of renewal in humanity had been accomplished. Glorified, His manhood becomes the medium by which life is communicated to men. "He is able to save unto the uttermost those who come unto God by Him, seeing He ever liveth to make intercession for them."

KEEPS IN TOUCH WITH US.

I believe that Jesus is in touch with us as the sleeping mother is in touch telepathically with her distant son, whose danger arouses her, and when they compare notes they make the discovery that it was the exact moment of the danger to the one that the period of wakefulness came to the other.

Whatever may be the difficulty that we have in explaining the relation of His going to be with the Father and the coming of the Comforter to abide with us and to take the place that Jesus held in the life of the dependent disciples that gathered about Him, this is, nevertheless, the suggestion and the significance of His coronation, that is, the beginning of His companionship with His human brothers dates from that time.

Another significance we find in His exaltation is the fact that now, for the first time He can say, "It is finished; I have finished the work that Thou gavest Me to do."

I take it that the most important and vital suggestion that should come to us from His ascension is that just as Jesus completed the career mapped out for Him by the Heavenly Father, so we—in the power, and the glorious optimism inspired by the presence—are to complete with joy and courage, and with the eclat of the conqueror, the "race that is set before us, looking unto Jesus the file leader and finisher of our faith."

SOCIALISM IS ALLURING WORD

Church Periodical Says Present Name Typifies Only Race Hatred.

"Socialism" is an alluring word; but the word must not blind us to facts as to what is preached and practiced in its name. The current political socialism of the day offers largely a gospel of hatred and of class war, by means of which to reach ends that seem good.

The church may largely approve those ends, but it must substitute a gospel of love as the means of attaining them. That we are not sufficiently applying that gospel of love to the determination of social problems is quite evident.

Churchmanship, as it is generally practiced, is a painfully little thing, and love does not mean weakness. Not until our churchmanship grows into a dominating force in the lives of churchmen can it accomplish ends that, in part, socialists are seeking to accomplish in another way.

In the meantime the desire that is found among churchmen to work toward better social conditions is a happy indication, and may perhaps draw together in common work even many who rigidly insist upon the maintenance of a partisan status quo that prevents the realization of all that catholicity implies.—The Living Church.

ALL LAWS SHOULD BE OBEYED

Pastor Says Officer Who Permits One Violation Would Tolerate Others.

"Our Nation and Its Safeguards" was the subject of the Rev. D. D. Mitchell's sermon at Goodrich Avenue Presbyterian church, St. Paul, recently, and he dwelt upon the matter of law observance.

"We cannot permit any of our laws to be broken," he said, "and it is certain a policeman who would permit the violation of one law cannot be trusted to enforce another. If he winks at the Sunday closing law, he is just as likely to permit a hold-up under the right circumstances.

"If we are to have law enforcement we must observe all the laws. One violation is taken as an excuse for breaking another. Begin to observe the law in the home, and observe all the laws."

CHRISTIANITY SHOULD AVERT BARBARIC FEAR

Within Certain Limitations It Will Remain an Active Element in Its Relations to Character.

SECONDARY TO LOVE'S SPIRIT

Power Must Follow Affection in Control of Impulses of the Human Mind, Asserts Bishop Fallows.

BY THE RT. REV. SAMUEL FALLOWS, D. D. LL.D.
(St. Paul's Reformed Episcopal Church.)

An eminent professor of psychology in a leading university has just been discussing the influence of fear as an incentive to human action. The conclusion has been drawn that it must remain as a powerful factor in the evolution of the race.

Within certain limitations fear must ever be an active element in its relations to conduct and character. But those limitations are very narrow. Fear must be a secondary and not a primary motion in the higher realms of human activity.

In the lowest realms it is purely instinctive, and has been given us for preservation from physical danger. The fear of pain and disease has resulted in the splendid efforts which have been made to lull the one and overcome the other. But in the moral sphere it must give place to higher and holier impulses.

Children in their education must not be driven with the "big stick" to learn and obey. There may be rare exceptions, but the exceptions prove the rule. The fear of the results of misconduct must and do hold many men in obedience to the law of their being and of society. But it is a low species of fear.

BARBARIC FEAR DEGRADING.

The history of civilization proves how terrible and degrading has been the fear both of nature and of God, which has held barbaric peoples in the thrall of superstition. The whole trend of Christian teaching has been to emancipate them from its influence.

It will not do in our advanced civilization to bring back all the terrifying descriptions of unspeakable physical torture to hold men in the path of virtue.

The fear which causes men to grovel and to call upon the rocks and mountains to hide the face of its possessor from the God of heaven and earth, which Ruskin so eloquently delineates, we are to avoid. But the filial fear, which is prompted by the very love itself of the highest and holiest which God can inspire, must be experienced.

The profoundest psychology is contained in the language of St. Paul in dealing with the whole subject of fear. He says: "God hath not given us the spirit of fear but of power and of love and of a sound mind."

Fear in the moral and spiritual aspect robs a man of power. It means weakness, timidity, instability, inaction. To be girded with unwearied and unconquerable force, to be nervous, muscular, brawny, strong, to have "the wrestling thews that throw the world," we must away with "sad doubt and anxious fear."

POWER MUST YIELD TO LOVE.

This spirit of power must be under the sway of the spirit of love. That is the overwhelmingly dominant principle of the higher life.

Even in what we may term the lower life, it must be love, not fear, which controls men and leads to the end in view. The love of gain lures some men on. The love of power, a mighty ambition, is the master impulse in others. The love of adventure, which conquers every "hill difficulty" and opens up new continents and islands, urges on the eager discoverer. It is love, therefore, not fear, which thus moves the world forward.

It is love in the religious life which is to be supreme. "Fear hath torment, perfect love casteth out fear." To proclaim the gospel of love the heralds of the cross are to go forth. They are to deliver those who all their lifetime have been in the bondage of fear.

The Old Hindu anticipated by the spirit of God which is given to every man to profit withal, the truth of human progress. He saw in his dream the race led out on its journey. First, it moved forward, dragged by iron chains. These were force and fear. Then filaments almost invisible, proceeding from the brain, drew it onward. These were thought and love.

SPIRIT OF FEAR RETARDS.

The spirit of sound mind follows the spirit of power and love when emancipated from the spirit of fear. Ask the mental and the Christian therapeutist what retards the recovery of saneness and soundness of those who seek his help. It is the spirit of fear.

He has to encounter almost innumerable hosts of "phobias," or fears, which have harassed and weakened and thrown out of poise those who are praying for deliverance—fear to walk, fear to eat, fear to work, fear to sleep, fear of heat, fear of cold, fear of disease, fear of misfortune, fear of living, fear of dying, fear of a thousand things beside.

Fear is the fell foe of a sound mind. Out of fear then into love, into power! Rooted and grounded in love, so that no base fear shall find a resting or an accompanying place, love of God, who Himself is love, love of the world He has made, love of all the forces He has placed in it for the happiness of his children, love of man, whom He created in His own image, love of Christ Jesus, who lived and died that this love might flood our entire being—this is Christianity. Let it drive out forever the spirit of fear!

Good Life Own Demonstrator.

As health is the best demonstrator of the laws that make health, so the good life is demonstration enough of its own validity. Try it for yourselves, God seems to say to men. Once it seemed far off and impossible; but the new day of the kingdom of God is here, when any little child can try for himself and know at first hand the certainty of what we believe.—Charles F. Dole.

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DESIRE OF NATIONS PROMISED IN BIBLE

Present Age Is Filled With Restlessness and Dissatisfaction, Which Is Shown by Agitation.

GOLDEN PERIOD UNATTAINED

Cause of World's Failure Apparent Through the Scriptures, Declares Lecturer in Rock Island.

BY M. L. HERR.
(Delivered in Rock Island, Ill.

M. L. Herr, Bible student and lecturer of New York city, spoke recently in the Times Auditorium, Rock Island, Ill., on the topic "The Desire of All Nations," using the text, "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts."

We are living in a time filled with restlessness and dissatisfaction. Men in general are looking forward to a better condition than the one in which we now find ourselves. We see the evidence of this by various reform parties, the efforts to restrain those in power from oppressing the weak, the Socialistic movement, the cry of good citizenship, the struggles on the part of the labor unions.

All of these mark the longings in the human breast for something better and the cravings to bring in a happier time. But mankind has been struggling for centuries to bring about the "golden age," and we have not yet reached Utopia where all can have peace and happiness and a perfect arrangement of social and political laws.

In fact, we find that instead of meeting with success the whole is nearer the verge of anarchy than ever before. Is it to be a case of "love's labor lost?" Are all of their strivings come to naught?

Our Lord foretold that just such conditions as we see around us today would come to pass, and that men's hearts would fail them for fear and for looking forward to the things coming upon the earth, and that there should be a time of trouble such as has not been since there was a nation.

We have not yet reached the place where the storm has broken in all its fury, but reports from the various quarters of the globe cause us to appreciate the fact that the mutterings of discontent are increasing day by day and that it is only a matter of time until the tempest of a revolution, similar to that of the French revolution, will break upon the whole.

CAUSE OF DIFFICULTY.

To find the cause of the world's failure it is necessary for us to turn to the Bible. Here we read that when mankind became acquainted with God they did not wish to retain Him in their knowledge, "wherefore God gave them up." The Apostle Paul in the second chapter of Romans then proceeds to give us a dark picture.

Instead of man being in the moral image of God he has fallen to a condition where selfishness now reigns; and instead of entertaining thoughts of generosity as to what would be for the general good, the first thought is regarding self. It is this disposition to do everything from the selfish standpoint and not to consider the rights of others that eventually will cause the clash between the masses and those in power, whether it be civil or financial.

The Lord refers to this time as a great shaking time when he shall overturn all of the present institutions and usher in a better regime. But first he is permitting man to learn a severe lesson as to the exceeding sinfulness of sin, and that true happiness can be had only as he comes into full harmony with his Creator. The prophet then states that after this shaking time of trouble the Lord will bring in the desire of all nations.

This is what the Scriptures point out to be Jehovah's purpose: That every man shall have his own home. "They shall sit every man under his vine and under his fig tree; and none shall make them afraid."

EARTH'S COMING KINGDOM.

This time of peace and blessing is the time for which the Lord taught His people to pray "Thy Kingdom come, Thy will be done on earth as it is done in heaven." At one time we thought the Lord's coming would mean anything but a blessing, but a closer study of the Word reveals the fact, that no permanent blessing will come until He comes and with Him those who have faithfully followed in His steps—those who have devoted themselves to the accomplishment of His will under all circumstances and at any cost.

The prophet Micah tells us that in the last days the Lord will establish His kingdom on the earth, and that "all nations shall flow into it." Then will come the time when "nation shall not lift up sword against nation, neither shall they learn war any more."

Isaiah adds concerning this new government, "Of the increase of His government and of peace there shall be no end."

The teaching of the Scriptures is that during this time all who have never had an opportunity of salvation will have such an opportunity, and that those who take advantage of it will have the privilege of enjoying eternally perfect human life under perfect earthly conditions.

Now we see that wrong and evil are triumphing, but the Bible tells us that during Messiah's reign evil-doers will be cut off. The testimony of the Bible is that "Now ye call the proud happy, yea they that do wickedness are set up, yea they that tempt God are delivered;" but not so in that glorious time when the Lord and His saints shall reign.

Then shall be the time when "He shall judge the people with righteousness," and perform the great work of lifting mankind up to human perfection enjoyed by Father Adam and restore them to the dominion of earth which was lost at the time of the fall.

Pastor Back From Vacation.

The Rev. Dr. W. H. Pierce, pastor of Embury church, Freeport, Ill., has enjoyed a vacation in Memphis and points south.

REST FOR THE WEARY PROMISED BY CHRIST

Come Unto Me All That Labor, for My Yoke Is Sweet and Burden Light, Is Savior's Invitation.

In the Tenth Presbyterian church H. H. Van Meter took as his text both the Protestant and Catholic versions of Matthew xi., 28-30.

"Come unto Me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light.—Protestant version. For My yoke is sweet and My burden is light.—Catholic version.

"Both versions are correct, for the yoke of Christ is the yoke of love, and is both 'sweet and light,'" he said.

"Love makes all labor light, like mothers' ceaseless labor of love, which never knows respite till she rests in death.

"A little tot was trying to carry her baby brother, about as big as herself, across a busy thoroughfare, and a big policeman came to the rescue.

"Picking them both up in his strong arms he landed them safely on the other side, and then asked:

"'Isn't he heavy, little girl?'

"'Oh, no; he's my brother,' she replied.

WILL GIVE REST TO ALL.

"The invitation is, 'Come unto Me and I will give you rest,' and most of us try some summer resort instead.

"It may be the seashore, where the 'skeeters' sing us to sleep and then sting us awake again.

"It may be in the country, where we can't get a breath of cool air and long in vain for the lake breeze. It may be on the mountains, where we wish we were near enough to Water street to see fresh vegetables or fruit."

"But the call is, not to come to the country, or the sea shore, or the mountains, but 'Come to Me.'

"It is not even 'Come to church or mass, to Sunday school or prayer meeting, but is 'Come to Me.'

"We go anywhere and everywhere else, and then wonder why we are still weary and heavy laden.

"If we would only come to Christ, and learn His sweet lesson of love divine, our hearts could rest in Him. Most of us imagine if we were millionaires and had all the money we wanted we could be at rest, but the millionaire may be the most restless of all. As the old adage goes, 'Uneasy the head that wears a crown,' so with the wealthy too often rest is a stranger.

CANNOT BUY PEACE.

"Money cannot purchase peace; neither can poverty prevent it if we come to Christ for rest. Not to the preacher nor priest, though both may comfort, but to the Savior himself we must go to prove the truth of His precious promises of peace and rest. For nearly 2,000 years this sweet invitation has rung down through the ages to the weary and heavy laden, and millions have found in Christ the peace He has promised to all.

"Many in the church rejoice in it, and many out of the church have found it to their joy.

"Jew and Gentile, believer and unbeliever, all through the ages since His coming, have come to Him. His cross of shame has become the symbol of honor outshining the glory of any earthly crown. Before His throne the kings of earth bow in humble homage and the poorest kneel in hope and peace."

CHILDREN WANDER AWAY FROM FAITH OF PARENTS

New Thought Stronger Than Ancestral Influences, Though Old Training Is Not Forgotten.

The present age is one in which it seems peculiarly difficult to hold children to the faith of their parents, because of the changes of thought that go on and the credit that is given to progress.

New thought and not tradition has the field today. The youthful mind is also progressive and is disposed to seek the newer things rather than the older.

Many voices are heard today calling here or there and showing new light. The difficulty of retaining children in the old path of faith is not surprising in such a state of thought.

Nevertheless there are things that are ancient yet always new and essential. Amid things that pass away are things that abide. These are great essentials of Christian faith.

Whatever may the theologies of faith, faith itself is a real thing and necessary for rest and hope. Whatever may be the views of Christ he himself is the same and faith in him, if it is made a real experience binding the soul to him, is an essential element in every experience.

Whatever may be the views of the Scripture its message is the same and its spiritual power and beauty appeal to every mind. The reality of a divine experience in the soul speaks for itself in every age, and though saints of different ages may show different development of character they are of the same spirit and feel the sense of kinship one with another.

Every pious parent has his own aspect of the truth of Christ, and may not apprehend the height and depth and length and breadth of the truth with all saints, so that he may be perplexed at the spiritual development of his child.

The mother of Jesus could not appreciate his actions and was afraid. Peter could not understand the thought and mission of Paul. Yet these were loyal to the ancient faith.

Christ said of himself that he was fulfilling the ancient faith and not departing from it or destroying it, as he was charged. The children may be loyal to the ancient faith without shaping themselves to the standards of the generation of their parents.—The Watchman.

Missionary Is Recovering.

Dr. M. C. Wilcox of Mount Vernon, Iowa, long a missionary in China, passed through Chicago recently on his way to Kankakee, Ill., to visit his brother, G. N. Wilcox. Dr. Wilcox is slowly recovering from the effects of his accident last fall.

BETTER WORK URGED IN SUNDAY SCHOOLS

Moral and Religious Influence on Children Far-Reaching, Declares Speaker at Convention.

GROWTH OF CHURCH IS AIDED

More Efficient Teachers Needed to Instill Into Minds of Young Proper Paths to Be Pursued.

BY D. P. HOLLIS.
(Pike County (Illinois) Sunday School Convention.)

Why have a Sunday school? What's the use? Does it have an educational influence? A moral influence, or a religious influence? Any one of the three would justify its existence. I believe it has all three influences and will try to show it.

To be educative the Sunday school must present a suitable subject matter. This subject matter must be presented in a pedagogical way, and should be adapted to the attainments of the child. The subject matter of the Sunday school is of course found in the Bible, is literary and historical, and may be adapted to children of all ages. The same lesson, neither as to subject matter nor method of presentation, can be suitable to different pupils of different ages and attainments.

If any teacher were to grade his public schools as most Sunday schools are graded he would soon be seeking work in another line. To be efficient the Sunday school must be graded according to qualifications of pupils, instead of size or age. By this means only can we adapt the lessons to the pupils, not only so the language may be within their grasp, but in order that they may understand the ideas.

In most Sunday schools I can imagine the question of a sufficient number of qualified and devoted teachers is the hard one to solve.

Money cannot purchase the services of a sufficient number of qualified and devoted public school teachers. I believe the Sunday school has the better end of the comparison, for to secure Sunday school teachers we may appeal to the sense of duty, love for the children and devotion to the church.

AUTHORITY IS LACKING.

The authority of the Sunday school teacher seems to be lacking, and yet I think the Sunday school discipline is equally as good as that of the public school. The Sunday school teacher is limited to moral suasion as a disciplinary force, but the short session and the intense interest of a well graded and well taught lesson take care of the order question.

To show that the Sunday school is a moral force, I wish to call your attention to a few statistics collected by a friend of mine in the preparation of his theme for a university degree. This table shows the ratio of Sunday school membership to the number committed to the Illinois state reformatory at Pontiac for the years 1907-10; also the per cent of total church membership enrolled in Sunday school.

Denom.—	Number in Reform.	Number in S. S.	Ratio.	Pct. in S. S.
Baptist	191	100,000	1.53	.61
Episcopal	14	10,000	1.72	.39
Christian	70	66,000	1.95	.63
Methodist Epis.	190	240,000	1.12	.01
Presbyterian	34	106,000	1.31	.91
Congregational	8	53,000	1.66	.96

The Lutheran and Roman Catholic churches, with their special systems of religious education, rank with the Congregationalists and Presbyterians, respectively. These statistics show the great efficiency of the Sunday school as a moral influence. Increasing Sunday school attendance decreases vice, crime and sin.

SUNDAY SCHOOL EFFICIENT.

As a religious influence I do not need statistics to show the Sunday school is efficient. You know that at least 90 per cent of your converts and church members come from the Sunday school, and you also know that less than 10 per cent of your church finances go into the Sunday school.

The Sunday school is supported by penny and nickel contributions, while the church requires dollars. With so large a percentage of church members coming from the Sunday school, should not the Sunday school receive more financial support, be better equipped and should not the pastor be selected with a view to his help in the young people's societies rather than to his ability to produce a scholarly sermon?

The improvement of the Sunday school lies in several directions: The improvement of the teaching force, the organization, the grading, the increase in membership or interest, and especially the holding of the members.

It is to the Sunday school that the Protestant churches must look for the moral and religious training that is supplied directly by the Catholics and Lutherans. The one thing, if there be one thing, that gives the rank among the churches is the organization; and I believe that a more perfect organization of the Sunday schools of the state should be made. Why should there not be a more compact system with more centralized authority in state and county officers? The work of the Sunday school is important enough to justify the effort and the expense.

BACK FROM LONDON MEETING

Dr. Ernest Bell Returns From International Conference on Vice.

Dr. Ernest Bell was a delegate to the fifth international conference for the suppression of the white slave traffic, held in London, England, June 30 to July 4. He returned home last week and reports an inspiring and interesting meeting, with delegates from twenty-one nations, all deeply concerned for the protection and safety of girlhood. The King and Queen manifested their interest in the conference by sending a letter and inviting the delegates to Windsor castle. The Archbishop of Canterbury, the Archbishop of Westminster, the chief rabbi, and the Rev. Dr. Horton, representing the free churches of England, and Dr. O. Edward Janney of Baltimore and Mrs. Carrie Chapman Catt were among those who addressed the congress. Recommendations were adopted looking toward improved legislation and administration against the traffic in girls.

CONSTITUTION HALTS CHANGING OF NAME

Protestant Episcopal Executive Committee of General Convention Points Out the Episcopal By-Laws.

The executive committee of the Protestant Episcopal general convention, with headquarters in New York, has issued a statement declaring that the name of the church cannot be changed for three years at the soonest. It follows:

"According to the provisions of the constitution adopted in the general convention of the Protestant Episcopal church in October, 1789, and as amended in subsequent general conventions, the name of the church cannot be changed for another three years at least, even if the change is agreed upon by the House of Bishops and House of Deputies at the coming general convention to be held in New York next October.

"At the 1910 general convention, held in Cincinnati, Ohio, the Rev. John A. Staunton, Jr., of the Philippine islands presented to the House of Deputies a memorial relating to the name of the church in the title page of the prayer book, which was referred to the committee on the prayer book.

"The Rev. J. S. B. Hodges, chairman of that committee, presented a majority report signed by ten members of the committee adverse to the change and a minority report signed by four members of the committee advocating the change.

"At this convention also the Right Rev. Cortlandt Whitehead, bishop of Pittsburgh, presented to the House of Bishops a petition in reference to the title page of the prayer book; which, on his motion, was referred to the committee on the prayer book. As chairman of this committee he presented a report adverse to the proposed change in the title page.

"The wording of the title page proposed in the memorial to the House of Deputies and the petition to the House of Bishops varied, but agreed on the point of changing the name of the church from the Protestant Episcopal church to the Holy Catholic church.

"According to article 10 of the constitution: 'No alteration thereof (of the prayer book) or addition thereto shall be made unless the same shall be first proposed in one triennial meeting of the general convention, and by a resolve thereof be sent within six months to the secretary of the convention of every diocese, to be made known to the diocesan convention at its next meeting, and be adopted by the general convention at its next succeeding triennial meeting by a majority of the whole number of Bishops entitled to vote in the House of Bishops and by a majority of the clerical and lay deputies of all the dioceses entitled to representation in the House of Deputies voting by orders."

"As no such resolution was adopted at the 1910 general convention no change in the title page of the prayer book can be made until 1916, even if such resolutions pass both houses at the convention this fall."

PRESBYTERIAN CHURCH GAINS BRING ROLL TO 1,415,800

Data Gathered Also Shows Denomination to Be in Stronger Financial Condition Than Ever Before.

Presbyterians now make public the membership and financial data gathered at their assembly at Atlanta. It shows that the principal body of the name, the Presbyterian North, has the largest membership in its history, and correspondingly great money income. Its membership figures now stand at 1,415,800, a gain of 39,000 last year. This is the greatest gain in any normal year in a generation. Baptisms also reached the large total of nearly 70,000, or considerably more than in any year since there was a Presbyterian church. In number of children in Sunday schools the gain was 33,000, also a record breaking one for recent years. The total number now in Presbyterian schools is 1,265,400, a gain of an even 100,000 in the past five years.

Presbyterians are giving money as never before. Their average gifts per member last year were $18.55, the highest save one of any religious body in the world. The total of all Presbyterian gifts was $26,298,800, which is an increase of $4,500,000 within the past five years. It costs $18,835,000 to maintain all Presbyterian churches one year, but Presbyterians give beyond this sum millions to missions and other uplift causes. Their gifts to home missions last year were $1,928,300, and in this is included no Kennedy or other unusual gifts.

The amount makes the Presbyterian board of home missions the largest in the world in point of income for home work. Attacked in the last General Assembly for extravagance, the response is an increase in receipts greater by $125,000 than in any year since it was formed. The total Presbyterian benevolence now amounts to $5,000,000 a year, or the largest of any single religious body in America. Some unity plans are under way, but are in danger of being halted by present conditions growing out of the Cumberland union six years ago. In its ministers there has been an increase of about 500 in the last four years or somewhat more than the normal.

ACCEPTS CALL TO EPIPHANY

The Rev. Herbert W. Price to Take Pulpit in Chicago.

The Rev. Herbert W. Prince, curate at St. Paul's, Kenwood, has accepted the call of the Church of the Epiphany, Chicago, and will take charge of the parish on Oct. 1, after his return with Mrs. Prince from abroad. He was in charge of Glen Ellyn before he went to St. Paul's one year ago, and previously he had been assistant at Grace church, Oak Park, under the Rev. E. V. Shayler. Before coming to Chicago he had had some experience as a missionary in India. During the last winter he did considerable executive work in connection with the committees that organized "The World in Chicago," his department being connected with the grouping of the "stewards" who explained the various exhibits.

RELIGIOUS TEACHING NEEDED IN SCHOOLS

Dr. James S. Martin Declares That Such Instructions Are Essential in Educational Institutions.

WOULD ELEVATE THE STATE

Nations That Attempt to Work Along Moral Lines Alone Are Sure of Failure, Says Lecturer.

BY DR. JAMES S. MARTIN.
(Christian Citizenship Conference.)

What! Religious instruction in state educational institutions? Certainly. Why not? The state, as surely as the family and church, is a divine institution and has a divine mission. That mission is not simply to maintain justice, safeguard human rights and conserve human well-being, but also to promote social welfare, moralize human life, fulfill the law of Christ and thus realize among men the righteousness of the kingdom of God.

To fulfill such a mission the state must be religious, must indeed be Christian, and to be Christian her youth must receive instruction in the principles of Christian morality.

There is nothing more fundamental to the life of the state and certainly nothing more fundamental to her character and the fulfillment of her mission than the nature of the instruction she imparts to her youth, and that, too, in her own educational institutions.

Practically all her youth are to be found in these institutions, and found in them, moreover, at the time of all times in their lives, when they are most easily shaped and moulded, when their character is being formed and consequently the character and destiny of the state of which they are to be the citizens.

MORALS ARE NECESSARY.

There is general agreement that the youth of the state should be trained in morals. But what shall be the basis of this moral training? Ay, there's the rub!

God has so made every human being that his conscience will respond to naught but divine authority, even as the eye responds to nothing but the light and the ear only to the sound. Put the dynamo of religion back of morality and you have something worth while. All history shows that morality, to have life and force, must have its roots in religion. The explanation of the lofty ethics of the Hebrews is found in their religion and in the "thus saith the Lord" of their prophets.

So long as Rome was loyal to her gods and her altar fires were kept burning, her moral life was comparatively clean and sound; but just as soon as she went down in her religion, just as soon as her gods became a jest and her altar fires went out, her morality lost its fiber and she sunk into decay and ruin.

Trace to its source the uncleanness and anarchy and murder that ran riot in France in the days of the French revolution, and it is found in the divorcement of religion from morality.

RELIGIOUS TRAINING NEEDED.

France, Germany, Japan and not a few sections of Great Britain, and even of the United States, to say nothing of other countries, are attempting to teach morality without the sanction of religion. The most and best that can be said of such instruction is that it is "absolutely wooden." Aye, more; it is destructive of the very foundations of human character and consequently of the state itself.

Especially is this true of many higher state educational institutions. Influenced as many of these in America are by German thought and learning, they are attacking, or at least permitting to be attacked, within their walls, the fundamental positions of Christian morals.

"But what," you ask, "are we going to do about it?" Well, we are not going to establish extra-mural foundations for religious instruction, as so many would have us do. We are not going to build a wall around our system of public education and keep God Almighty on the outside.

We do not propose that the teacher who believes that we are descended from the chimpanzees shall have the privilege of instructing the youth in our state educational institutions, and that the teacher who wants to tell the youth they are made in the image of God and that their Maker has given them the moral law of the Ten Commandments as the unchanging standard by which they are to govern their lives, shall have to go outside the wall erected about these institutions and say to the student:

MUST HE STAND OUTSIDE?

"Now, come outside where I can tell you something about God and your obligations to Him." Must this be done in a country which God has made and crowned with His favor? In a country which owes its civil and religious liberty to Christ, must Christ dwell without the camp of our system of public education? In a nation where the teachings of the Bible have laid the foundation of our civilization, must the Bible be excluded from the institutions which shape the nation's future? We answer: No, a thousand times, NO!

Nor do we propose to relegate this teaching of religion, so essential to character and desirable citizenship, to the church. We want no union of church and state. And that is the very essence of such union—to make the state absolutely and entirely dependent upon the church for that which in her imperative need she must have, the training of her youth in Christian morality, but which she herself cannot do.

Besides, it is a psychological impossibility. It is the WHOLE child that goes to school, not simply its body and intellect, but also its conscience, that part of its nature that determines the use to be made of all other parts. And if the child is to be trained at all, in any true sense of the term, it must be trained just as it is—body, mind and conscience, else you make Sullivans, Jeffries, Johnsons or Jesse Jameses, Aaron Burrs and Benedict Arnolds.

PASTOR CONDEMNS NEW MATERIALISM

Belief in Self Is Called Merely Sugar-Coated Pill of Deadliest Poison by Denver Clergyman.

"Jesus came on earth to civilize men, not to reform them; not to give them a philosophy," declared the Rev. Francis W. Starring from the pulpit of the Judson Memorial Baptist church in Denver recently. "He came to save sinners from ruin and eternal damnation. It was man's need of forgiveness that made his death on the cross a necessity.

"Despite the unbelief of men Calvary remains the focal point in the Christian religion. Ethical teaching breathes no message of hope to lost men, but from Golgotha, the place of death, there shines out of the cross the light of salvation.

"Without its climax of the cross the earthly life of our Savior would be meaningless indeed, for, if we believe His own words, He came not to be a 'Way shower,' but the 'Way, the Truth and the Life.' His own words of hope and cheer would only mock His creatures were He not himself the sacrifice demanded for the removal of their guilt and shame.

"As the bell buoy placed over the hidden rock at sea for warnings to imperiled mariners rings best when the storm is at its worst, so our Lord Jesus, who more than a teacher was a Savior, sheds the brightest light and sounds the clearest note of grace in the darkest hour of His experience. Therefore, if we would sound the real depths of the Savior's heart we must go not to the Sermon on the Mount but to Calvary, the place of death.

"In the dying words of Jesus we have the true message of life: His prayer is for those who need forgiveness, and His assurance of paradise is for those who need His cleansing blood. With cruel subtlety Satan is persuading men in these days that they are not so corrupt and devoid of merit that they need the sacrifice of God's Son.

"The heathen philosophies of Confucius, Pythagoras, Plato, Aristotle and Seneca, who babbled foolishly of the divinity in man, were no further from the truth than is the modern devilish error which denies the lost condition of all men by nature and substitutes character building for salvation through Jesus Christ.

"Those who come under the power of this popular twentieth century delusion may seem happy now in their pride-soothing error, but they are only tasting the sugar coat of the pill of deadliest poison. It is indefinitely better to enter into the sinner's self-condemnation, and then by the way of the cross become possessed of the sinner's hope of forgiveness now and paradise hereafter."

EPISCOPAL LAYMEN TO MEET DURING COMING CONVENTION

Will Discuss Lines of Work That Will Allow Them to Put Forth Best Efforts for Church.

In the new synod hall of the Cathedral of St. John the Divine, New York, built chiefly through the generosity of the late J. Pierpont Morgan, Episcopal laymen are to hold a conference during the approaching general convention of their church and present suggestions for work by Christian laymen of all bodies. Bishop Tuttle of Missouri is to preside, and laymen from San Francisco, Nashville, Louisville, Pittsburgh, Buffalo and New York, through committees, will present a statement of conditions necessary to successful work by laymen and suggestions under five headings.

The platform lays down the points that laymen must devise lines of work of their own and can never do themselves justice taking the places of clergymen; that the way to arouse men to their duty is not to hold revival meetings, nor even mass meetings or conventions, with famous speakers, but to set them at work; that their organizations must be and remain unofficial, and that church architects must be induced to build, hereafter, churches that suggest a living Christ in architecture and decoration, not sepulchers, crosses, dead saints and medievalism. They declare they want light and bright church interiors, not stained, that compel electric lights when the sun is shining without.

Novel plans that, it is said, will be proposed by these Episcopal laymen include an American benevolence society that shall, if so directed by testators, supervise administration of bequests and, perhaps, prevent some of the accumulations of money in America that have obtained in the courts of chancery in England; an unofficial convention held annually in each city that shall stand in the same relation to the convention of the diocese that political party conventions hold to the Legislatures and Congress. There will also be proposed a new type of church and parish house to be called a "Jesus house." The reports now going through committees will be printed and distributed in advance and presented at the conference by title only, as was done at the recent world missionary congress in Edinburgh, Scotland.

WORK IN THE COUNTRY CHURCH

Commission Begins Labors in Effort to Aid Rural Congregations.

The commission on the church and social service in connection with the Federal Council of the Churches of Christ in America has appointed a committee on the church and country life, with Gifford Pinchot as chairman, and has issued an authoritative survey entitled "The Country Church," by the Rev. Charles O. Gill, who has been appointed for special field work in this interest.

Appeals for New Building.

Dr. I. Garland Penn, one of the corresponding secretaries of the Freedmen's Aid society, addressed the alumni of Walden university recently at Nashville, Tenn., concerning the erection of a new building in place of the old one, which was destroyed by fire some years ago. The alumni agreed to raise $5,000 for that purpose, $1,000 of which was reported in cash at the meeting. Another $1,000 is to be reported by October of this year and the remainder raised and reported at intervals within two years.

MAN GONE WRONG, LAYS IT TO WOMAN

Theft Blamed Often Because of the Desire to Gratify Wife and to Enhance Her Natural Beauty.

WHAT STUDY OF SELF SHOWS

Knowing One's Own Mind Often Discloses That People Really Have Only Slight Conception of Life.

The study of self is a primary consideration, and it is the problem of physical life, according to the Rev. Ingram E. Bill, pastor of the Capitol Hill Baptist church, Denver, in a recent sermon on the "Problem of Myself."

"'Know thyself' is not always an easy imperative to realize," declared the Rev. Mr. Bill. "It is a paradox which nevertheless expresses a fundamental truth. When I know myself best I best know that I do not know myself.

"To know myself, however, is a primary obligation. In an awful, troublous moment Jesus spoke of an imminent betrayal. Every disciple started and said: 'Is it I?'

"No man knows what he will do in any crisis until he has been tested. Peter thought he knew, but found out how little he knew.

"The problem of myself and my world is a primary consideration. It is the problem of the physical life. A beautiful world it is that God has given to us. Amid these great hills and beneath the fleckless blue of this wonderful sky who should not be happy. To stand in the midst of God's beautiful world, to see the silver lining that illumines the thunder cloud, to catch in the muddy pool by the wayside the enchanting vision of the glory studded firmament above me—that is the philosophy of human comfort. It is not necessary to pine and suffer if only one is content to see the good in everything.

PROBLEM ALWAYS PRESENT.

"The problem of myself and my sin is ever present. The first step in the solution of my sin problem is to recognize the sin as my own. No man ever solved the enigma of his own inebriety by blaming his grandfather's cider barrel. My sin is a stigma which rests upon my soul alone.

"In the Eden story man committed sin and blamed the woman, and ever since whenever a man goes wrong he insists that his wife either tempted him or drove him to do it. If he steals it is because she is so beautiful and he wants to buy beautiful things to please her, and if he drinks it is because she is so ugly and he wants to forget her. The big lesson for me to learn about my sin is the fact that it is my own.

"The problem of myself and my religion is always significant. As it is with my sin so it is with my religion, it is my own, it cannot belong to another. Every man must realize at first hand direct and immediate relationship with God.

HOUSE OF GOD.

"I stood one day in old Westminster. The light of a beautiful June morning stole through the symbolic windows and fell upon sacred scenes like a peaceful benediction.

"The music of the old organ was caught up by a marvelous choir and the notes of that anthem seemed to rise and fall like the waves of the sea and roll on until the entire sanctuary was filled with the beauty of that song. And I said to myself, 'Surely, this is the house of God.' But a voice whispered in my ear, 'Neither here nor there nor elsewhere is God confined. God is spirit and they that worship Him shall worship in spirit and in truth.'

"The problem of my future is often fraught with doubts and misgivings. My future, however, need not be any longer a problem if I remember that what I am to be must be the consummation of what I am. Habit ever tends toward fixety.

"It is important for one to die right and enter heaven when he dies, but it is more important for one to live right and enter heaven before he dies."

RELIGIOUS WORK PLANNED AT SAN FRANCISCO FAIR

Federal Council of Churches Begins Arrangements to Hold Special Services During Exposition.

The Federal Council of Churches is appointing a national committee to take up religious work at San Francisco in connection with the Panama exposition. Through its influence, resolutions relative to the exploitation of commercialized vice at the exposition are now being sent to exposition and San Francisco authorities from Christian bodies in nearly all parts of the country, and the secretary of the council is soon to go to California to assist in a campaign against such vice and to maintain religious meetings during the exposition.

The council is seeking to increase the number of chaplains in the Army and the Navy, and reports President Wilson to be in favor of the council's recommendations. Owing to the council's agitation, several states have passed laws insuring to industrial workers one day's rest in every seven. New financial support has been secured for the council's commissions on country life and peace and arbitration, and these lines of work are to be increased. Of the former commission Gifford Pinchot has accepted the chairmanship.

It is the belief of the council's leaders that the agitation against it (the council itself) has subsided. That agitation is fiercest in the Presbyterian Church South, but in the General assembly of that body only twenty-seven votes were mustered in favor of withdrawal. There are thirty Protestant bodies in the Federal council. Some want to go fast, others slow, and the difficulty of getting a gait to suit all is declared to be most serious. Nevertheless the council reports for the six months just ended a fairly successful campaign, and brighter financial and legislative prospects for the six months to come. The council represents something like 16,000,000 actual church members.

The Inter Ocean Sermon Supplement—Published Every Monday

LAW OF GOLDEN RULE IS URGED UPON ALL

"What Ye Would That Men Should Do Unto You, Even So Do Ye Unto Them," Is Quoted From Scripture.

LABOR PRINCIPLES INVOLVED

Pastor Declares Spirit of Brotherly Love Will Solve All Problems That Now Exist Among the Toilers.

BY THE REV. DUNCAN C. MILNER.
(Ravenswood Presbyterian Church.)

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets.—Matthew vii., 12.

The greatest fact known to man is that Jesus Christ came into the world as the revelation of the love of God to man. It shows the Fatherhood of God, and that the Father of all men has provided a Savior for all men.

Next in importance to "the good tidings of great joy," is the Sermon on the Mount, where Jesus gives to us the ideal of the Christian life. It is the instruction of the King as to the life and conduct of members of his kingdom. There is a popular idea that the teachings of the sermon are too ideal for this world. Some of the precepts were not meant to be observed in that letter that killeth, but in the spirit that makes alive.

Christ did not attempt to give specific rules as to conduct, but principles about which men are to think and on these principles act. Some of these principles our Master expressed in the form of maxims that cannot be taken as a literal rule of life.

Take the statement, "If thine enemy smite thee on the right cheek, turn to him the other also." It is evident that this is not meant to be a hard and fast rule, but that we are not to meet rage and violence and hatred with rage and violence and hatred, but with kindness, friendliness and forgiveness, and by love overcome the enemy.

JESUS REBUKED SMITER.

When Jesus was smitten He did not turn the other cheek, but gently and firmly rebuked the smiter. It is said that many years ago an eminent minister of the gospel, who had been a great athlete in his youth, returned to his native town after his ordination. He met on the street an old companion with whom he had fought and often whipped when they were young.

The man said, "Well, Charley, I hear you have turned Christian." "Yes," was the reply. "Well, then, you know the Bible says if you're struck on one cheek, you're to turn the other. Take that!" and he gave him a stinging blow with his fist. The minister quietly turned his other cheek to him. The man was brutal enough to give him another severe blow.

The minister then said, "That ends my commission," pulled off his coat, and gave the fellow a good thrashing, which he well deserved. This minister obeyed the letter of Christ's command, but did he not violate the principle, the spirit of the teaching?

A noted General was leaning over a wall of a fortress, when a soldier, thinking he was a comrade, came quietly behind him and struck him a severe blow. When the General looked around, the soldier, alarmed and ashamed, stammered out, "I beg your pardon, I thought it was George." The General, instead of ordering the man to be arrested and punished, quietly said, "And if it were George, why strike so hard?"

WHICH OBEYED COMMAND.

Which of the two really obeyed the command of Christ? The minister who made it a rule and kept the letter or the officer who neglected the letter and obeyed the spirit. Really, the minister disobeyed the command by obeying it and the officer obeyed the command by disobeying it.

The golden rule may well be understood as the golden principle and is meant to leave the widest application, and is adapted to practical Christian living in this rough world.

It is summing up of all our duties to our neighbors. It is another way of saying, "Thou shalt love thy neighbor as theyself."

The spirit of the golden rule in the family would prevent many a case in the divorce court and keep many a household from wreckage.

The carrying out of the golden rule would revolutionize society. This spirit would bring to an end exclusiveness in our churches, where distinctions are made on account of difference in externals.

END BITTER CONTROVERSIES.

It would also end many of the bitter controversies over nonexternals. The spirit of the golden rule would bring to an end the shameful division of churches on sectarian lines.

We are in the midst of a social revival that aims to give every man and woman a chance to make the most of their lives. The strong should bear the infirmities of the weak.

It is the spirit of the gospel that compels men to leave home and friends and native land to carry the good tidings to the people without the light.

Combinations of men for the purpose of robbing others by fraud, of salting mines, of inflated and watered stocks, are just as shameful as highway robbery or counterfeiting money.

Mr. Spurgeon said it was reported that the golden rule got off the walls of the church and wandered down to the stock exchange where it made a great disturbance and was quickly hustled out into the streets.

We hear today of commercialized vice, where the people who control a community profit by pandering to the vices of the weak. The city licenses the liquor saloon and shares in the profits of the unholy business. Men in authority permit gambling for a rake-off.

Some one has said: "The man who hates the black man because he is black has the same spirit as he who hates the poor man because he is poor. It is the caste spirit. I am the inferior of any man whose rights I trample under foot."

Tomorrow is Labor day, and it is becoming one of our great holidays. It may become the greatest, if out of its celebration there comes the healing of the divisions between rival classes of our people.

There are hopeful signs of progress as to the rights of the masses, who do a large part of the toil of the world. Never have there been as many employes of labor who are giving study to plans for a fairer division of the profits of the toilers and provisions made for their advancement.

Ten years ago there died in the city of Toledo a remarkable man. He was a poor boy with limited education. By an invention he became a rich man at the age of 50. He then really began his life of service to his fellow men. He owned a factory and there hung on its walls "The Golden Rule," and that was the only rule known by the 300 employes.

In his judgment of men, in his work as an employer of labor, in public service as mayor of a city, his ruling purpose was to put himself in the place of the other man.

ALL MEN ARE BROTHERS.

He believed that all men are brothers, and that they ought to lead brotherly lives. As to his business he said: "Making money is but one of the purposes of the Acme company; making men is the other, and by far the most important."

He kept in constant and sympathetic touch with the poor, and one of his favorite quotations was Lowell's lines: "Who gives himself with his alms feeds three—himself, his hungering neighbor and me."

He said these memorable words: "I claim no privilege for myself which I am not doing my utmost to obtain for all others on equal terms."

He was always trying to find means to add to the comfort and happiness of his employes and their families. All of his workingmen had a week's vacation in summer with full pay.

He believed in the equality of women and said: "We should not leave out one-half of the race when we talk of right and privilege."

It is no wonder that this man's name, as known to the world, was "Golden Rule Jones."

A few days ago Robert C. Ogden died. He was a great merchant. He was partner of John Wanamaker, and for years was manager of the great Wanamaker store in New York. With all his great business affairs he gave large attention to religious and philanthropic work and was a leader in the work for better schools in the South.

Some months ago a dinner was given in his honor in New York city by 300 business men.

RECOGNIZES GOLDEN RULE.

When Mr. Ogden spoke he said: "The time has passed when a single man alone in his office can settle what his workmen shall be paid for their labor. The workman has something to say about that. He is not always reasonable and just, but he has a voice in the question and must be heard. Has labor any moral rights in a successful business over and above the market price of its service, which we assume has been paid?

"I believe it has such a right—a moral equity in the net profits—and I do not believe that the full application of the golden rule will have been made until that obligation has been recognized and paid."

These words would be called revolutionary if uttered by one of the labor leaders, but they are the words of a man who was a leader in the business world.

The right of workingmen to organize for social and industrial progress is no longer a subject of controversy.

The sluggers, dynamiters, blackmailers and boycotters do not properly represent the great body of our toilers, who seek better things for themselves and their families.

The true churches of Christ and true ministers of the gospel believe that the strifes and disorders in the industrial world are to be healed by means of Christ's rule of life and the true Christian spirit.

Higher Christian statesmanship would lead to adopting the principles of the golden rule, not the rule that might makes right.

This higher type of politics will favor restoring the right of the people to rule, the abolition of child labor, equal rights for women, one day in seven for rest, the suppression and not the license of vice and enforcement of law.

There is need of the rediscovery of the golden rule and its application to daily practical life.

If we profess to be sons of God we must show it by our real brotherhood to man.

Abou Ben Adhem was told that his name was not on the shining list "of those who love the Lord."

He made the request, "Write me as one who loves his fellowmen." In the fuller light—the record shone.

"And showed the names whom love of God has blessed. And, lo! Ben Adhem's name led all the rest."

WORK OF CHRIST AND CHURCH PIVOT OF SUNDAY SCHOOL

These Two Branches of Effort Said to Be Fundamental in Instruction of Young People.

The pivot upon which Sunday school instruction should depend is twofold: the personality and work of Jesus Christ and the work of His church. These should be closely intertwined; more closely than they appear to be in most of our textbooks. For the life of Jesus Christ on earth, treated as a series of historical facts, is only a section of ancient history. Except to the extent that each fact is related to the life of the pupil, it is valueless from the point of view of religion, however important it be as a section of liberal culture. The church is the divinely chosen means of relating the work of Jesus Christ to the individual; therefore, a really practical religious instruction must be based upon the church, her sacraments, her means of grace, her customs, her ways. We are not seeking to produce intellectual or theological prodigies in our Sunday schools, but good churchmen.—The Living Church.

CHRIST'S CHARACTER TRANSCENDS ALL

Wonders of Nature Not Realized by Humanity, Says Pastor in Address on Excellencies of the Savior.

NEW GRANDEUR ALWAYS SEEN

Jesus Is Called Witness-Teacher of All Ages Who Pleads the Cases of His Followers at the Throne of God.

BY THE REV. EDWIN LOCKE, D. D.
(Euclid Avenue M. E. Church, Topeka, Kan.)

"Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth."—Rev. i., 5.

We frequently sing: "What a wonderful Savior is Jesus, my Lord," yet few, if any of us, realize the wonders of His nature, or conceive the excellencies of his character. Time and again we find the inspired writers trying to impress these upon our minds, and now John with the vision-message of Patmos burning in his mind halts for a moment to try to give us another glimpse of that character, which towers above all other like some great mountain peak.

View that mountain from whatever angle of vision you will, and it always brings new beauty and grandeur to your sight; so look at this wonderful character which so far transcends anything of earth, that we find always excellencies which excite our admiration and cause our hearts to throb with new emotions.

It might be well then for us to take a little time and study these excellencies from the point of view furnished by the apostle when he said: "Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth."

CHRIST, WITNESS-TEACHER.

The idea that comes to us from the word witness is always that of one who has seen or known something and is therefore competent to give evidence concerning it. Sometimes we have sat in the courtroom and listened to a child tell her story in the simplest language and have seen that story carry conviction of its truth to every one who heard it; and again we have been in the audience where one of earth's great teachers taught of the wonders of earth and sky, and realized that his testimony was as true because the fact he presented had come under his own observation. Christ comes to us as the witness-teacher of all the ages.

He came to a world that had no just conception of God, that with all its power of growth, and intellectual advancement never yet has been able to get a fair idea of God save as it has been revealed in Christ Himself. Even the Jews, the chosen people of God, thought of Him as a narrow, bigoted being, actuated with the same selfish, revengeful motives that governed their own lives.

Christ came among them full of sympathy for the poor and oppressed, a being whose very being was love, and whose life was humility and sacrifice. What wonder then, that they looked upon Him with astonishment, when they asked to be shown the Father, and He replied: "He that hath seen Me hath seen the Father."

TAUGHT PLAN OF SALVATION.

In addition to this he also was a witness to the Father's plan of salvation, and at the same time taught the way to God. The gentile world was longing for a knowledge of God, and, although the Jews may have remembered that God had told Abraham, "In thee shall the nations of the earth be blessed," they in their selfishness had settled it that that blessing must come in their own way, by all the Gentiles becoming Jews.

Jesus came proclaiming a world-wide gospel. The message delivered to the ruler seeking knowledge was, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

The thoughts of salvation through the sacrifice of the Son and for whosoever would have faith in Him runs all through His teaching. The plan of salvation and the way to God are one and inseparable with Him. "I am the way, the truth and the life. No man cometh unto the Father but by Me," and, "If the Son shall set you free ye shall be free indeed," both proclaimed Himself as the way, as much as the reference to the serpent on the pole in Israel's camp did, the plan of salvation.

NEVER MAN SPAKE LIKE THIS.

No wonder that they said, "Never man spake as this man," for never before had there been a man with such a message. It was at the same time the incomparable and the authoritative teacher of the ages.

Our text speaks of Him as a faithful witness. In another place the angels declares Him, "the faithful and true witness, the beginning of the creations of God."

The text also declares that this incomparable person is "the first begotten of the dead." Our memory immediately runs back to that wonderful morning when with wounded hands He rolled back the door of the tomb, and came forth from the grave to bring comfort to the hearts of the faithful few, and be the first "born of many brethren."

We also remember how Paul speaks of Him in one place and says: "He is the head of the church; who is the beginning and the first born from the dead"; and in another place he tells us: "Now is Christ risen and become the first fruits of them that slept."

All these memories bring sweet consolation to us, for we know that His resurrection was not like that of Lazarus and the widow's son, a resurrection which only bring the old worries and trials of life, but rather that which should bring into its fullest fruition the glories of the eternal life.

We naturally draw back as we look inward the grave that is opening for us, but when we remember that He conquered the grave and forever set the door ajar, so that His brethren, after the flesh, can push it open and come forth to the grander life, we take courage, and with His name on our lips step boldly down into the portal, knowing that it shall only be for a little while, and that then will come to us the victory which shall bring gladness in our souls throughout all eternity.

In this connection we should not forget that to the first born belonged the priesthood. After Christ's resurrection we find that He claims, as not when he was on earth, that He is our High Priest.

The high priest after the order of Aaron once a year pleads for the sins of the people, but our High Priest "ever liveth to make intercession for us," and Peter says that "He is able to save unto the uttermost all them that come unto God by Him."

So He is no longer only the witness who will testify as to my sins, but as the "first begotten of the dead," the one who will plead in my behalf, all the poverty of His earthly life, all the agony of the garden, all the humiliation of Pilate's hall, all the suffering of the cross.

The third great characteristic of the Christ that is presented to us in my text is that He is "the Prince of the kings of the earth." Pilate in his spite at the Jews declared him "King of the Jews," but now we have the thought broadened out to His being over all earth's ruler.

Twice after this we find the same idea in this Book of Revelation. In the seventeenth chapter we are told that "He is Lord of lords and King of kings," and in the nineteenth chapter we are told "He hath on His vesture and on His thighs a name written, Lord of lords and King of kings."

As we read these visions of the last things we find that there will come a day when even the great and mighty of earth, as well as the small and insignificant, will call on the mountains and hills to hide them from the wrath of this Prince, whom they have refused obedience to while on earth.

His rule differs from any that we have seen on earth, because that which we are familiar with decreases frequently, even during the life of the king, as in the case of the great Napoleon, and always ends with the grave.

HAD FEW FOLLOWERS.

That morning when Christ made Mary's heart glad with His "All hail," there were barely one hundred and twenty souls who would acknowledge His kingship, but as the years have stolen over the earth the kingdom has been like the leaven in the measure of meal, and slowly but surely it has been pushing out its borders until today we have a world that is largely Christian, and in civilized lands, when one of these earthly kings would take unto himself the rule, he at least nominally acknowledges in his coronation oath that there is one King to whom even he is responsible.

Daniel had a vision of the kingdom that is beyond even our day: "There was given unto Him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

May God hasten the day when the vision shall be realized, and when our Prince may be worshiped and obeyed by even the kings on their thrones.

Let us tarry just a moment for one more glimpse at this wonderful character from this angle of vision. Towering above all of earth and time, my witness, the earnest of my resurrection, my Priest, my Prince, I would crown Thee Lord of all.

CONGREGATIONALISTS SHOW GAINS IN MASSACHUSETTS

Annual Report of Eastern Conference Is Made Public, Disclosing Total Church Membership in State.

The Rev. H. L. Bailey of Longmeadow secretary of the Massachusetts Congregational conference, has just issued his annual report. Gains of 880 are shown in membership, making the number of communicants in Massachusetts 125,131, domiciled in 598 churches, the sex division of which records males 39,614 and females 85,517. Congregational families total 105,-500. The additions for the year were 7,087, of whom came on confession of faith 3,951, by letter 3,136.

A revision of the roll was reported by the unusual number of 165 churches, cutting off members to the number of 1,658, else the gains would have been more conspicuous. A church in Holyoke added 159, one in Springfield 106, seven other churches added 75 more each, nineteen others added 50 or more, and eighty-seven churches added 25 or more each.

The Sunday school enrollment is 121,140, showing, as did the whole church body, mentioned last week, a close second to the number of communicants. Congregational Christian Endeavorers number 28,149, besides organizations of men and boys of 19,520. Benevolences of living members total $505,489, besides nearly $250,000 in legacies. The home expenses of the churches were $1,733,439, the property values stand at $17,605,279, and invested funds $2,763,549.

The 125,000 Massachusetts Congregationalists appear to have given a trifle less that $15 each last year for the support of their own churches and a trifle more than $4 each for others. This is slightly less per capita than the year before, but a somewhat higher proportion than the showing of the whole body.

LABOR SUNDAY OBSERVED IN EPISCOPAL CHURCHES

Many Congregations Follow Plan Suggested and Outlined at Recent Meeting of Social Commission.

Labor Sunday was observed again yesterday by the various Episcopal communions in America. As hitherto, a leaflet of suggestions and an order of service were issued by the commission on the church and social service appointed by the Federal Council of the Churches of Christ in America.

The leaflet gave a brief history of the observance of Labor Sunday and made pertinent recommendations concerning the value of a preliminary knowledge of community conditions, and co-operation between local central labor unions and the various churches in working up the meeting.

It also advised the consideration, as a special topic for this year, of "Modern Tendencies in the Labor Movement," and recommended half a dozen recent books as helpful in furnishing material.

ONE PERIOD OF REST IS ESSENTIAL TO ALL

Layman Delivers Labor Day Sermon and Declares the Bible Commands All to Lay Aside Their Cares.

SIX DAYS' WORK IS ENOUGH

Only Honest Toil Said to Bring Sweetness and Repose Into Lives of Those Who Wish to Live Hereafter.

BY H. H. VAN METER.
(Tenth Presbyterian Church.)

The first scripture lesson is the Fourth Commandment taken from the Old Testament of both the Hebrew and the Christian Bible, containing the ten commandments given by God to Moses.

These ten commandments are the basis of all civil and moral laws of civilization upon which our present system of jurisprudence is based. Both Catholic and Protestant versions of the scripture lessons follow for the purpose of comparison and collaboration in consideration:

Douay version: "Remember that thou keep holy the Sabbath day.

"Six days shalt thou labor, and shalt do all thy works.

"But on the seventh day is the Sabbath of the Lord thy God; thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates.

"For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day and sanctified it." (Exodus, xx., 8-11.)

King James version: "Remember the Sabbath day, to keep it holy.

"Six days shalt thou labor, and do all thy work.

"But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the Sabbath day and hallowed it."

LABOR IS BLESSING.

God did not give this commandment to labor six days in each week and to rest only one therein because labor is a curse, but He gave it to be a double blessing.

The peoples of the earth who have obeyed this commandment have become the powers of the world, and those who have disregarded it have retrograded. History has told this story and is telling it still.

It is just as binding upon all to labor six days as it is to rest one, or the seventh, whether they are rich or poor, high or low, employers or employes. The millionaire, who may have inherited his or her wealth, is as sacredly obligated to obey this commandment as is the poorest person. The man or woman who wastes life in indolent ease or selfish luxury breaks this commandment as much as any lazy loafer in a seven day saloon. Maybe much more.

Only honest, earnest, living labor can ever make life worth living, whether in this world or in the world to come. God's good angels are those who with heads of love, whether on wings of light or with weary hands and heavy feet, labor in love.

None but the brave, devoted, patient laborer of love can even enjoy the sweetness of the rest on earth below or in heaven above.

Our second scripture lesson is taken from the New Testament, which contains the golden rule of Christ, the spiritual inspiration of all just laws and the hope of justice for all.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest.

"Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest to your soul.

"For My yoke is easy, and My burden is light."

CHRIST'S BURDEN LIGHT.

Christ's "burden is light" because love makes loving labor light and lightens every burden of life.

Let us listen today to the Carpenter's call as it has come down through the ages to each and to all, not to priests and to preachers only, but to laymen and laborers as well.

He gave the golden rule of love to humanity, which broke the iron rule of pagan Rome and will yet break the bitter rule of selfishness and greed—the rule of gold.

We challenge the world today to produce a rule of life that can compare with, surpass or begin to equal the law of love laid down by Christ: "Love one another as I have loved you."

The golden rule of Christ, "Whatsoever ye would that men should do to you, do ye even so to them," is His translation of this law of love into life as He lived it and died for it. His dying prayer for His foes who persecuted Him and put Him to death, "Father, forgive them, for they know not what they do," was the triumphant test of love divine.

The call of Christ is the call of love, of God's love, for Christ was the incarnation of the love of God, as He came to reveal God's love for all, to all.

Whosoever believeth in God's unfailing, infinite, eternal love, as manifested in the life and death and resurrection of His Son Jesus Christ, our Savior, is safe in that love.

This, then, is the call of Love Eternal unto all:

"Come unto Me, all ye that labor and are heavy laden, and I will refresh you"—or "I will give you rest."

If we wish His spiritual blessing, we must come to Him in spirit and in truth, with earnest sincerity, and He who loves us will help us to both accept His invitation and obey His command to "come unto" Him.

COME AS PETER CAME.

We can come to Him as Peter came when in the darkness of night on the stormtossed sea he saw the Savior and cried: "Lord, if it be Thou, bid me come unto Thee on the water." And Christ said, "Come." But the boisterous wind and buffeting waves were too much for Peter's faith, and, beginning to sink, he cried: "Lord Jesus, save me!" And immediately Jesus stretched forth His hand and caught him and said unto him: "O thou of little faith! Wherefore didst thou doubt?"

So, when the storms of life threaten to overwhelm us, we can hear the Savior's sweet words: "Be of good cheer; it is I; be not afraid."

As Peter, perishing, cried, "Lord, save me!" so can we; and as He saved Peter, so He will save us from every fear and keep us in perfect peace.

Some one may say: "I cannot pray." Then come to Him as the dumb came, who could not speak, but whose longing eyes looked piteously to Him who heeds the prayer of the heart. Come to Him, who is the Great Physician, who alone can heal all our soul's diseases.

Come to Him as the poor trembling woman came, who touched the hem of His garment and was healed, as the Savior said to her: "Daughter, be of good comfort; thy faith has made thee whole."

To Him we can come, under any circumstances, wherever we may be, whenever we will, and He can and will heal every sin-sick soul that comes to Him.

COME TO CHRIST.

"I cannot see the light," some may say. Neither could blind Bartimeus, the beggar by the wayside, see, or pay his way, but he could pray and Jesus heard his prayer.

Come to Christ as to the Good Shepherd, who loves His sheep so that He will die for them as He did die for us, His wayward, wandering sheep. The Good Shepherd will lead His sheep in the greenest pastures and beside the stillest waters, and will guard them from the wolves with His own life, as He has.

Our Good Shepherd will give us day by day our daily bread and will lead us to the river of the water of life, which flows from the throne of God.

The starry worlds belong to His heavenly flocks and He guides them in His infinite wisdom and holds them with His infinite power.

But He will not forget His sheep of His lower fold, for which he suffered so, and died on Calvary to redeem them by His love. He will lead them all the way if they will come to Him, out of all darkness into heaven's eternal day.

In Him we find infinite love and infinite power combined, so we can trust Him as our Shepherd, tender, strong and true.

His Father's house is His upper fold, where He will gather all those who come to Him, His sheep, safe forever in the gloryland beyond the vale of death.

To be fit for the battles of life that beset us, we require rest from the burden and heat of the day and from the cares and anxieties of the night.

SWEDISH CHURCH HOLDS ANNIVERSARY IN DULUTH

Special Services Commemorate Tenth Year of Episcopal Congregation's Existence in Minnesota.

St. Peter's Swedish church, Duluth, Minn., recently held its tenth anniversary. The festivities began with solemn evensong, the rector, the Rev. W. E. Harmann, officiating. The children of the parochial school, under directon of F. L. Anderson, made up the choir. Sermons were preached by the Rev. C. G. Hagberg of St. Paul and the Rev. Philip Broburg, a student at Seabury Divinity school.

On the following day the visiting clergy were taken around the bay in a launch donated for the occasion, the greater part of the day being spent on the water.

The anniversary eucharist was celebrated by the rector, assisted by the Rev. C. G. Hagberg, which was preceded by a preparation including shriving, administered by the assisting minister. The anniversary sermon was preached by the Rev. Philip Broburg, who is in charge of Archdeacon Alfvegren's field for the summer. A well-trained choir, under the leadership of F. L. Anderson, led the chorales and the music of the holy eucharist.

The services were all according to the rites and usages of the Church of Sweden. Nearly all the members of the parish and a great number of the Swedish population of Duluth attended. In the evening the evening prayer was held in the English tongue.

COLPORTER TELLS OF WORK AMONG PENNSYLVANIA SLAVS

Declares That Distributing Christian Literature and Bibles Reaches Many That Churches Miss.

Missionary colportage has been carried on during the last year among the Slavs of Luzerne and adjacent counties in the state of Pennsylvania by George Olejar, who thus reports his experiences:

"I had a blessed time all the year round distributing precious Christian literature and Bibles among the foreign-speaking people.

"It seems to me every consecutive year there is greater need of colporter work among the people, because they are supplied with multitudes of unhealthful, poisonous books and newspapers. There are men and women, not only of foreign, but of American nationality, who will sell to the people anything and everything so they may make plenty of money.

"It is true that no other person can attract and interest the people so much as a colporter. I speak this from my own experience.

"I found people in homes who never go to church and who do not care to go; but when a man who is a real servant of God comes in contact with such people they begin to think about their souls. I feel that God was with me through the last year. I work among the foreigners as a missionary and a colporter. I always have a blessed time."

M. E. CHURCH TO CHANGE NAME

New Title for Evanston Avenue Makes Alteration Necessary.

The Evanston Avenue Methodist church of the Chicago Northern district is now under necessity of changing its name as Evanston avenue will in the future be called Broadway. Evanston Avenue church was originally called Christ Methodist Episcopal church. Action will no doubt be taken before conference, so that the new name will appear in the minutes when printed.

DECREASE IN BELIEF ASCRIBED TO CRITICS

English Pastor, in Lecture Given in Northwestern University Hall, Says Paganism Is on the Increase.

MATERIALISM GOVERNS MIND

Fear Also Declared to Be Factor in the Failure of People to Prepare for the Second Coming of Christ.

E. D. Sexton of London, England, who is traveling under the auspices of the International Bible Students' association, delivered a lecture at the Northwestern University hall Thursday to a large assemblage of Bible students, taking for his subject "The Second Coming of Christ—Why, How and When."

Pastor Sexton called attention to the fact that a large portion of Christian people of the present day have entirely abandoned all hope of a second coming of Jesus, in spite of what the angel told the disciples when our Lord went away, that "this same Jesus shall so come, in like manner, as you see him go into heaven."

"We believe that higher criticism, evolution and paganism in general, which is making such great inroads into Christian circles, is largely responsible for the decadence of belief in the second coming of Jesus Christ.

"Materialism seems in a large measure to govern the thoughts and acts of Christian people at the present time, and truly we can realize the force of the statement of our Lord that at his second advent and manifestation, which we believe to be imminent, the condition should be as it was in the days of Noah and Lot, and, while we deplore it, nevertheless we are bound to acknowledge that the present generation is probably the most godless and most intensely pleasure loving of any generation since the days of the flood.

"The lewd and rude in dress and demeanor characterizes the young people of the present day. This, to us, is not only a sign of the second advent of our Lord, but also a strong evidence of the need of it to establish a kingdom in righteousness.

FEAR CALLED FACTOR.

"We also believe that fear is an important factor in driving people away from a wholesome belief in the second coming of Jesus Christ. In times past we were taught to believe that Jesus, when he came again, would come as a destroyer, and, therefore, naturally we looked with a great deal of dread to that day.

"The Bible, however, when properly understood, teaches us that when Jesus comes again he will restore all things, not destroy them. The fact that the manifestation of our Lord in the kingdom would be preceded by an intense time of trouble "such as never was since there was a nation"—a time that all thinking men, Christians or non-Christians, see is upon us—does not prove that Jesus brings this time of trouble; on the contrary, man's selfishness, greed and ambitiousness bring this time of trouble upon them.

"Jesus, who at his first advent, by the grace of God, 'tasted death for every man,' redeemed the human race, comes at his second advent, which also will mark the completion of the selection of the church, the 'little flock,' to whom it is the Father's good pleasure to give the kingdom, to put in operation the effect of that work of which His first advent was the cause; or, in other words, having established His kingdom to rule and reign in the earth for a thousand years, it will be then God's due time for him to carry out the plan of blessing all the families of the earth, and the entire period and thousand years of our Lord's second presence will be devoted to lifting up and blessing the whole human race.

EASY TO UNDERSTAND.

"It is easy to understand that the first feature of this blessing will be the awakening from death of all the great mass of mankind who died mostly in sin, darkness, ignorance and superstition. We are aware that during this thousand years of our Lord's second presence Satan will be bound, and as the dead shall arise from the tomb, under the grace and favor of this wonderful reign of righteousness, their blind eyes will be opened, their deaf ears will be unstopped, and they will hear the gospel of Jesus Christ, and each individual will be given a good, fair and square chance to get salvation.

"There will be no excuse then for not knowing, for 'all shall know, from the least to the greatest,' and 'the knowledge of the glory of the Lord shall cover the earth as the waters cover the deep.'

SIN FINALLY DESTROYED.

"Those who by reason of willfulness, or love of sin, fail to take advantage of all the blessings of this great judgment day, and persistently continue in an evil course, will fail to reach the limit of God's merciful arrangement, and, as Peter says, 'Like the brute beasts they shall perish'; or, in the words of the Revelator, 'they shall go away into the lake which burns with fire and brimstone, which is the second death.'

"And so we see, dear friends, that the second advent of Jesus Christ is not for the purpose of destruction, but the purpose of restoration, for bringing about the paradise of God, fitting a dwelling place right here on the earth for all those who love righteousness and love life and love God and seek to know and do His will.

"This is the great promise that is given to men in the declaration, 'The heavens, even the heavens, are the Lord's, but the earth hath he given to the children of men.' 'Heaven is My throne,' says Jehovah, 'and the earth is My footstool,' and, as again declared, 'I will make the place of My feet glorious.'

"And so we rejoice and believe that the establishment of this kingdom is right upon us, and we can pray more fervently than ever, 'Thy kingdom come, Thy will be done on earth as it is done in heaven.'"

The Inter Ocean is a newspaper in every sense of the word, printing all the news that should be printed in a family newspaper.

The Inter Ocean Sermon Supplement—Published Every Monday

ASSEMBLY IN HEAVEN OF SAINTS DESCRIBED

Church of the Firstborn Is Held Open for Those That Serve the Lord Willingly While Yet on Earth.

FAITHFULNESS IS REWARDED

Glories of Being Ushered Before God, the King, Told Before International Bible Students' Association.

The following sermon was delivered Monday, Sept. 1, in the Auditorium building before the International Bible Students' association by Oscar A. Olson:

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Heb. xii., 22, 23, 28.

Let us for the moment revel in the green pastures of our text and refresh ourselves with the still waters of its divine assurance. The Lord shall be our shepherd and through the apostle lead us as sheep. In our minds we have gone beyond the vail, the trials and triumphs of the present narrow way are past, the general assembly of convention of the church of firstborns has commenced.

First among those whom we shall notice will be "the Lamb that was slain," our precious Lord Jesus, who left the heavenly glory and endured and suffered and died, the Just for the unjust, to bring us to God—to open up for us and to all mankind the way of life, the way of righteousness to divine favor and blessings.

First of all, we will be glad to do Him homage and to acknowledge that all of God's blessings and favors have reached us through Him, our redeemer, our friend, our advocate, and now our heavenly bridegroom, most precious of relationship—our Lord.

That will, indeed, be a gala day when the betrothed church shall be united, wedded to her Savior. How grand will that moment be when we shall be made one with the Lord and, like Him, sharers of His glory and immortality.

MUST BECOME ACQUAINTED.

Next, doubtless, we must become acquainted with the dear members of "the bride," "the body." First, our hearts will instinctively seek for those honored agents of the Lord, the apostles, and as we greet them we will be made to understand clearly and appreciate fully the sacrifices which they made in the service of the Lord, the truth, the brethren, and how the Lord delights to honor them because of their faithfulness.

As we will be introduced to one another of the Lord's faithful saints we will be sure to love them all, because "he that loveth Him that begat must love also Him that is begotten." The same glorious qualities of character which bind us to the Heavenly Father in appreciation will fix our hearts and loves upon all the members of that glorious, elect, glorified ecclesia, the body of Christ, because of their Christlikeness above.

That they will have this glorified character likeness to the Redeemer is the assurance of God's word, for the apostle declares that God has predestinated that those who shall be joint-heirs of Christ in His kingdom must all be copies of His dear Son.

"For whom he did foreknow He also did predestinate to be conformed to the image of his Son." Rom., viii., 29. "As star differs from star in glory," writes the apostle, "so shall those be who share in that first resurrection" and its divine nature and kingdom honors.

But every one of them will be stars, bright ones, because every one of them will be conquerors through Him that loved us and bought us. Among the most resplendent perhaps we find some of whom we had expected less and among the less resplendent possibly some of those of whom we had expected more.

But all will be satisfied—the cup of blessing to each one will be full and all will have the Lord's favor and love and all will be satisfied with His awards and recognize that He is too wise and true to err. The lesson is that God looketh at the heart and takes into consideration in His judgment all the environments and condition in a manner and degree that to us are impossible.

WILL MEET ANGELS.

Before our presentation in the august presence of our Creator, the Heavenly Father, we will be made acquainted with what the apostle in our text describes as "An innumerable company of angels." The mutual joys of this acquaintance can be better imagined than described. Gabriel will be there—he who has been described in the scriptures as one of the chiefest of the angels and to whom is accorded the honor of our dear Redeemer's earthly begetting of the spirit to His mother, Mary.

With the perfect power we will then possess we will soon know all that innumerable company and be known of all. "Now we know in part; then we shall know even as we are known." "Now we see as through an obscured glass (by faith); then we shall see face to face." I. Cor. xiii., 12.

What a joyful acquaintance, how wonderful to think that there will not be a mark, not a blemish, not an imperfection of thought or word or act to mar the bliss of the occasion!

By and by we shall learn which of the angels specially served us during our pilgrim journey toward the kingdom condition. We remember the declaration of the words respecting the angels, "Are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation?"

We remember the Master's words respecting His faithful ones, saying, "Their angels do always have access to the Father." With what pleasure we shall become acquainted with the holy ones whose mission it is in the Divine Providence to attend us on our pilgrim way.

BROUGHT BEFORE THE KING.

Finally the gala day of all will come when we shall be ushered into the presence of the great King Eternal, the "God and Father of our Lord and Savior Jesus Christ," and we shall see His face and join with the angels and cherubim and seraphim in chanting "Holy, holy, holy, Lord, God Almighty; the whole earth shall be filled with Thy glory!"

Approximately the scriptures tell us that our heavenly Lord Himself will introduce us to the Father; and oh, what holy joy is in the assurance that He shall "present us faultless." (Jude xxiv.).

Faultful we were by reason of the fall and, having been born in sin and shaped in iniquity, through Christ redeemed and the various operations of His word and spirit and the various agencies and our own co-operation we have experienced a purifying influence in our hearts and gradually been changed from glory to glory until finally the climacteric change of the first resurrection makes us faultless by His grace.

As the apostle explains: "It is sown in corruption; it is raised in corruption; it is sown a natural body; it is raised a spiritual body," like unto our Lord and to be forever with Him, His body. This glorious presentation to the Father is in the scriptures termed the marriage feast—the nuptial feast—a feast of joy, of exhilaration, of blessing such as has never been known on earth, nor even in heaven before.

REFUSE NOT HIM THAT SPEAKETH.

The apostle directs the attention of the Lord's people as to what they should do in order to become a delegate to this convention of the "first borns." In this very text he tells us to hold fast the favor through which we may serve God acceptably with reverence and godly fear. He also refers us to the faithful ones of old (Abraham, Isaac, Daniel and all the prophets) who so faithfully laid down their lives in God's service.

"Therefore let us lay aside every weight (hindrances or other things which might hold our attention earthward) and the sin (unbelief) which does so easily beset us and run with patience the race set before us, looking unto Jesus, the beginner and finisher of our faith, who for the joy set before Him endured the cross (going—willingly—down into death, contrary to human nature) despising the shame, and is set down at the right hand of God."

The wise man also gives advice to the Lord's children, saying, "Let thine eyes look right on" (keep them on the heavenly promises by which you may become a partaker of the Divine nature) and let thine eyelids look straight before thee" (use every means at your disposal to keep your eyes fixed on the heavenly promises and admonitions). "Ponder the path of life and all thy ways shall be established." "Turn not to the right hand or to the left; remove thy foot from evil." Proverbs iv., 25-27.

We are also told to help those who are weak, saying, "Lift up thy hands which hang down and the feeble knees" (Hebrews xii., 12), so that they also may get to that great convention of the "firstborns."

See that ye refuse not Him that speaketh. The world in general cannot refuse. Why? Because they bear not the message and the call. He will speak to them by and by, as the great King. The title "firstborns" as applied to the elect church of this age implies "after burns," in God's family, in the age to come—the millennium. "Oh, the depth of the riches, both of the wisdom and the knowledge of God."

25,000 CHURCHES IN U. S. OBSERVE LABOR SUNDAY

Federal Council Estimates That 5,000 More Congregations Hold Special Services Than Last Year.

The Federal council estimates that 25,000 churches throughout the country observed Labor Sunday this year. About 20,000 kept it last year, and this year the requests of ministers and labor leaders for programs were 3,000 to 5,000 in excess of any year since the Sunday was started. About 10,000 programs were furnished to labor leaders, with the council's suggestion how churches and labor can co-operate.

The council's most active work for labor is securing by law one day's rest in every seven for every workingman. Every state has now its committee on this question, and these committees are co-operating with the American Association for Labor Legislation. As result of this agitation a number of states have passed laws securing such day of rest. Leaders of churches are working at state capitols, among legislators and throughout the country to educate the people to a right understanding of labor problems.

Topics suggested by the council for sermons and addresses on Labor Sunday this year were: "Present Tendencies of the Labor Movement," "The Industrial Workers of the World and Labor Unionism" and "Labor Conditions as We Find Them in Our City." The council reports that labor organizations are, in larger numbers than last year, co-operating with the churches in the holding of platform meetings, furnishing speakers and sending delegates.

The Federal council represents about thirty Protestant religious bodies, and more than 16,000,000 church members. Its department in behalf of labor—getting churches to take more vital interest in spiritual and material welfare of workingmen—is its largest and most active.

CALLED TO IOWA PASTORATE

Young Presbyterians at University Ask Services of the Rev. Mr. Bess.

The Rev. Elmer Allen Bess, one of the speakers at the Stony Brook summer assembly, has been called by the Presbyterians to the pastorate of the young people of that body at the Iowa State university. Of these schools and students the Rev. Mr. Bess said: "They have little of the traditions of Eastern colleges. Outside of their localities they are little understood, with their complex problems of coeducation, admixture of college with graduate work and policy of separation of church and state. They are the public school system extended into higher education and the largest institutions in the East."

JESUS INVITES ALL TO DINE WITH HIM

"Breakfast Time With God" Is Sermon Theme of the Rev. F. C. Bruner in Ogden Park M. E. Edifice.

MAINSPRING OF THE CHURCH

Feeding of Disciples When They Were Discouraged Is Shown as Evidence of Christ's Watchfulness.

BY THE REV. FRANK C. BRUNER.
(Ogden Park M. E. Church.)

"Jesus said unto them, 'Come and dine.'"—John xxi., 12.

The text is a significant bit of scripture. It finds the disciples discouraged after a night on the sea, fishless in their efforts. They had not discovered the daybreak yet of the great gospel truth, the resurrection. They were like a disjointed piece of machinery, useless; unorganized, like the good timepiece with its works put together with the loss of the mainspring.

Christ was the mainspring to the church organization, but they did not know where He was until morning time on the seashore, when He invited them to breakfast after the great draft of fishes. The text teaches that conditions have much to do with success.

The disciples were discouraged. In religion there is nothing in creed symbol or theology which will satisfy the human soul and lift it out of despondency into a happy state but Jesus Christ.

The discipleship needed refreshment. It was the beginning of things. Jesus used His old method of teaching. He never tried to put them into oneness until they took breakfast with Him. Then He acted as He did in feeding the multitude before His tragedy at Golgotha. He instructed them in the kingdom of God.

BREAKFAST TIME WITH GOD.

What is the superlative instruction in this breakfast time with God. It means that man should be cared for in the necessity side of his being early in life. Childhood ought to have the sincere milk of the word.

The disciples were only yet babes in Christ. They needed breakfast at once. The Master knew it at once and had the meal ready for them. His familiar voice rang out over the sea at morning time, "Children, have ye only meat." Then in winning tones, mellow-sweet, He said to them, "Come and dine."

The Lord's Supper is a mystic thing. No one knows how such an idea of the church eating Christ's body and drinking His blood can impart anything in religion.

Such is the Teacher's instruction who was sent to give life unto the world. So when Jesus on the beach of the Sea of Galilee invited the disciples to take breakfast with Him it was to satisfy their present physical need and to throw the eternal supply into the centuries that the world might not go hungry for God.

There is often poison in food that has been prepared for the soul of man. It has too much of the crust of human theology in it. The feeder cannot digest it; hence comes a hungering heartsickness and an early spiritual grave. The command to hungry men is to come and dine upon Christ's wisdom.

VOID OF RIGHT METHODS.

Nothing is so void today of the right methods to care for the conditions of man. People in religion overly zealous think that what is needed for dissatisfied men is the bread of ordinance and form.

A man does not need to be instructed in kingdom truth and earnestly prayed with when he is so physically hungry he is about to die. He needs a loaf of bread to appease his appetite. He is imprisoned with hunger like Peter was the morning Jesus found him after a long dark night of toil without a single fish.

The Savior gave in this breakfast time period the real idea of His kingdom when you find such organizations as the Salvation Army and the Volunteers of America on stated occasions feeding thousands on Thanksgiving, Christmas and New Year's, mostly children. That is God's breakfast time to childhood.

It is of more importance than a sermon or prayer meeting to the hungriness of starving children. The outcome of being with God at the breakfast meal was after the feast of love. Christ was always personal in His teachings.

He did not go out of His way to present a message. He hit right home. When they had dined there came the greatest message that ever struck home to Simon Peter:

"LOVEST THOU ME?"

"Simon, son of Jonas, lovest thou Me more than these?" This truth has been God's highest teaching for the fatherhood of God and the brotherhood of man.

This golden egg is layed by the broodings of the Holy Spirit in the nest of the human heart which will hatch out a whole nest full of singing linnets warbling, "Joy and peace in the Holy Spirit."

Jesus knew the place seeking of those who were with Him at breakfast time; the character of Peter who went back into the deeper shadows from Him when His death trial was the greatest; of the treacherous kiss of Judas and his viper-like hissing whispering that Paul heard in after years.

So at breakfast time to heal them He came with the great white loaf of love-bread, "Lovest thou me." Such is not the character of the church. It has swung pendulum-like far out to the world. It is scattered like the discipleship in the old fishing smack, fishing all night and catching nothing. Back to Christ with a full breakfast of truth, when the answer comes back from the Church with its face dripping with tears, "Yes, Lord thou knowest that we love Thee," then will come the everlasting feast, "The marriage Supper of the Lamb."

Newsy, clean, enterprising and stanchly Republican, The Inter Ocean is the paper typical of Chicago.

CHRISTIANITY IS LOVE WHICH SAVES WORLD

First and Greatest Commandment, Declares H. H. Van Meter, Is That Demanding Affection for God.

"Christianity Is Love," was the theme of an address by H. H. Van Meter at the Tenth Presbyterian church. In part he said:

"The word 'religion' may mean anything which is conducted as a religious ceremony, but the word 'Christianity,' according to the teachings of Christ Himself, includes only a life of love to God and love to man.

"He Himself said: 'The first and greatest commandment is, Thou shalt love the Lord thy God with all thy heart' and 'The second is like unto it, Thou shalt love thy neighbor as thyself,'" and He added, 'On these two commandments hang all the law and the prophets.'

"This is equivalent to saying that if we love God as we should and love our neighbor as ourselves we will fulfill the law of the prophets, and this is absolutely true, for the first four commandments of Moses include duty to God and the others duty to our fellows. If we do love God as we should, we will observe the first four naturally, as we will obey the others if we do love our neighbors as we love ourselves.

"The golden rule was Christ's interpretation of the law, for when He said, 'Whatsoever ye would that men should do to you, do ye even so to them.' He added, 'For this is the law and the prophets,' and he illustrated this by His own life and death of love.

"As the apostle Paul put it: 'Love is the fulfilling of the law, for love worketh no ill to his neighbor.' So we can sum true Christianity up in one short, sweet, simple word, easily understood by any and by all—love.

"Love is the law of life.

"The life of love is the life of heaven.

"The loveless life is the life of the lost.

"The life of hate is the life of hell, here and hereafter."

CHINESE DRIFT FROM IDOLS TO BELIEF IN ATHEISM

Missionary Writes That Natives Are Beginning to Lose All Faith in Supreme God.

It is a peculiar fact that whenever, in the religious history of a race, the tide has begun to turn against idolatry it has led many individuals not to the worship of the true Gody, but to the disbelief in any god whatever. This is exactly what happened among the Greeks when in the period of their intellectual awakening they began to question and to scrutinize their ancient mythical divinities.

Religious history is repeating itself in China today. And this means for missions not only an enlarged opportunity but a crisis of peculiar danger. This danger is very clearly presented in a letter from the Rev. Ben L. Baker of Chaochowfu, South China, who writes:

"In general the work has gone on as usual. There are no mass movements toward the church, nor any signs of such. Perhaps there are no larger crowds that listen to the preaching than there used to be. At the same time things are different.

"People are getting clearer ideas as to the real purpose of the missionary and are listening more to what he says. The people are losing faith in their old beliefs. Gold to the amount of several thousands of dollars was taken off one of the most noted idols in this section by the soldiers since the new order of affairs came in. In places the idols have been used as playthings by students in the schools.

"Last spring the annual idolatrous procession, the greatest event of the year for Chaochowfu, was quite an inferior celebration compared with what we saw the year before. We certainly see the light breaking.

"At the same time it must not be supposed that in our countryside, idolatrous worship has been abandoned. The mass of the people are not changed yet, though for the most part, no doubt, not unaffected. Many see the uselessness and falsity of their old forms of worship and are daring to speak their minds openly.

"But this is not an unmixed joy. Already even in the villages atheism is being promulgated. The same man who tells the people their idols are useless tells them also there is no god at all. The last state bids fair to be worse than the first. We must work now as never before. In this time of change many are willing to hear what we have to say.

"It is certainly our time of opportunity. And we need to have our forces supplemented considerably in order to make the most of the years just ahead of us. We shudder to think of the time, of the conditions, which shall prevail if this great mass of humanity settles into materialism or atheism. The movement is in that direction now."

BUILD NONSECTARIAN CHURCH TO ACCOMMODATE ALL CREEDS

Men's Associations and Other Organizations Canvassing for Funds to Erect New Structure.

A nonsectarian church is to be erected in the Riverdale section of Dedham. The land has been purchased near the junction of Bridge and Needham streets.

The Men's association, the Ladies' Aid and the Sunday school of the enterprise are canvassing for funds. Henry Bingham is president, Arthur R. Gay, secretary, and Arthur Morrison, treasurer of the committee.

Professor William F. Bacon, William F. Houser and George Ellis have been chosen trustees. The Rev. William T. Beale of the Dedham First Congregational church, the Rev. E. H. Byington of the West Roxbury Congregational church and President Usher of the Congregational Church Union of Boston and vicinity are interested in the project.

The Riverdale district includes the Charles river section of Dedham. Sunday services have been held at the Charles river boathouse.

GOD-MADE RELIGION SURPASSES MAN'S

All Countries Have Some Form of Worship, Declares Boston Pastor, in Discussing the World's Creeds.

CHRIST KEPT SELF UNDEFILED

Character of People Determined by Form of Supreme Being to Which They Bow Down and Reverence.

Dr. Llewilyn L. Henson, pastor of Hanson Place Baptist church, preached on "Pure Religion" in the Dudley Street Baptist church, Boston. His text was James i., 27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." Dr. Henson said:

"There are many religions in the world, for all men have some form of worship. Indeed, it is said that no nation has ever been found without some kind of religion. A nation's religion may be elevating or degrading, but whatever its religion is, its people will be in character what its religion makes them, for men grow to be like their God.

"Christianity admits that there is much good in some of the other religions of the world. That was brought out at the parliament of religions at Chicago. It is also seen on the mission fields of today. But while that is willingly admitted, still these other religions don't stand with the Christian religion. They are man-made, man-inspired and man-proclaimed, while Christianity is God-made, God-inspired and God-proclaimed. There is as much difference between them and Christianity as there is between man and God.

KNOWLEDGE IS GAINED.

"We gain knowledge in various ways. John Locke, the founder of English and French 'sensational' philosophy and psychology, as early as 1690, in his great work, an 'Essay Concerning Human Understanding,' said sensation and reflection are the two terms of knowledge.

"A recent book says a child begins to live in sensation. To him the earth is motionless. The sky and the ground come together not very far away. The moon is about as big as a plate, and on no two succeeding nights can it be found in the same place. The sun travels over us in a circle each day.

"These and similar phenomena are to the child the beginning of knowledge. He sees things as they seem. But he soon begins to think, and as he reflects he sees that things are not exactly as they seem to be, and thus by reflection he gains further knowledge. But we know now that he does not stop with this. He learns still more by his emotions and especially does he act because of his emotions.

"Another source of knowledge is belief. Man is not satisfied with what he knows. He desires to reach out beyond the known, and belief or faith, we might say, enables him to do so. Belief plants your crops, invests your money, builds your commerce, educates your children and makes multitudes of scientific discoveries. Men dream and believe and learn.

INSTINCT ALSO TEACHES.

"Still another source of knowledge is instinct. Back of reason instinct holds sway. It sends the infant to his mother's breast; it maks him cry when in pain, and thus he learns to make his wants known. And in these latter days we are coming to admit more and more that the subconscious mind is one of the principal sources of knowledge.

"Not only do we gain general knowledge in all these and other ways, but by them we gain at least some knowledge of God. Furthermore, we learn to know God from nature, for, as the Psalmist says: 'The heavens declare the glory of God and the firmament showeth His handiwork.' We also learn to know God from experience.

"It is a sad mistake to lose sight of the value of experience in learning about God, but it is a worse mistake to say that experience is our sole authority in religion. Man does not make his own god, but God is the author of our religion. Therefore, perhaps most of all, we come to know God through His own revelation of Himself as we see Him in Jesus Christ, who was God manifest in the flesh.

Religion is not, as Dr. Woelfkin has said, attendance at church service or saying one's prayers or participation in any form of worship. Nor is it a formulated creed. Men have fought and died for their creeds, it is true, and yet creeds pass away with the using, for no formal statement of belief will answer for all the centuries. Every generation makes its own creed, or, in other words, every man may state his belief if he will in his own individual way.

RELIGION IS LIFE.

"But 'religion is life.' It is oneness with God. Taking the meaning of the word it is a 'binding of the soul to God.' It is unity with the Highest; it is to be en rapport with the Eternal.

"Our religion expresses itself in our acceptance of the authority of God and in our obedience to His command, and it issues forth in our lives in personal purity—keeping 'himself unspotted from the world'; and in personal service—visiting 'the fatherless and widows in their affliction.' Here we have presented the double duty of every Christian, the sum and substance of pure religion.

"But what is the good of our religion? It makes us to live both upright and useful lives, so that we can not only be as good as it is possible for us to be in the midst of our environment, but we can also do all the good that is possible for us to do in this life.

"It comforts us in sorrow. This life is full of afflictions and sorrows. Our 'heart-strings are so woven together' that when they are suddenly snapped and our relations are changed we need the comforting influences of our Christian religion to sustain us. And this we have in pain and sorrow, in sin and shame, in doubt and death, for this is one of the benefits of the Christian faith.

CAMP HOPE PRAISED IN PASTOR'S SERMON

Dr. J. P. Brushingham Declares That All Men Should Be Given Chance Such as Convicts Are Offered in Dixon.

Dr. J. P. Brushingham in addressing his congregation at the South Park M. E. church, South Park boulevard and East Thirty-Third street, last night said in part:

"I have been thinking today of Campbell Morgan's fine phrase in which he thoroughly indorsed the scientific principle, 'the survival of the fittest,' which is a great ethic of government and modern civilization, but he plead for the evangel as well as the ethic, namely, 'the salvation of the unfittest.' While efficiency must be the criterion of public service, inefficiency has some place:

"For down in the human heart,
Crushed by the tempter,
Feelings lie buried
That Grace can restore.

Touched by a loving hand,
Wakened by kindness,
Chords that were broken
Shall vibrate once more."

"Camp Hope" at Dixon, Ill., where forty-five prisoners, taken as honor men from the grim walls of Joliet prison, in order that they may work in the open air, mid laughing brooks and singing birds, and under God's o'erarching canopy of blue, has its lesson.

What a contrast between the grewsome inscription over the toombs in New York, 'Who crosses here leaves hope behind,' and Camp Hope at Dixon, where 'mercy tempers justice' and the white flag of promise is unfurled over the unfittest derelict instead of the black flag of despair beneath a starless sky!

GIVE ALL A CHANCE.

That 15-year-old grammar school boy said, "Mother, I should like to be a judge." "Why?" "So that I could give the fellow another chance." Put men on honor as prisoners of hope when they are doing time, and then when liberated the business world will have more confidence in the ex-convict striving to get a new start.

In this way it will be proven that "once a thief, always a thief" is at least but a half truth. The program of penal servitude should not only aim at the protection of society, but also at the reformation of the unfortunate. Penal servitude should at least be made tolerable and humane.

Did not a Cook county commissioner say that the animals in Lincoln Park were better housed than the inhabitants of the Cook county jail?

Among the forty-five honor men at Dixon one was charmed by the beauties of nature, exhilarated by the surroundings, and said: "If I had been brought up here instead of in a great city I am sure I never would have gone to prison."

FELT CLEAN AND PURE.

The man felt clean and pure the first time he found himself beyond the confines of urban life, and while bathing in Rock river feared some crook might steal his clothing. While the inevitable Darwinian science, "the survival of the fittest," might rule him downward, the evangel of hope would point him upward.

A Chicago judge permitted the prisoners to go free on Labor day. The great majority of his honor roll returned to prove that, though it may lie dormant, there is still some spark of celestial fire called conscience in every breast.

John Howard, Victor Hugo, with all the great souls of the centuries to our own Mrs. Ballington Booth, are realizing their ideals in a generation which bears with compassionate tenderness the sorrowful sigh of the prisoner.

Even the Man of Galilee had no harsh words for the one caught in the act of sin, but with quiet, strong indignation He rebuked Scribe, Pharisee and hypocrite, who as ritualists paid tribute to tithes, mint, anise and cummin, but neglected the weightier matters of the law—justice and mercy. While Jesus would not condone wrong, He came to proclaim liberty to the captives and the opening of the prison to them that were bound.

INITIAL METHODIST SURVEY IS COMPLETED IN DENVER

Mission Districts of City Visited and Work for Future Mapped Out in Six Weeks' Investigations.

The Rev. C. E. Carroll, pastor of the Emmanuel church, Lincoln, Neb., recently returned from Denver, where he had been occupied for six weeks, a special vacation period, in directing a religious and sociological survey of the principal mission districts of the city.

The survey not only covered the religious, social and economic life of the respective communities but dealt especially upon the following problems:

Vice, public charity, infant mortality, juvenile delinquency, race and non-Protestant church problems.

Information from 3,337 homes was gathered, various public and quasi-public records were examined and several public resorts were investigated. The typewritten report of 200 pages, accompanied by large chromatic charts, included thirty different illustrations—maps, photographs and diagrams—and over fifty satistical tables.

The primary purpose of this survey was to discover the most promising course of action in regard to churches located in the respective mission territories. This was perhaps the initial survey of the kind on such a comprehensive scale yet undertaken by the Methodist denomination in Denver.

CINCINNATI PASTOR CALLED

St. John's Church, Milwaukee, Seeks Ohio Clergyman's Services.

St. John's church, Milwaukee, has called to its rectorship the Rev. Frank H. Stedman, rector of St. Stephen's church, Cincinnati. Mr. Stedman is a graduate of Western Reserve university, Cleveland, and of the Episcopal Theological school at Cambridge, Mass., and was ordained deacon in 1900 by Bishop Vinton, priest in 1907 by Bishop Lawrence. He served as deacon at St. James' church, New London, Conn., and was afterward rector of St. Peter's church, Delaware, Ohio.

OLD-FASHIONED FAITH PRAISED BY PASTOR

Freakish Religions Declared to Be But Fleeting Fancies and Can Never Become Really Permanent.

CLAMOR FOR FALSE DOCTRINES

Preacher Classifies Most of Them as Lacking Imagination and Being Due to Emotions or Rationalism.

At the Westminster Presbyterian church, Seattle, the Rev. Frank M. Silsley recently spoke on "Old Fashioned Religion, or Freakish Religion, Which?" He took his text from I. Timothy iv., 16: "Take heed unto the doctrine."

He said in part:

"Paul was warning and admonishing Timothy because false doctrine was very prevalent. In fact, some of the isms were freakish. False teachers invaded the communion of the church and tried to capture the very elect.

"We also live in a day of freakish religions, which seem to answer to the spirit of curiosity and clamor for something new. Many moderns are like the ancient Athenians, who were zealous for any kind of a new god. It is said that freakish religions find a more willing response on the Pacific coast than in any other part of America.

"While it is true that freakish religions have been invented by odd and eccentric personalities, it will not do to try to dismiss them with a wave of the hand. When we examine the religious types of irregular turns we find them usually in one of three classifications:

"1. There is the freakish literalistic type. It arises from the lack of the sense of the figurative or imaginative found in scripture. Bold imagery is used by Christ and the apostles, and all the New Testament writers clothed truth in Oriental imagery. Take the view of heaven. Christ described heaven as a house or mansion, the Father's house. But, of course, heaven is not a large house, nor is it literally a city, as John pictures. Heaven is spiritual, and Christ is indicating the truth by the image of the house or mansion that heaven satisfies the spiritual homing instincts of human heart and life. Yet literalists make heaven a physical or material place of four walls, or speak of heaven as containing literal golden streets.

SOUL CANNOT BE DESTROYED.

"Take also the destruction of the soul, which is prophesied to take place for the wicked and unbelieving. Now Christ does not mean by the word "destroy" the annihilation of the soul—its reduction to nothingness. A soul cannot burn up, because it is spiritual. Destruction means alienation from God's face and God's love.

"A second type of freakish religion is the emotional. Too much emphasis is given by this class of feeling. Any person has the right to sing and pray as hard as he wants to and there is a place for emotion in the Christian life, for Christ touches the heart. But the core of the Christian discipleship is not feeling. It is willing. It is obedience. It is the response to the divine will. The overemphasis of feeling tends to project the sensational and the vaudeville element into Christian life, practice and worship.

"A third type of freaking religion is the rationalistic. It is the overemphasis of the reason. It is the aristocracy of mind. They make reason the guide, whereas in things spiritual reason is not designed to be the guide at all. The faith faculty is the guide. New Testament Christianity does not insult reason, and Christianity is the only reasonable faith, but a Christian is one who follows the leadings and impulses of faith. Faith is to the believer what instinct is to the animal. Reason is the guide in the material world, never the spiritual world—so Christianity gives us faith. Yet think of the freakish forms of religion rationalism has invented!

HIGHER CRITICISM FREAKISH.

"There are forms of higher criticism decidedly freakish, for while not a sound is made about birth, yet they strike down the deity of Christ and the miracles of Christ and the vicarious death of Christ until saving truth would seem hardly to have the support of stilts any longer. The moral evolutionary theory is freakish, for it eliminates the necessity of personal responsibility to Christ. The ethical culture theory is freakish, for it slights the great commandment that we 'should first love God with all our heart.'

"Now over against the freakish religion put the old fashioned religion of Christ—His plain gospel of redemption from sin, and wherein does its superiority consist?

"The old fashioned religion is superior in efficiency. It actually works. It stands the pragmatic test. Old fashioned faith wins the victory over temptation. Old fashioned prayer in the name of Christ is answered. Old fashioned love for Christ transforms life and circumstances. Old fashioned seeking of God in the time of trouble or sorrow is still helpful and bracing.

"The old fashioned religion is superior because it makes men normal. The devotee of a freakish religion is inclined sometimes to be abnormal in his program of life.

"It does not seem normal to deny some of the hard facts of sin and to say evil exists only in thought, when the place of sin is extending wide open doors. It does not seem very normal to say that a man is saved by the worth of his own personal character and merit when Christ's whole plan is to save us by grace. The old fashioned religion is to make us normal by planting upward instincts within us."

Returns From Tour of Missions.

The Rev. R. C. Buckner, president of the Baptist state convention of Texas, has returned from a 27,000 mile tour of inspection of Baptist missions in the East. He inspected about twenty-five missions and attended the general missionary conference of Baptists held in Canton. Mr. Buckner is more than 80 years old, yet he has been traveling since [illegible].

The Inter Ocean Sermon Supplement—Published Every Monday

LESSONS ARE DRAWN FROM JOHN'S VISION

"And There Was No More Sea" Is Said to Be Symbolical of Future Life When Storms of Spirit Are Over.

SEPARATION SHALL BE ENDED

Changing, Shifting Scenes of Life All Will Be Left When Dividing Line Is Crossed by Christians.

BY THE REV. CHARLES BAYARD MITCHELL, D.D., LL.D.

(First sermon delivered at St. James' Methodist Episcopal church upon his return from his vacation in Europe.)

"And there was no more sea."—Rev. xxi., 1.

During my long voyage at sea this summer I sat for hours every day looking out over the far stretching sea and this text came to me as one I should preach from when I returned home.

You recall how John had been banished to a rocky island in the sea. He was alone on Patmos, and "in the spirit"—as every true Christian ought to be on the Lord's day—and caught a vision of the world which lies just beyond our ken. He caught a vision of the eternal world, and he records this strange fact about it.

He says: "There was no more sea." That must have meant much to John, who, with his countrymen, had a natural dread of the ocean. His people had never been sailors. His little land jutted along the great Mediterranean with hardly a safe seaport, and the Jews had never taken to the sea. It was to them an emblem of all that was terrifying and overwhelming; and if you bear this in mind you will recall that all Bible references to the sea are tinctured with this natural perjudice. With other peoples and with other individuals it has been different.

We must never forget that heaven is more a state than a place, and that to be with Jesus Christ and to be like Him constitutes heaven. And so this morning I wish to speak of this prophecy, not with reference to physical facts, but to speak of it as a celestial symbol by which spiritual things are shadowed forth.

In this symbolic sense it seems to me the sea involves three great ideas: separation, change, storm.

SEA IMPLIES SEPARATION.

First—The sea naturally implies separation, for the sea is the great divider. The continents scattered over our globe are separated by the vast expanse of waters. Asia and Africa are no longer united, even by a neck of land, but now the waters roll between them. Soon the two great continents in the Western hemisphere will be cut asunder by a canal.

It seems to have been the divine order that the various races of the earth should be separated by dividing waters. This may have been for the purpose of preventing one nation from corrupting another, or it may be due to the fact that God desired that national character might be formed and educated.

Some one has said as the individuality of each man is that peculiar influence with which he is intrusted for the good of society, so that individuality of the nations is that peculiar influence with which they are intrusted for the benefit of the world.

I have tried to think of the peculiar significance these words had for an old man separated from those who loved him; exiled by cruel edict from all of earth which he held dear, and compelled to live in some rocky grotto far from home and friends.

I can see John standing on a rock promontory jutting out into the blue waters of the Egean, and looking with longing eyes toward the mainland, and wondering if the dear ones yonder had forgotten him, and if he might ever again behold their faces and grasp their hands. And then this vision bursting on his sight of the new land beyond the skies, where all the dear ones have gathered in "to go no more out forever"; and then grasping his pen, and writing upon his parchment scroll these glorious words, which imply that all separation has ceased forever. "There is no more sea."

PECULIAR DEPTH OF MEANING.

This symbol of the vanished sea has a peculiar depth and tenderness of meaning to us all. Who here this hour does not know what it means to have loved ones beyond the dividing sea? Have you never lain awake at night in a strange bed in a distant land and thought over the dear ones you had left behind, away off to the westward, beyond the western sea, and know the awful loneliness of such an hour? You have thought of everything in this world you count dear to yourself as lying yonder beyond the ocean, and you wonder to yourself if you will ever again safely cross that sea and be welcomed by the dear ones in the home land. Has not every one of us here this hour, in some quiet moment, when earth's noises have ceased, and the jarring tones of earth have been hushed, wondered if the day would ever come when all the dear ones who have gone out from the earth land to the unknown country beyond would ever again be seen?

Is it possible that the dear voices once heard shall be heard again; that loving faces once seen will be beheld again, and that when once more we shall greet each other no dividing stretch of waters of death will separate us? Does not your heart bound within you this morning when you think of that home into which are gathered all the dear hearts who never again will say "Good-by." Those of us who have reached middle life can truly say that we have more friends and loved ones yonder than we have here. And the tragedy of life is this—that those who are now coming in can never take the places of the loved ones gone.

EARTH'S HIGHWAYS LIVELY.

In early life we made friends; in later life we make acquaintances, and the longer we travel the highways of earth the more lonely we grow, and you and I this morning find our hearts strangely pulled toward the land where "there is no more sea"; where we shall met our loved ones, from whom we shall be separated no moer forever.

Second. These words "no more sea" also imply that in heaven there shall be no more change. The sea is the great emblem of change. You never see it twice alike. I have sat on its shore and watched it under all its lights and shadows. I have seen it from the low lying sand dunes and from the lofty mountain peak. I have sailed over it day after day and week after week, and always beheld a new glory or a new terror.

Here in this world in which we are living today nothing ever stays fixed. Our today is not like our yesterday; our tomorrow will not be like our today. The pathos in life is this: that we are always striving to get things to our liking, and then when we think we have secured them they quickly change and pass away. We are not sure of anything.

All things about us seem in a constant flux. John knew what this word "change" meant to him. How varied had been his life; how full of tragedy and sorrow; how full of triumph and defeat. One day he caught a glimpse of heaven in which there are stability and permanence. He saw a land where there are no changes; he caught a glimpse of a country where things stay fixed. By faith he saw a land where one could calculate today on what would take place on the morrow. In it he saw a land where there were no yesterdays, and will be no tomorrows; where there is one constant, changeless present; and he cried out, "There is no more sea!"

ATTRACTED BY PROSPECT.

You and I today find ourselves strangely attracted by the same prospect. The thoughtless, the youthful, the inexperienced are likely to enjoy rapid changes, and soon grow weary of any one experience, and are glad of the kaleidescopic changes of their daily life; but the thoughtful and mature know that the real tragedy of life is the changing, shifting unreliability that meets us on every hand.

We know of a country where our possessions will not take wings and fly away; where our homes will not molder and decay; where our friends will never change; where our lives will always bide, and where we shall dwell in constant sunshine and bask in the never-ending presence of our Lord.

We long to see face to face, and live where things abide. God touched John's eyes that day that he might see it. God touched John's hand that day that he might write it. God's spirit has preserved that message through the ages that we might know it; and you and I today are cheered and comforted by the knowledge that some day we shall get somewhere where there is no more changing sea.

Third. The sea also symbolizes storm, for the existence of the sea implies the existence of tempests. How treacherous is the sea! How suddenly its storms sweep down upon us! How quickly its placid waters are troubled! How soon its inviting waves threaten to overwhelm us!

LIFE HAS ITS STORMS.

Every life has its winter as well as its summer; and all you need is to live long enough and some day you will find that life has its storms. What life can expect to cross life's seas without a tempest? There is hardly any life so sheltered that no storm can ever reach it.

The truth is, most every one you meet, if you only knew it, was breasting some wave of trial, or struggling in some storm of difficulty. Some good man has said: "Be pitiful; for every one is waging a hard battle." I think that if we more frequently bore this in mind we would be more patient with our fellows. This explains the quick word, the flash of anger, the unkind word so hotly spoken.

If we only knew under what stress a life is struggling we would be more patient. We cannot tell what life is being most buffeted by the winds.

The Christian looks forward with joy to that sealess land where there are no more storms. Now and here he must have the divine guidance and help. It is said that the fishermen of Brittany when launching their boats on the deep utter this simple prayer: "Keep me, O, God; my boat is so small, and Thy ocean is so wide."

We, too, should make this our daily prayer: "Keep me, O, God; for my boat is so small and Thy ocean is so wide. Keep me while temptations throng around me, that I may not yield to them. Keep me, so weak, so helpless, so driven by the storms of grief and sharp adversity, that the waves of sorrow shall not utterly overwhelm me. Keep me; for Thy ocean is so wide; the way seems so long, and the days and the years are so many. In Thee, O God, do I put my trust. Keep me till there shall be 'no more sea.'"

JEWS DISPLAY FRATERNAL SPIRIT TO COAST GENTILES

Meeting of Christian Congregation in San Francisco Synagogue Marks New Era in Church Feeling.

In pleasant contrast to the anti-Jewish episode in New York is the courteous and fraternal spirit manifested at the first service held by the First Congregational Church of San Francisco in Temple Emmanu-El recently in response to the cordial invitation extended to the church to hold its worship in the Jewish temple while its own edifice is in proces of rebuilding.

Rabbi Meyer was present to extend a welcome. This he did in most cordial fashion, making use of the familiar words, "Blessed are ye who come in the name of the Lord," and adding that the temple would gain a new consecration from the presence of these neighboring worshipers. The Rev. Charles F. Aked's sermon from the text, "My name is great among the gentiles," was an inspiring symphony of catholicity and conviction.

The tenor of it is indicated in these words: "Imperfect religions abound; religions which have grown corrupt, religions in which it is impossible to separate the superstitious from the real. But has there ever been a false religion? I doubt it.

"That of which their sages have dreamed, that which they have seen through a glass darkly, that which has come to them in shadow shape or spectral mist or driving cloud, which has spoken to them by thunder voice and lightning flash, or on a loftier plane by the mouth of the prophetic spirits of their own race—that, in its fullness, revealed by Christ, illuminated by the Holy Spirit, we declare unto them."

SCIENCE IS GAINING IN POWER OF VISION

Sir Oliver Lodge's Discourse on "If a Man Die Shall He Live Again?" Attracts Widespread Attention.

COMMENDED FOR HIS STAND

The Rev. W. E. Danforth Declares Statement Discloses the Fact That New Light Is Coming to Men of Renown.

BY THE REV. W. E. DANFORTH.

(Christ Church, Elmhurst.)

"If a man die shall he live again?" Job xiv., 14.

"There is a natural body, and there is a spiritual body." I. Corinthians xv., 44.

No question of greater moment has even confronted the mind and heart than this, "If a man die shall he live again?" The heart hastens to answer in the affirmative, but the mind sometimes tarries. The Christian soul holds that faith, and faith alone, shall ever answer. Science, for the most part, has dismissed it as beyond the reach of scientific scrutiny, a subject fit only for unscientific speculation. Hence it happened that when Sir Oliver Lodge put this question before the British association, in its amended form, "If a man die shall he continue to live?" his discussion of it was cabled all over the world.

Even the casual reader must have noted that in the last few years, science has been gaining in visioning power, if not in spirituality. The new light on atoms, the demonstration of the real existence of electrons, the unfolding of the electromagnetic theory of light, and a multitude of other subtle discoveries have shown scientists the desirability of cultivating that power of the mind which the late Poincare called intuition.

The nurture of this spirituelle faculty has opened the doors of invention and discovery and provided footing in those nebulous and dim regions where the breakers surge against the shore of the unknown. Intuition first went on ahead, lighting the way for slow reason.

FLAUNTS ITS WEAKNESS.

Dr. Gunsaulus, in his illuminative sermons on the Transfiguration of Christ, has said: "Our modern Christianity flaunts its weakness in its ready acceptance of patronage. We are so superficial in our Christian life that we bless literature and science for coming where they certainly must come, or be unseen of mankind. Christ, the transfigured, is the transfigurer of these."

Nobly said! The Holy Spirit has kept faith alive on the altars of men's souls through the long centuries; the utterances of one of the world's greatest physicians is only a natural evidence that science is coming where it certainly must come in order to go on.

In his declarations, touching the relations between science and the future life, which were of sufficient moment to occupy the attention of the civilized world for a space, what has Sir Oliver Lodge really said? Perhaps the most interesting part is what he did not say. Toward the close of the address he made the following significant statement: "I must risk annoying my present hearers (one of the most distinguished bodies of scientists of the world) not only by leaving on record our conviction that occurrences now regarded as occult can be examined and reduced to order by methods of science carefully and persistently applied, but by going further and saying with the utmost brevity, that already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which they alone can manifest themselves here and now, and that personality persists beyond bodily death."

WOULD KNOW THE FACTS.

Influence by considerations of deference to the professed attitude of his hearers, his "utmost brevity" has stopped just short of what we would like most to know—what the facts are on which he bases his personal conclusions, and how those facts were obtained and analyzed. We may suspect that in going so widely afield to ground the structure of his address, on whose pinnacle is this crown of "utmost brevity," he was laying deep and ample foundations for a further, mighty effort. He gives us a hint in the statement that "a body of responsible investigators has even now landed on the treacherous but promising shores of a new continent."

His first effort clearly was to establish the legitimacy of going beyond chemistry and physics to study living organisms—human beings—and account for all the apparent facts and manifestations. Evidently he did this because science has so often postulated that chemistry and physics form the only competent and trustworthy viewpoints from which to proceed. He shows that when chemistry and physics have done their utmost to account for all that there is to living organisms, life is still there unexplained.

WEAKNESS OF SCIENCE.

He exposes the weakness of these branches of science for the ultimate task in every day terms when he says that "flowers attract insects for fertilization; and fruit tempts animals to eat it in order to carry seeds. But, we still have to explain the insects."

His direct appeal to human experience for the purpose of calling a halt of scientific workers when, if ever, they go too far in their enthusiasm, and say that the things they exclude from study have no existence in the universe is most salutary. In enumerating births and deaths, life, mind and consciousness as matters in which humanity has experience, apart from laboratory experiments, he carries the case to the common sense of mankind, a common sense which has had to carry the burdens of the race and keep its faith in itself and its destiny alive, while scientists, and theologians as well, were still merely thinking.

He well says: "This is not an appeal to the mob as against the philosopher; it is an appeal to untold ages, as against the studies of a generation."

His reference to the birth of the individual has often come to the average man, with all its implications and the light it casts on what is ordinarily known as the other end of life, namely, death. Our birth into this world is quite as mysterious as any entrance may be into another life beyond.

LIFE ON OTHER PLANET.

If we were located on some far planet where, let us say, people lived eternally, with no beginning, undoubtedly we would say that such a thing as a birth into a world such as ours would be impossible.

We would ask, "How did consciousness and personality ever become associated with matter as we find it in man?" "How is it possible that at some prenatal stage protoplasm suddenly took on consciousness and personality, as a child actually does in its mother's womb?"

Those questions have never been satisfactorily answered, and yet we find ourselves here in this world, and we know that at some time the material elements of which we are composed physically took on consciousness and personality—we know not how; at some time organic matter "became a living soul"; found itself born into the world that now is.

QUESTION IS ASKED.

The Christian idea that each soul is a manifestation of God in a material body is more than a theory; it is justified by the facts and inferences, and it is common sense to assume that He will give this individual personality and consciousness such a body, on its emergence into a future life, as is best suited in the scheme of evolution.

From the point of view of this distinguished physicist, Paul's declaration, "There is a natural body, and there is a spiritual body," appeals to the thoughtful common sense of mankind, as well as being legitimately scientific.

Suppose that spirit were read out of existence, its actuality wholly denied and wiped away, with man conceded to be a mere mechanism of matter and force, legitimately only a subject for study and explanation from the viewpoint of chemistry and physics, what will the scientist do with certain manifestations discerned in human life?

This question, and whither it leads, is fairly put by Sir Oliver, when he takes the river Nile for illustration. Recognize the meritorious character of the river in promoting the growth of vegetation in the desert. Then observe a kind of untoward crystallization growing across that stream in the shape of a dam. Blocks seem to fly into their places by some kind of polar forces—that is, to an observer coming from some other planet who could see all the events occurring in the world, save only that he could not see man.

If this observer from another planet were told that an engineer in London first had an idea, and that dam was the result, not knowing that there was such a thing as man in the universe—or denying that scientifically a man could exist—he would say that it was a preposterous, superstitious hypothesis. The engineer, in this observer's limited knowledge, is not there, and plainly a thing can not act where it is not. And yet we know that any explanation of that dam, however clear and definite in terms of physics, would be incomplete to account for all the manifestations disclosed in that great piece of work.

PUT IN RELATIONSHIP.

We see, after a fashion, this is the old, familiar "argument from design," as implying a designer; but Sir Oliver has put it in new relationships, with noteworthy effectiveness, as showing the scientific incompleteness in any attempt to account for the manifestations observed in any attempt to account for the manifestations observed in what we call human life, without some reference to spirit. In popular phrase Sir Oliver states that chemistry and physics are sufficient to account for things up to a certain point, but they leave too much unexplained for the scientist to make dogmatic assertions as to the nonexistence of any further explanation. The point of his behest to his scientific brethren is not to become narrow. He suggests that the "miserable necessity" of a struggle which men of science had to go through to win freedom to find truth in their own way against an exaggerated dogmatism in other quarters has left some evil effects among them in the shape of lack of sympathy and occasional hostility to other more spiritual forms of truth.

Sir Oliver thus voices the feeling of the average man, who feels grateful to science for its hostility toward superstition—who would willingly lend a hand in putting it down, but who does not feel willing to relegate all the explaining to chemistry and physics.

NO DOUBT OF FACTS.

Our great physicist also drops a valuable suggestion in his reference to the fact that when a plain man uses his eyes in seeing he does not understand it or recognize that it is a method of ethereal telegraphy: he knows nothing of the ether and its ripples, nor of the retina with its rods and cones, nor of nerve and brain processes; but he goes on seeing, and hearing and touching; he wills, thinks, and is conscious. There is no doubting the facts in the case, and the man makes practical use of them, however puzzling.

Sir Oliver grants that chemistry and physics account in part for the color of a sunset, the glory of inanimate existence, but they do not account for the feeling of joy or the sense of beauty in the man beholding. "Do not these things suggest something higher, nobler and more joyous, something for the sake of which all the struggle for existence goes on?" he asks. He urges his brethren not to fall short of the richness and fullness of the human birthright.

While all this may not be as constructive as we hope to find this frank scientist at some future time, we may believe him the herald of a newly dawning day in scientific thought, a leader of the hosts of thinking men who will climb to higher altitudes of faith and vision, the precursor of new apostles of intuition who will furnish the insight necessary for a satisfactory investigation of that vast realm of phenomena which faith and experience have already divined beyond the ordinarily known—a day when the vision and certitude of Christ shall have transfigured the intimations of immortality struggling in human souls and transformed hopes into the undisputed apprehension of a life beyond.

GOD'S PURPOSE MADE KNOWN IN THE WORLD

Vast Creation Planned Which Includes Various Orders of Intelligent Beings to Occupy Earth.

POWER DELEGATED TO HIS SON

All Who Will May Attain Perfection Lost in Eden, Says Lecturer to Bible Students' Association.

W. J. Laughlin, lecturer for the International Bible Students' association, recently addressed the Chicago branch of the association in the Auditorium building. He said in substance:

In a beginning God purposed a vast creation which would include the creation of various orders of intelligent beings, capable of appreciating His favors and each order perfectly adapted to its plane of being and the mansion in the Father's great domain which it would forever occupy. This earth ultimately will constitute one of these mansions and the human race, when God's purposes respecting it have been completed, will be perfectly adapted to a perfect earth condition.

The creation of His son, the "Logos," was the beginning of His vast creation (Rev., iii, 14), and all subsequent creation is an expansion of that first creation. That is to say, power was delegated to Him, as the Father's agent, to bring forth all subsequent creation. Hence we read, "All things were made by Him and without Him was not anything made that was made" (John, i, 3). The Bible deals especially with God's designs respecting the race upon the earth. This race had its beginning in Father Adam, who in turn was given power to carry the creation further, and the command was given him to multiply, fill the earth, subdue it and have dominion over it (Gen., i, 26-28). Eternal life upon any plane, however, is conditioned upon absolute obedience. Hence Father Adam's life was conditional (Gen., ii, 17). By one sin he brought upon himself the sentence, "dying thou shalt die," "dust thou art and unto dust shalt thou return," and becoming an imperfect father (live-giver), he passed imperfection and death to his entire race.

GOD FORESAW FALL.

The result has been that for the last 6,000 years one generation has followed another to the dust (sheol, hades, hell), the tomb. That God foresaw Adam's fall there can be no doubt. That His infinite wisdom did not prevent it is the strongest evidence that such a course would not have been wife. God, while leaving Adam a perfectly free agent, made provision for the course he would take. Hence the original plan was not disturbed, and Adam and his race will have gained experiences through the fall that will be of everlasting value to them.

The first ray of hope that there would be a recovery from the death sentence and that man would be restored to his dominion was contained in the statement of God to Satan, represented in the serpent, that "the seed of the woman should bruise the serpent's head." While this statement did not directly promise blessing, it implied that somehow, some time, the woman's seed should be powerful enough to be the undoing of Satan.

Over 2,000 years passed by and then God appeared to Abraham and informed him that the blessing would come through his line, saying, "In thee and in thy seed shall all the families of the earth be blessed" (Gen., xxii, 16-18).

While this promise inspired Abraham and his descendants, the Jews, with hope, yet who this seed of blessing should be, or how it would be accomplished, was a profound mystery. God's plan contemplated the joining of His son, the "Logos," to the human race. Hence we read, "When the fullness of time was come God sent forth His son, made of woman" (Gal., iv, 4). He left the glory which He had with the Father (John xvii, 5).

RECEIVE LIFE FROM GOD.

He did not receive His human life from Adam, but rather from God, by Adam, as represented in the Virgin Mary as His mother. Hence a second perfect man was brought into the world having a perfect father (live-giver). The son of God, also the son of man. Why was He changed from a spirit being to an earthly being? The apostle informs us that it was for the suffering of death. In order that the just death sentence against Adam might be canceled it was necessary that a ransom, a corresponding price, a thing of equal value, be rendered to justice, and as the whole race was in Adam when he fell the canceling of the death sentence against Adam would cancel the sentence against the whole race, and assure them a return to life. Hence we read that "He by the grace of God tasted death for every man."

Jesus consecrated Himself to this wonderful mission, the will of the Father, at the age of 30 at the river Jordan, when God begat Him to a new nature, the divine, that while He was slowly sacrificing away His human nature He might at the same time be developing the new nature, that at His resurrection He might be born a glorious divine being, with power to restore all that His death had purchased. Therefore we read that because "He became obedient unto death, even the death of the cross, God hath highly exalted Him and given Him a name above every name, that at the name of Jesus every knee should bow and every tongue confess, both of things in heaven and in earth and under the earth (those who will be called back from death)" (Phil., ii, 8-10). And that God has appointed unto Him a kingdom and that He will reign until He has put down all rule and all authority and destroyed all enemies, and that the last enemy that shall be destroyed is death (I. Cor., xv, 24-26).

ANSWER TO QUESTION.

The question would arise, Why did Jesus' reign not begin and the restoration of Adam and his race to their earthly dominion take place immediately after His resurrection? The answer is that there was a further step in God's plan, namely, the taking out of the church, the bride, the Lamb's wife, the little flock of overcomers, who will be associated with Him in His kingdom. Luke, xii, 32; Rev., iii, 21. St. Paul spoke of this class in Gal., iii, 29, when after showing that Christ was the promised seed of Abraham in verse 16 he says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This is termed the "heavenly calling." Heb., iii, 1. "The high calling of God in Christ Jesus." Phil., iii, 14.

Those who make their calling and election sure will be the elect, the chosen. Jesus instructed His disciples to preach the gospel of the kingdom for a witness. Not to convert the world, but that those having ears to hear during this age might hear this call. And by faith accepting of His ransom sacrifice might have the merit of that sacrifice imputed to them, justifying them in the sight of God. To those St. Paul (Rom., xii, 1) says, "I beseech you therefore, breathren, that ye present your bodies a living sacrifice, holy, acceptable to God."

MAKE FULL CONSECRATION.

Having made a complete consecration of their justified humanity, God begets such to a change of nature that they may walk in the same narrow way of sacrifice that their Master trod, which is the path to glory. To these it is promised that they shall be heirs of God and joint heirs with Christ. Rom., viii, 17. That if they suffer with Him they shall reign with Him. II. Tim., ii, 12. That they shall share in his resurrection and be raised to the same nature. This class will be complete with the end of this gospel age, which is now near its close. They will constitute a body of which Jesus will be the head, which will be the governing power during the millennial age which will follow this age.

The great Christ head and body will be the new heavens, the new Jerusalem, which will destroy the wicked spirits from the atmosphere of the earth, bind Satan and throw down all rule of earth in opposition to God's arrangement. Of this grand approaching day the prophet says: "The son of righteousness will arise with healing in His wings." A righteous rule will be established.

("The knowledge of the Lord will cover the earth as the waters cover the great deep." Men will be freed from the death sentence and put on trial, judgment for life.

All who will may attain to the perfection lost in Eden. The dead will come forth, generation after generation, clear back to Father Adam. All the families of the earth. The earth will be filled with those who successfully pass their trial, while the willfully wicked will be destroyed in the second death.

EPISCOPAL CHURCH NAME CHANGE MAY BE ARRANGED

Leaders Agree Upon Form That Seems to Eliminate Part of Opposition That Confronts Sponsors.

As far as a few leaders can fix it up, the form in which the proposition to change the name of the Protestant Episcopal church is to come before its approaching general convention next month has been agreed upon. It is in the form of a memorial from the diocesan convention of California.

It outlines a new style of wording for the title page of the Book of Common Prayer and provides for the appointment by the general convention of 1913 of a commission of five bishops, five presbyters and five laymen to prepare such legislation as will put constitution and canons of the Episcopal church in harmony with this proposed title page wording, and to present the same to the general convention meeting three years hence.

The purposed wording of the prayer book title page reads:

THE BOOK OF COMMON PRAYER
and Administration of the Sacraments
and Other Rites and Ceremonies
of the
HOLY CATHOLIC CHURCH
According to the Use of That Branch
Thereof Known as
THE EPISCOPAL CHURCH
in the United States of America.

The word "Protestant" is omitted and the word "American" is not proposed. The words "Holy Catholic Church" come, of course, from the Apostles' Creed.

The proposition of California, and agreed to now by the leaders, to carry into effect constitutional changes contains three new and unusual things.

All are to be incorporated in the organic law. They are statements to the effect that—

(a) The Episcopal church in America exists in unbroken line through the Church of England from the church founded by Jesus Christ.

(b) That it is loyal to the principles established by and through the reformation of the Church of England as enshrined in the Book of Common Prayer.

(c) The church's catholic and comprehensive character.

The outline of these important claims will be submitted three years hence, should this proposition go through at this time, when it shall have been drawn up by the fifteen representative men to be now selected. Leaders profess to believe that this proposition may be adopted next month without long or bitter debate. They say it would seem to satisfy both sides to the controversy and give neither one chance to claim a victory over the other. Already some leaders, foremost among the deputies this year, have agreed, it is said, to favor this prayer book title page.

PASTOR'S VACATION IS ENDED

Services Are Resumed at Kenwood Evangelical Church for Winter.

The Rev. Albert Joseph McCartney, D. D., pastor of Kenwood Evangelical church, has just returned from his summer vacation in Southern California. During the month of July he occupied the pulpit of the First Presbyterian church, Pasadena, Cal. He also preached in the First Congregational church of Pasadena.

The services at the Kenwood Evangelical church, contrary to their usual custom, had been discontinued during the summer months, while extensive alterations were made in the church auditorium and a new pipe organ was installed. The decorations have been completed and public worship was resumed yesterday, the pastor occupying the pulpit.

'WHAT IS CHRISTIAN?' ANSWERED IN PULPIT

Separation From Worldly Pleasures and Friends and Forming New Ties Said to Be Essential.

GROWTH TOWARD PERFECTION

Peace of Mind Is Promised Those Who Earnestly Follow Footsteps of Savior, Declares Clergyman.

BY THE REV. HENRY A. BUELL.

(Western Avenue Baptist Church.)

"Almost Thou persuadest me to be a Christian."—Acts xxvi., 28.

These words were spoken to Paul under very trying circumstances, such as we know nothing about only by reading or hearsay.

He has been tried before Festus in Caesarea, and because Festus wished to take him to Jerusalem he appealed to the Roman Emperor, Caesar.

He would rather look for justice from him, knowing him to be disinterested, than to place himself at the mercy of those heartless, bigoted Jews.

King Agrippa, with Bernice, came to Caesarea to greet Festus as a new ruler in the province, and Festus tells them about Paul.

Agrippa's curiosity is awakened and he desires to hear Paul. The next day Paul is brought forth and permitted to speak for himself.

He related briefly and clearly his past history, especially his conversion and commission.

In closing he appealed to Agrippa's belief in the prophets; then Agrippa answered in the words of the text: "Almost thou persuadest me to be a Christian."

Some think Agrippa was making sport of Paul in his earnestness; others think his argument so strong and convincing that Agrippa was deeply impressed. What did it mean in those days to be a Christian?

POLITICAL PROSPECTS BRIGHT.

Before Paul became one his political prospects and social standing were of the very best. He was ascending the scale of prominence very rapidly, but this all changed when he became a Christian.

He was driven from the synagogue, which was an everlasting disgrace; ostracised from social intercourse with former friends; subjected to false charges and accusations; persecutions and imprisonments at various times. It was not only true of Paul, but of many who became Christians. They were hunted like wild beasts, and suffered torture unspeakable.

The fundamental principles are the same now as then.

God called Abraham to separate himself from the old friends and form new ones.

When God called Israel from Egypt He said: "Ye shall not walk in the manners of the nation I cast out before you."

We also read in the New Testament: "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing."

"Walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

SEPARATION IS NEEDED.

Some think because of living in a Christian land they are Christians. Some think to turn over a new leaf, stop swearing, lying and other bad habits will make them Christians. This is all right as far as it goes, but there must be a separation from everything that is contrary to the nature of Christ.

Separation is only the beginning; there must be a growth. One cannot be a Christian and not grow.

A professing Christian will become one of two things; become a possessor or more and more deceptive in his profession.

A Christian will grow more like Christ. Service for Christ will be a joy. A Christian is a new-born babe in Christ; they should not always feed on the milk of the word. He should grow in grace and in the knowledge of our Lord and Savior Jesus Christ, until he comes unto a perfect man, unto the measure of the stature of the fullness of Christ.

To be a Christian means growth.

To be a Christian means peace. You say you do not understand this? You say your life has not been peaceful?

Jesus said: "Peace I leave with you, My peace I give unto you, not as the world giveth, give I unto you."

Do you have an idea that you will have no more trials and temptations; that everything will go just as you want them?

This is a mistaken notion. Do not suppose your life will be any easier than your Lord's.

WORTH ALL IT COST.

Dr. Babcock said: "Present suffering is not enjoyable, but life would be worth little without it. The difference between iron and steel is fire, but steel is worth all it costs."

It may seem strange to associate peace and victory so closely together, but the life of a Christian is one of conflict.

Some of the greatest battles of life have been fought and won during the calmest moments. This does not mean indolence and indifference, but trust. God told Israel He would fight their battles if they would obey and take possession.

In a sense this is the same as separation. Separation means set apart from, while consecration means set apart to.

Set apart from the world unto Christ.

How different we would be, how different our churches would be, how different our community would be if we as Christians were set apart from the world unto God.

Church finances would no longer be a problem. The question of the cold and indifferent member would no longer be a problem. The question of special meetings to arouse interest on the part of the unsaved would no longer be a problem.

All the problems that the church is wrestling with will be solved when you and I live the true Christian life, separated from the world, unto Christ.

Not a "Yellow Journal"—The Inter Ocean is carefully edited, prints all legitimate news.

The Inter Ocean Sermon Supplement—Published Every Monday

'DON'T KNOW' CALLED POOR SOLACE AT END

Death of Great Agnostic Is Compared to That of Paul, Who Wrote of Faith in Sight of the Block.

KNEW WHOM HE HAD BELIEVED

Hope for Future Life Looms Bright in Apostle's Words Uttered Only a Short Time Before Death.

BY THE REV. LOYAL W. MADDEN.
(First Presbyterian Church, Hoopeston, Ill.)

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—II. Timothy i., 12.

When Colonel Robert G. Ingersoll's body lay a corpse at Walstein, in that palatial home desolation was the only word to describe the scene.

About his bier cling three women, the widow and two daughters. To them the form on the bier was all that was left of husband and father. They have no hope for future union, no consolation in Christian faith, no solace in religion.

The dreariness, the utter loneliness, has overpowered these whom the great agnostic has left to mourn him, and they refuse to surrender the body to the cremating urn; it is the only tangible thing between them and the eternity of separation.

Finally when the funeral was held it was the most solemn surrender of the dead. Strong men who were present said that nothing had ever appealed to them so strongly before for religion and Christianity as the utter desolation and loneliness and hopelessness of that family of mourners. Not a word of consolation, not a soothing note of music, not a prayer for sympathy or help or mercy, it was secular and brief. It was in accordance with his agnosticism, "I do not know," "I do not know."

DIFFERENT WITH PAUL.

How different with Paul's "I know whom I have believed," and John's "That ye may know that ye have eternal life."

To say "I don't know" does not lift the responsibility from the individual nor bring assurance and comfort to fellow man; when, like Paul or John, he can say from the depths of his heart, "I know whom I have believed", there is assurance and comfort both to the individual and to the world around him.

The man who is a force in the world must have a force in himself. Without clearness of thought and strength of conviction there can never be that glow of enthusiasm or that fullness of sympathy without which there is no widespread and enduring influence.

In this we have the real secret of Paul's wonderful power as a preacher. The man who could arrest the attention of scoffing philosophers on Mars hill on the one hand and move the rude idolators of Lycaonia that they were ready to worship him as a god on the other, must have had great gifts of reasoning and eloquence; but it was not in them that he found his power. Its secret is told here. He had received a gospel, a gospel which admitted no rival, a gospel in which was the full revelation of God's love to the world.

KNOWING AND BELIEVING CHRIST.

It was because Paul knew the Lord Jesus Christ that he trusted Him. His knowledge of his Lord began when, lying prostrate on the way to Demascus, he cried, "Lord, what wilt Thou have me do?" That knowledge had increased by the study of the word of God and by the most heroic and consecrated labors in His service and by constant living and loving communion of spirit with Him during the third of a century lying between his conversion and this last epistle that he wrote.

Paul says, "I am persuaded," which means, "I am confident," "I am assured." He is now in his second imprisonment in Rome and he knows that he is almost if not quite facing death, and the same confidence is in him that he has possessed all the time.

What is it that Paul has deposited in Christ's keeping? It is not wealth, it is not something that perishes with this world, but goes on into the next. It is the most precious thing that he has, his very life, his eternal life.

WRITTEN IN SIGHT OF BLOCK.

These words were written as he stood in sight of the block from which his head is soon to fall by the hand of the headsman; they were also written in full of the crown of life, which he saw sparkling in the hand of his glorified King; "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: hence there is laid up for me a crown of righteousness." And now in the shadow of the great eternity, he commits his soul, his real self, that which is immaterial, his immortal, spiritual personality, including his intellect, his will, his heart, his moral nature, his spiritual being, created in the image of God, his all, he commits into the hands of Christ.

The agnostic says, "I don't know, I don't know, I don't know," and leaves his friends in the deepest gloom, but the apostles say, "I have written that ye may know that ye have eternal life," "I know in whom I have believed and that he is able to keep that which I have committed unto him," and leaves the beautiful light of Jesus Christ shining into the world to light up the pathway through the darkness of the grave.

Peter, the apostle, says, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the [illegible] God." Our Christian faith has about [illegible] of victorious certainty. Its ad- [illegible] something!

[illegible] a newspaper in every [illegible] ting all the news [illegible] a family news- [illegible]

DR. JAMES A. JENKINS TAKES NEW CHARGE

Former Omaha Pastor Occupies Pulpit of Warren Avenue Congregational Church —Sketch of Life.

The Rev. Dr. James Alexander Jenkins, formerly of Omaha, Neb., yesterday assumed the pastorate of Warren Avenue Congregational church, succeeding the Rev. Dr. Frank G. Smith, who has departed for Kansas City. Dr. Jenkins occupied the pulpit twice, preaching in the morning on "The Mind of Christ." Last night his topic was "The Living Church."

Dr. Jenkins is a native of Cardingshire, South Wales, being born there in 1870. His father, the Rev. O. M. Jenkins, was for years a Welsh Congregational minister in the United States, but closed his career with a seventeen-year pastorate in Anglesey, North Wales.

The mother of Warren Avenue's new pastor was well known and widely loved as a Welsh writer of prose and poetry. Her pen name, "Claudia," is still well remembered by lovers of Welsh-American literature. She died in Iowa in the '80s, at the early age of 36.

The education of the new Chicago pastor, following old country idealization of the pulpit, always had the ministry as its goal.

He early became a passionate student of Cymric lore, gleaning constantly from the preachers and teachers of his native land. He also feels indebted to the Welsh Sunday schools, real theological colleges of no mean order. He was a scholar in the public schools of the United States and in the parish school of the English Establishment.

As a young student he attended Beloit, Wisconsin; worked under his father's direction in Wales, continued his work in Lebanon Valley college, Pennsylvania, and in the theological department of Oberlin college. Mr. Jenkins attained first rank at Oberlin, and at graduation received the highest prize honors of the seminary.

Mr. Jenkins entered the Welsh Congregational ministry at Dundaff, Pa., as successor to the venerable Daniel Daniels, a pioneer and for forty-three years pastor of the Dundaff church.

The transition to the English-speaking pulpit was made at Mount Carmel, Pa., a Home Missionary church of "second generation" Welsh miners and their families.

Fields of increasing importance have called for the services of Mr. and Mrs. Jenkins—the thriving Burton (Ohio) parish; Pacific church, St. Paul, as successor to Professor E. A. Steiner, now of the chair of applied Christianity, Iowa college; First church, Zanesville, Ohio; Immanuel church, Brooklyn, N. Y., following Dr. Edward Payson Ingersoll, who was called to a secretaryship of the American Bible society; First church, Cleveland, to take up the work of the versatile Dr. John W. Malcolm; St. Mary's Avenue, Omaha, succeeding Dr. L. O. Baird, now of the A. M. A.

EPISCOPAL LEADERS POINT TO 15 NEW ACHIEVEMENTS

Convention Credited With Accomplishing Matters of Great Importance to Welfare of Church.

Leaders in the Protestant Episcopal convention enumerate the following fifteen positive things accomplished:

The province plan, which grants a far larger measure of local government, and brings more men into service.

The pension plan that cares for aged clergy, and does so on a liberal and scientific basis.

A preaching mission through which the Episcopal church sets apart certain men whose sole duty is to proclaim the gospel.

The social service commission, in which the church already led, made permanent and ordered to co-operate with everybody.

Work for seamen in the merchant service made national and the men on the great lakes included in the plans.

The Episcopal church in official relation with the federal council, adding its 1,000,000 to the 16,000,000 already in it.

The board of missions instructed to cooperate with other mission boards and take part in the united missionary campaign.

A practical move toward moral and ethical instruction in the public schools in co-operation with other Christian bodies.

Recommendation to Christian bodies and the American public to stop work from 3 to 3:05 o'clock on Good Friday each year.

Decision that all men of the Episcopal church go to holy communion on the first Sunday in Advent and make a triennial offering, similar to offerings already made by women.

Shelving of the change of name proposition and an end put to partisan rows; high and low terms disappear.

A distinct advance toward the Eastern communions, which sent greetings, showing that the Episcopal church has a distinct mission that perhaps other American bodies cannot fill.

Presentation, through the assistance of New York organists and singers, of the finest examples of church music, three types, ever given in America.

Provision for an elective presiding Bishop and restricting him so much that he can never assume too great powers.

Passed the 1,000,000 mark in membership, gave the largest sum to general missions in the board's history, elected five new missionary bishops, all but one in the home field and that one in the near-by field of Cuba, while Episcopal women gave $307,560 at one service, the largest amount ever presented at one service to missions in America—in the Episcopal church at least, and possibly in any church.

HALF MILLION FOR MISSIONS

Seventh Day Adventists Appropriate Largest Sum in Church's History.

To extend its missionary work in foreign fields during 1914 the council of the general conference of Seventh Day Adventists, in session at Takoma Park, Md., recently appropriated $493,419. This is said to be the largest sum ever set aside for foreign missionary work by the denomination. The money will be used in China, India, Japan, the Philippines, Corea and Manchuria.

SOCIAL JUSTICE PLEA IN "LES MISERABLES"

Story Deals With Unfortunate Members of Society Who Are to Be Found in All the Great Cities.

IS CHARITY THE REAL REMEDY?

Solution of Conditions as Outlined in Masterpiece Shows More of Rhetoric Than of Fact, Says Speaker.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

"Les Miserables, or the Social Justice Plea."

From an artistic point of view Victor Hugo's "Les Miserables" is almost immaculate. There are not many books in the world that can compare with it. The story deals with the unfortunates in a great city.

Jean Valjean, made desperate by want, and Fantine, robbed of her youth and beauty and deserted, are the central figures. A natural sympathy links the destinies of these two miserables together. Cossette, Fantine's little girl, like Valjean, is not wanted by society, and the two run into each other's arms. That is superb art.

Valjean does for little Cossette what society will not do for him, and the little orphan girl, born into an inhospitable world, finds in Valjean all that a child may expect of a Heavenly Father—devotion, heroism, tenderness, love. We look for the diamond in the jewel box and do not find it there.

Victor Hugo would have us look for it in the gutter. Whether we agree with him or not, his idea is that we must look for the great virtues in the lowest ranks of society.

"Les Miserables" has justly been called a masterpiece. I take it that whatever inspires us with great thoughts, gives us great thrills and maintains its hold upon our imagination, is a masterpiece, but it does not follow that a masterpiece is necessarily free from uncritical erudition or bad philosophy.

PLEA FOR SOCIAL JUSTICE.

"Les Miserables" is a plea for social justice. It was Hugo's ambition to be the mouth of those who could not speak, and, on the other hand, he wanted to lend his conscience to those whom neither the spectacle of misery nor the frequent miscarriage of justice could move to action. For stealing a loaf of bread Valjean was sentenced to five years at the galleys. While he was in prison he tried to escape. For this he was detained another fourteen years. Altogether the loaf of bread he stole cost him nineteen years of penal servitude. Suppose he had spent these nineteen years on the farm, or in a factory, or at a college.

Aside from the duration of his imprisonment there was its severity. They placed an iron collar around his neck, the bolt of which was riveted with hammer blows behind his head. This treatment naturally enough made a rebel of him. When he first entered prison he was sobbing like a child. When he left his prison nineteen years after he was growling like a dog.

GETS YELLOW PASSPORT.

And like the school graduates, he, too, was given a diploma when he left—a yellow passport, which announced him as "a very dangerous man."

Thrown out of one tavern, in vain he seeks refuge in another. Turned out of the cottage of a peasant, he tries to crawl into the kennel of a dog for a night's shelter, but even the dog would not share with him his bed. Then it is that the ex-convict meets the Bishop, but even he cannot help him, for, although he is made a better man, no one will believe in his reform.

He continues to be hunted from pillar to post, and is forever running now into this and now into that hole in an effort to escape the detectives of society at his heels. He finally escapes them when the grave closes over his remains.

But what is Hugo's remedy for the social disease he has so feelingly described? If the good Catholic Bishop in the story, who befriended Valjean—gave him a bed to sleep in, with clean linen; a good breakfast at the family table, not in the kitchen; who addressed the ex-convict as "Brother Valjean," and who refused to take back the silver plate which he had stolen, but gave him also the candlesticks—if this is the kind of treatment that Victor Hugo recommends, then his remedy is charity.

We have no hesitation in saying that such a remedy is not worthy of serious consideration. Charity at best is a relief, not a cure.

MORE RHETORIC THAN FACT.

As it has been said, Victor Hugo's solution of the problems which perplex us has more of the glow of rhetoric than of sober fact. A different type of mind than that of Victor Hugo is required to shed light upon the social riddle. Of all the varieties of mentality the least helpful is that of the mystic. A mystic is one whose ideas have color and warmth but not clearness. His thoughts are reveries. He has little care for facts or logic. He never asks "Is it true?" or "Can it be done?"

He announces himself as a new Messiah, and one cannot reason with Messiahs. The world has suffered much from the leadership of men who feel deeply and see dimly. Another thing to be remembered is the type of mind Hugo writes for. The French had been through the reign of terror.

Under the circumstances only an author who could furnish their jaded appetites a more powerful stimulation would receive any attention from them. That explains the extravagances in Victor Hugo. The French revolution encouraged abnormal thinking as well as abnormal speaking. The wildest theories of government, the most absurd schemes of society, doctrines the most bizarre, panaceas the most sensational, and religious novelties the most startling filled the air with noise and rattle. France, drunk with the wine of the revolution, did not return to sense and sobriety until it came in rude collision with the man of iron and blood from the north.

SALVATION IS OPEN TO ALL WHO ACCEPT

Opportunity Now Offered Soon Will Be Ended, Declares Evangelist Before Bible Students' Association.

BY EVANGELIST CLIFTON G. REYNOLDS.
(Recital Hall.)

"Which salvation the prophets inquired and searched diligently concerning the grace that should come unto you, searching what or what manner of time, the spirit of Christ which was in them did signify when it testified beforehand of the sufferings of Christ and the glory that should follow, unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the holy spirit sent down from heaven. Which things the angels desired to look into."—Peter i., 10-12.

In elaborating upon his subject he brought out the greatness of the salvation now open to those who would accept it, and that right now we are in the days when the opportunity for gaining this special salvation is closing.

He brought out with particular emphasis that mere church membership did not entitle anyone to the great salvation. As the apostle expressed it, "The prize of the high calling of God in Christ Jesus," he said, "you have to live it, not merely profess it. It is a seven day religion, not a Sunday religion. It is complete consecration."

Knowledge always involves responsibility. Therefore, the scriptures do not say you have to consecrate. They simply invite you. They then implore you. They even offer you the special inducement, special reward of the special salvation, if you will consecrate.

ARE GIVEN OPPORTUNITY.

Those who do accept this call are given the opportunity of gaining the higher nature. The highest nature, higher even than that which the angels enjoy, far above all principalities and powers. Those who do not accept this call will come up from the grave with the rest of the world, but they need not expect any special privilege as a result of the good things, the good opportunities, they neglected to avail themselves of in this life; but for those who do enter into covenant relationship with their Lord and then turn back there is no hope for them in this life or in that which is to come. They have come to a knowledge of the truth concerning these things; they have had a chance and they will never have another. They will die the second death.

We can understand why those who suffer with Christ under present unfavorable conditions should have a special salvation offered them. We can understand why the ancient worthies, the patriarchs of olden days, should be given a better resurrection, a better salvation, because of their faithfulness. We can understand why the poor heathen who have never had a chance to hear of "The only name given under heaven or amongst men whereby we can be saved," should be given at least a chance at salvation. But why church people who deliberately love their card parties, their clothes and their personal comfort more than they love their God should ever have a chance is hard to understand.

HEART CHANGE NEEDED.

When we view the vast amount of incompetency, insanity and crime now existing in the world, it is easy to recognize how a change of heart and mind conditions indicated by this prophecy will be necessary before better conditions can be assured. Imperfect man cannot keep perfect laws today any better than the Jews could in days gone by. Yet because of their past experience in these matters, those Jews who profited by their experience will be enabled to help this poor groaning world of ours in establishing just and equitable government conditions in harmony with God's plan for administering his blessings.

This is the clear teaching of God's word, all the theories of men to the contrary notwithstanding.

While this indicates the Jews shall enjoy recognized leadership, it also indicates the change in heart and mind conditions on the part of the world in general. Ah, yes. The flood of Dayton, the earthquake and fire of San Francisco and the tornado of Omaha brought some men to their knees and a recognition of their God. But the vast majority of those living will not come to this recognition until the great time of trouble indicated to occur at the close of this age. Even the dead of ages past shall all of them know His love at last. "God will have all men to be saved and come to a knowledge of the truth."

REVIEW OUR FINDINGS.

With these points before our minds, let us review our findings. How does the matter stand? We first proved by the Scriptures that there is a special salvation offered to us at the present time. We have proven by the Scriptures that this salvation is greater than that offered to the faithful of the Jewish race.

We have proven by the Scriptures that this salvation means a more exalted position than that which the angels enjoy. We have proven by present conditions as well by the Scriptures that the opportunity for gaining this special salvation is about to close. And we have proven by the Scriptures that this salvation shall never be offered to the human race again.

This door is about to shut forever. What are you going to do about it? Will the Lord who punished the Jews for their negligence excuse you or me for neglecting so great a salvation? A beauty and perfection which no mortal hand can imitate or approach unto, this same Creator condescends to develop in you and me a greater perfection, even a perfect nature like his own. For the love of the human race, for the love of your family, for the love of yourself, for the love of your God, do not neglect His call'

SOCIAL CONSCIENCE INSTITUTES REFORMS

Force and Crystallization of All These Movements Are Located First in Mind and Heart of Individual.

MORAL NEEDS ARE FORESEEN

Truth of Statement That No Man Liveth to Himself Alone Now Being Realized, Says the Rev. Preston Bradley.

BY THE REV. PRESTON BRADLEY.
(People's Church.)

Man is primarily a social animal. His instincts and sensibilities are all socialized. This is a social age. We are talking about the social era, social service and social problems. Back of all our attitude on the social questions stands fundamentally and basically the social conscience.

If we are to understand the magnitude and import of the present social tendencies we must analyze carefully the social conscience. All of the reform movements in society today have their impetus in the social conscience. However, the force and crystallization of these movements are located first in the mind and heart of the individual. It is by the keenness of the individual conscience to moral and ethical needs that the power of the social conscience is generated.

We are beginning to realize more of the scope and truthfulness of the statement of long ago, when the world was younger, that no "man liveth to himself alone." The great principle of influence, of man's ability to express his life without touching the lives of other men, is the origin of the social conscience.

The realization that the social conditions under which his neighbor must live are the same conditions under which his life must be worked out. There is no need of introducing any "mystical solidarity" as the reason for this mutual influence.

THEOLOGIAN CANNOT HELP.

The theologian cannot help us here. The social conscience does not derive its keenness from a racial unit attempting a closer alliance with God. It has no external aspect whatever. It is not trying to bring society a higher state of happiness and security in order to meet the demands of a personal God.

It exists because of social injustice, unbearable economic conditions, misery and oppression. It is the root of social evolution. It is a necessity in the gradual victory and triumph of right. It is the forerunner of that dream of the social dreamers—the coming of the brotherhood of man.

The philosophers, poets and moral leaders of the past but paved the way for the consciousness of the social conscience. They, in themselves, were individualists of the highest development, yet the results of their genius and creative work were largely social. Thus it is true with every life.

Men as individuals are but the contributors to the society. There are myriads of men who are content with a practice of all the personal virtues. As individuals they are honest and virtuous. Living individually the finest sort of a life, yet they are not aroused, nor do they sense the great import of the social problems.

They are in a lethargic condition socially. The great social problems pressing in upon us from all sides, challenging our attention, do not seem to touch them whatever.

DO NOT HEAR THE OPPRESSED.

They take no interest in politics. They do not hear the cry of the oppressed. They fold their arms in a complacent, self-satisfied manner and feel their social obligation is wholly discharged by the virtue of their own lives.

That great social force, the church, could increase her efficiency a hundredfold could she but eliminate the waste of energy expended in theological speculation and feel that the greatest problems are those of the present. Her attitude through the ages has not been consistent with the attitude of her great Leader.

The social conscience nevertheless is doing its work well. Hard to define, almost mystical in its influence, yet the fact of its existence is more and more beginning to be felt in social life. Men are seeing the social vision. The church, the school and the theater are all succumbing to its spell.

Surely this is inspiring to the student of sociology. It makes him optimistic. The world is growing nearer and nearer to the brotherhood ideal of the big brothers of the past.

The religion of tomorrow will be the religion of social service. The lives of men and women will be no longer crushed and broken by the pressure of life, but will have full opportunity to express the beauties of the soul. Life will hold a charm for every man. The words of Montague applied to the individual conscience are as applicable to the social conscience: "Conscience is justice's best minister."

TRAINED NURSES IN TURKEY

First Class Is Graduated From Christian Hospital in Harpoot.

The first class of trained nurses has been graduated from the Annie Tracy Riggs hospital in Harpoot. There were three of them, and fully a thousand people from the city witnessed the graduation exercises, which took place outside the hospital ward building. The graduates wore new white uniforms and received the hospital pins of silver and blue enamel and their white caps with black bands, while the junior nurses wore blue uniforms. The October number of the Missionary Herald tells of this graduation and also contains a stirring story of the way the hospital has grown and of the gifts promised to it by Turks who appreciate what it means to the region.

BETTER SALARIES URGED FOR PASTORS

Retiring Moderator of Congregational Council in Address Points Out Serious Concerns of Ministry.

A distinct tone of optimism as to the present state of Christianity rang through the address of the Rev. Nehemiah Boynton of Brooklyn, N. Y., who, as retiring moderator of the organization, addressed the National Council of Congregational Churches in Kansas City last week.

"All efforts to install the materialistic idea of the universe fall by their own weight," he said. "Every theory of the universe needs a God to make it workable. Mankind is still incurably religious, and the instinct of religion, never more than today, asks its brave questions, claims its uneclipsed hopes and initiates its inspiring adventures.

"Every intelligent man knows the changed point of view regarding knowledge of the recent years. The scientific spirit greatly has enlarged the area of our religious facts. The historical spirit has set in new relationships the facts which were ours in the world of yesterday, while the modern study of the Bible has given the Book of Ages a new and firmer setting in the heart of the living present.

CHANGES ARE HERE.

"Whether one welcomes these changes or not, they are here, and Congregationalism has no more outstanding obligation today than to define her attitude toward modern truth with sympathy and with courage.

"There is a conservatism which is to be respected—it is in form intelligent, but reluctant. It insists that positions shall be fully earned before they are generally allowed. Such conservatism has always been of real assistance. Every chariot, even the chariot of the Lord, needs brakes, but there is a conservatism which is reactionary, prides itself about not changing its mind and holding fast positions of yesterday, despite the assured conclusions of the intelligence of today, and that kind of conservatism is as un-Congregational as it is unavailing.

PROBLEMS OF MINISTRY.

"Congregationalism has few more serious concerns than those which gather about her ministry. In our inability to supply our churches with men trained in our own seminaries and beneath our Christian ideas, we are supplying some of our churches with men whose devotion and piety are worthy of all commendation, but whose lack of thorough training makes the safeguarding of our high ideals of Christian duty and privilege difficult, if not problematical.

"It need hardly be said that the pitifully small average salary which a Congregational minister receives makes the living conditions of many not only humble, which is to be expected, but cruelly and persistently unrighteous. The movement which this council will make for an honorable recognition of the dignity of ministerial service is one which ought to arouse our, in this respect, somnolent Congregationalism."

LUTHERANS REALIZE NEED FOR UNION OF ENERGIES

Members of Denomination Begin to Demand Combination of Efforts in Order to Advance Church Work.

The Synodical conference, the largest Lutheran body in America, does not take part in the movement for a union with other denominations because of principles involved, yet experiences among its own people demand for a union of forces and energies in its church work. This call for united action has reached the Lutheran churches of the Synodical conference in Boston and recently caused the reorganization of the Lutheran Educational Society of Greater Boston.

Members from all churches responded with alacrity to the call. The society is to be a connecting link between the various Lutheran churches of the city. It aims to unite the efforts of these congregations, to bring them in closer touch with one another, and in every undertaking to induce everybody to take an active part and further the cause, as a common one. It is to establish, as a special feature, as soon as possible, a central bureau, a Lutheran hospice, where travelers and strangers, in particular Lutherans without a home, who go to Boston for employment or education, may get information and advice as to board and room at a reasonable price and with pleasant environments.

This hospice will in time have a reading room with a growing library for all members of the society and their friends, and will inaugurate a speaker's department which shall arrange for a series of lectures by prominent men in and outside of the church and supply speakers for the various church societies, etc.

In short, the society will be an educational and missionary factor, bringing the people to realize their responsibility to their church.

NEW MISSIONARY IMPULSE IS SHOWN BY UNITARIANS

Old-Fashioned Disregard for Ventures in Foreign Fields Disappearing Before New Religious Zeal.

The awakened missionary impulse among the Unitarians is one of the prominent features of religious liberalism. Following hard upon the assembling of the General conference of Unitarian churches in Buffalo are meetings organized especially to bring the Unitarian message to all parts of the world.

The old-fashioned individualism and disregard for ventures in foreign fields is giving way before the zeal for organization and disseminating Unitarian ideas.

A sign in evidence of the new spirit is the meetings advertised to take place on Nov. 12 in Channing hall, Boston, where speakers from Bulgaria, Japan, India and England are to speak.

The subject of discussion, "How Shall We Regenerate Our Church?" will undoubtedly awaken lively discussion, but it shows that the makers of the program evidently appreciate the trend of the times and are trying to bring the Unitarian church into harmony with the same.

SEX HYGIENE STUDY IN SCHOOL OPPOSED

Called Desperate Remedy and a Most Dangerous Experiment for Innocent Youth of the Nation.

GODLESSNESS IS CONDEMNED

Catholic Church Said to Have Kept Young People Pure by Right Kind of Teaching of Health Hygiene.

BY THE REV. CHARLES COPPENS S. J.
(Church of the Holy Family.)

A writer in a Chicago medical journal stated lately that all former generations have neglected the teaching of sex hygiene. What he might have said with truth is that all past generations have been free from that foolish, rash and pernicious fad which has lately been invented by perhaps well meaning but very unwise persons to be a substitute for religious influence, to check impurity in the public schools.

Many of them admit that it is a dangerous experiment, but plead in its behalf that something must be done, and it is the only thing that can be done to stem the torrent of immorality which is now sweeping over the land. It is, they admit, a desperate remedy. Now, to experiment with a dangerous remedy on the whole generation of our children looks like a crime that cries to heaven for vengeance.

First of all, is the evil so great as to justify such dangerous treatment? Quite lately the superintendent of public schools in this city has publicly declared—and she must know—that there is scarcely any vice in the high schools and district schools of Chicago.

Why then use a desperate remedy? And if there is much vice among the boys and girls of those schools, as many of our citizens maintain, and as these faddists themselves plead as the only excuse for their innovation—would it not be proper for them to inquire first what other remedies have kept the children of former generations pure and innocent and do so today in other lands?

MANKIND GENERALLY PURE.

When the officers and soldiers of our Army, a few years ago, landed in the Philippines they unanimously proclaimed that all the women and the vast majority of the men, with the children generally, were pure and modest; though since our plan of public godless schools has been introduced into those islands a great change for the worse has taken place. Is not the source of the evil then in the godlessness of our schools? It would seem so.

At least these new faddists, with their "cure or kill" experiment, might carefully consider first how the Catholic church has succeeded for ages and is succeeding today, wherever she has a free hand and is not interfered with by infidel governments, to keep her children pure by the right kind of health hygiene.

Hygiene is the science of promoting health or soundness.

Sex hygiene aims at promoting soundness of body and soul among boys and girls, in the relations between the sexes; or, in other words, general purity of body and mind, in opposition to the scandalous demoralization conspicuous in modern society.

It is, and always has been, one of the principal functions of the Catholic church to foster such innocence among her members from their earliest years, and to carry this virtue in numberless cases to the most heroic degree.

PRESENTS HIGH IDEALS.

The first means she uses for this purpose is the presenting to the minds of youth and age the noblest ideals that can be conceived; the Child Jesus, the most perfect model of every virtue; His Blessed Virgin Mother, whom the child is taught to love as its own mother in heaven; her virgin spouse St. Joseph; with countless youthful saints, blissful boys and girls, a St. Aloysius and St. Stanislaus, sprung from noble and rich families; a St. John Berchmans of humble birth; SS. Agnes, Cecilia and countless other maidens who rather died a cruel death than forfeit the jewel of virginity.

Along with these high ideals the church instructs her children with motherly care and discreet wisdom in the absolute duty of leading chaste lives, for which they are responsible to the great God, and on which in very great part their eternal happiness depends.

WORD PICTURES DO HARM.

The present professor of psychology at Harvard university sensibly deprecates all reference to bodily details, saying most truly that the teachings of such things paints pictures upon the mind of any young person that does more harm than good.

Besides the public teaching of the catechism the church makes use of the private direction of the priest in the confessional. As a rule her children taught in Catholic schools remain remarkably innocent on this point, and need no further instruction, and the confessor has only to exhort them to lead a pious life, thus delicately respecting their innocence, but where there is special need of cautioning or teaching he has the best possible occasion of doing so.

The will of young and old is constantly strengthened by the practice of prayer and mortification, and especially of frequent holy communion, according to the teaching of the book of wisdom (v. 3-21), "As I knew that I could not otherwise be continent, except God gave it, and this also was a point of wisdom, to know where gift it was, I went to the Lord and besought Him."

Many other means are used by the Catholic church to inculcate on her children the love for purity. Of them only one more will be mentioned here, namely, devotion to the guardian angels. Every Catholic knows that one of those heavenly spirits is ever at his side, who sees all he does, even in the strictest privacy, whose holiness he must respect and on whose help he can ever call in any danger of spiritual as well as bodily harm.

The Inter Ocean Sermon Supplement—Published Every Monday

WOMAN MILITANT FOUND IN ALL AGES

Lessons Drawn From the British Heroine, Boadicea, Who Rallied Her People Against the Romans.

LOVE WILL END THE WAR SPIRIT

Such Determination Cannot Be Defeated and Will Find Its Freedom Behind Any Human Bars.

The Rev. Jenkin Lloyd Jones took as his second type of women in his course on "The Eternally-Womanly" yesterday morning, Boadicea, the British heroine who, smarting under indignities received at the hands of the representatives of Nero, rallied her people and, fully armed for the fight, stirred them into a fury of patriotism, against the organized legionaries of the Roman empire under Suetonius.

Meanwhile the Roman general rallied the courage of his people by the sneers that they were to meet an army of women, led by a woman.

The forces closed in a terrible battle, the indiscriminate slaughter of men, women and children following. It is recorded that 80,000 Britons perished and 1,000 Roman soldiers. The former were without armor, undrilled, but inspired with a sense of wrong; the latter were armed and drilled, and, as so often has happened in history, the disciplined tyrants overcame the undisciplined oppressed.

Boadicea confessed in her opening speech that she led them to battle from a deep sense of personal wrong, and that she chose death as a free woman to life as a slave. Boadicea, which is the Latinized form of "Byddug," which is a Cambrian equivalent to the English "Victoria," is not an isolated case.

History is full of warrior and warlike women. The old Teutons in their invasion of Italy were accompanied by their wives and children. The women were on hand to cheer the men in their conflict, to dress their wounds, to nurse them when sick. Militancy is a human and not a masculine attitude of mind or social achievement.

The study of war lands us promptly in that psychical realm that calls for a common gender, the want of which is such a defect in the English language. There is no "woman" militancy as there can be no "man" militancy. The war spirit is one and must be tested by the same code of laws, measured by the same standards of progress, condemned by the same logic of history.

The story of Boadicea, as well as of Suetonius, survives only in the dusty alcoves of libraries. They wrought mightily by wrong methods. They appealed to a court whose decisions, however labored, carry but little weight in the final estimate of the world, in the ultimate verdict of history which so often reverses the decisions of battle fields.

Not "Boadicea the Militant" but Bridget the Ministrant is the Queen of Celtic traditions today. Patrick, David and Andrew won saintship on the sacred isles; they conquered the militancy of both Roman and Celt. And the disfranchised, humiliated and expatriated Briton, who for many years has left Ireland, Scotland and Wales without political existence, is today regnant in Lloyd George, the Cambrian leader of England's Parliament.

Stephen D. Lee, the brave Confederate general, is reported in the Confederate history, when asked why the South persisted in perpetuating the war the last year, after the result was absolutely apparent to the competent, without a moment's hesitation replied, "The women wouldn't let us."

Woman is not wanting, never has been, in the militant spirit, but neither is man wanting in gentle graces and mother spirit. The quest of religion, as the quest of civilization, is to eliminate the militant spirit out of man and woman, and to increase the faith in love and gentleness in both.

Courage? Yes! Resistance to wrong? Sure! But the higher courage does not commit suicide in defeat as the traditions say Boadicea did. The loving spirit cannot be defeated, it finds its freedom behind bars and triumphs when wronged. These are not platitudes of the pulpit, but the demonstrations of history.

SCRIPTURES MAY BE READ IN LOUISIANA SCHOOLS

Court Holds Provisions of Board's Request Are Not Violations of Federal or State Laws.

The right of a school board to permit the reading of the Bible in the public schools without note or comment, and to request teachers to offer the Lord's prayer, is held legal by the District court of Caddo parish, Louisiana, in a decision just made.

It appears from the statement of facts contained in the decision of the court that the board of school directors in Caddo parish (parish being the Louisiana equivalent of county in other states) adopted a resolution "requesting" principals and teachers to open the sessions of the public schools "with reading from the Bible without note or comment, and, when the leader is willing to do so, the Lord's prayer shall be offered."

Thereupon three persons, two of whom described themselves as Jews and one as a "Catholic," joined in asking for an injunction restraining the school board and its employes from reading any part of the Bible or offering the Lord's prayer in the schools as recommended.

The court considers the objections at some length, shows that in referring to the Bible there was no limitation as to the version that must be used, but that it left it open as truly for the Bible of the Jews or for the version of the Roman Catholic church as for any other, and held that such reading and such offering of the Lord's prayer were in no sense a violation of the constitutional or statutory provisions of the United States or of the state of Louisiana.—The Living Church.

OLD IDEAS OF GOD OFTEN SEEM ABSURD

Based Largely Upon Old Testament, Which Fails to Show Beautiful Revelations of New Words of Christ.

BY REV. FREDERICK E. HOPKINS.
(Park Manor Congregational Church.)

If the ideas of God expressed in the literature, the monuments and temples and images of modern India or China, or of ancient Egypt, Greece and other nations, seem so absurd sometimes we cannot help laughing at them, let us remember they are the ideas of people who never saw the New Testament and they were for that reason ignorant of the beautiful revelation it contains of the real character and work of God, in the person and the teaching and the service to humanity of Jesus Christ.

Even some of the Jews who called themselves God's people, and described Him as well as they knew how in portions of the Old Testament, have given us some views about our Heavenly Father which distinctly prove they did not know what they were talking about. Some of their notions about God were so vague, imperfect, untrue and repugnant they are without a particle of value except as disclosing by what a painful experience man approach the light.

NEED NEW TESTAMENT.

The men, for example, who describe God as commanding women and children to be treated with the utmost brutality, vulgar and barbaric shame, and all for His glory, certainly needed a New Testament as much as any heathen.

One reason for the belief of millions in the divinity of Jesus is found in the fact that He has given us a revelation of God which stands to reason. The God He has taught us to see and love and worship and obey and serve is like a father, a friend, a comforter and a helper in every time of need. A God who knoweth our frame and remembers we are but dust. A king who does not govern with an everlasting club always in evidence, but He leadeth us in the paths of righteousness for His name sake.

"I and My Father are one," said Jesus. Would you know what God is like? He seems to ask. See! And He feeds the multitude at the close of a weary day as they are all seated on a green hillside, and as if to show how our Father in heaven answers our daily prayer, "Give us our bread."

STANDS BETWEEN SINNER.

And Jesus stands between the sinner and those who would stone her to death and reveals God as telling men to look into their own hearts, and think of their own guilt, and after that lift the scale and weigh all human faults.

Because the justice of our God is the kind of justice that gives a chance to all who have done wrong and are sorry and will promise to do better. And Jesus on the cross gives us an illustration of the patience of fatherhood which, having loved, will love unto the end. And so through the ages faith has deepened that our Lord demonstrated what He was by what He did. One of the first illustrious converts who with all of his learning and social prestige acknowledged Jesus as his savior thus confessed, "Rabbi, we know that thou art a teacher, come from God, for no one can do the things thou doest unless God be with him."

BIBLE READING IS PLANNED IN UNITED STATES SCHOOLS

Quotations Proposed Are Taken From Old Testament and Approved by Catholic, Protestant and Jew.

An Australian plan for Bible reading in public schools is being recommended for use in the United States. This plan in its first part consists of Bible selections for five mornings of each week in the year taken wholly from the Old Testament. They are of such character that Catholics, Jews and Protestants approve. Moreover, they are selections that appeal to the heroic in young people, and that are of special value as literature. There are passages from early poet prophets, stories about heroic men who went about doing good, what wise men of old said about riches and industry, and stories of songs and of shepherds.

The educators within the churches have long sought to increase home Bible readings, and have arranged selections for such readings with reference to the Sunday school lessons of the week, so that parents, teachers and children might study the same passages and make use of the same commentaries.

It is now proposed that the lessons in the public schools, in so far as they are taken from the Old Testament, shall coordinate with the other two series and children hear the same stories in both school and home.

The Australian plan puts into effect addresses by teachers on Bible characters like Job, Isaiah, David and Solomon, of the same character as are given in public schools upon Shakespeare, Browning, Washington and Lincoln, it being held there that mere reading of the Bible is not sufficient.

It is now being urged by a moral and social commission, with headquarters in Washington, and by agencies in some churches that leaders in all religious bodies in this country get together and agree upon a series of readings; also that states compelling Bible readings in public schools may have the best possible series; and states not permitting or requiring them may consent to do so.

SEVEN SCHOLARSHIPS OFFERED

Junior Department of Episcopal Church Assumes $570 Obligation.

The diocesan officers of the junior department of the woman's auxiliary of the Episcopal church have issued an attractive folder describing the seven scholarships in the mission field, which the Chicago juniors are asked to assume and have assumed for years past. The aggregate sum reaches $570 and the scholarships are in South Dakota, Mexico, Alaska, Honolulu, Liberia and Kyoto. The juniors also subscribe over $100 for general missions through the Chicago branch.

PROBLEMS OF SEX NO LONGER FEARED

Only Intellectual Invalids Now Oppose Fullest Discussion of Question, Declares M. M. Mangasarian.

"DAMAGED GOODS" CRITICIZED

Knowledge of Evils Does Not Always Act as Safeguard for the People Generally, Says Lecturer.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

"Damaged Goods."

There is an impression that it is not safe to discuss certain subjects openly and freely. In autocratic Russia only the government has the right to debate political questions. At one time, and to a considerable extent today, religion was another forbidden subject. Fortunately neither religion nor politics is any longer kept under cover.

Only intellectual invalids fear the freest and fullest commerce of ideas; and it is pretty generally admitted that the open and fearless exchange of views has been of immense benefit both to religion and politics. But there is one subject which is still taboo—the sex question. It is considered by many well meaning people that matters of sex must not be discussed. But to forbid discussion is to recommend ignorance.

The European races have been for the last two thousand years under Christian training. Strange as it may seem, Christianity does not recognize sex except as a necessary evil. In art and literature love is the beginning of the human race; in theology man is not born, he is made.

The original scheme was to ignore love, or sex attraction, in the propagation of the race, since woman, too, was made, not born—and made out of a rib. There is an unmistakable prejudice against sex—that is to say, against woman—in all Oriental religions.

MATERNITY ADDS DIGNITY.

In marriage the role of maternity gives to woman dignity, influence and importance, hence celibacy is recommended and marriage is only tolerated. The church is opposed to the stage because it gives to woman leading roles. It brings her to the front. It provides her with the opportunity to show her powers and charms. The stage makes a great deal of woman.

It is the aim of theology to minimize the part played by woman in life. Art was opposed by the Puritans because woman was the painters' and sculptors' principal theme. Art advertised woman. It opened a vocation for her.

Music was also forbidden in some Protestant churches for the same reason. The theme of music, as of art, is love, is woman.

The religious prejudice against the dance comes from the same desire to suppress everything which gives to woman a leading part. The flight to the wilderness was an attempt to create a society from which woman will be shut out.

POINTS OUT DISTINCTION.

But, while I am a firm believer in untrammeled inquiry, I make a distinction between discussing religion or politics and discussing the sex question. The distinction is one of method. Some matters are too delicate to discuss by word of mouth. More good is done by discussing them in print. One could write on the sex question with less restraint than one could speak on it. We have all a certain delicacy of feeling which we do not wish to lose, and which one must lose if one should talk on the most intimate things with the same restraint that he talks of common things. If no distinction should be made between one subject or another, then there is no such thing as taste. I define taste as a kind of sensitiveness. What the flower would be with its delicate tints rubbed off is what a man or a woman would be without delicacy or reserve.

There is a movement to introduce sex hygiene into the public schools. Of course, I do not know precisely what subjects will be discussed under that heading, nor how they will be discussed. But if it is the intention of touching upon matters which in my judgment require reserve, I would question the wisdom of it.

ORAL WAY NOT ONLY WAY.

But the oral public way is not the only way of discussing a subject. Let the people who are capable of writing instructively and modestly on the sex question be invited to submit competitive manuscripts for publication, and let a carefully selected committee decide upon one or two of the many manuals submitted, to be placed as a text book in the hands of our boys and girls when they have reached the age of sex consciousness.

If I am asked what is the difference between writing about sex and talking about it, I answer, it is a matter of taste, and taste is the difference between the savage and you. Taste is civilization.

It could be inferred from these remarks that I was not favorably impressed with Brieux's "Damaged Goods." I believe in spreading sex knowledge. But Brieux's method does not appeal to me. It is too literal, too realistic. The principal character in the play did not have that sensitiveness we spoke of. For him the sex question was as commonplace as anything else. Plays like Brieux's, undraped, pert, "brassy," if I may use the word, are apt to make a delicate subject ordinary. My point is made good by the character of the young woman in the play. But is it not true that just such unscrupulous characters exist, and is it not the province of the drama to tell the truth about life? The most objectionable novel, which no library would accept, is true to life, I dare say. Nastiness is life, too, but it is not art. Art is not a photograph, but a rearrangement of life. "Damaged Goods" starts to prove that sex knowledge is necessary to save people from the corruption of disease. But it only succeeds in proving that such knowledge does not save people. What was lacking in the leading man? What was the most damaged part of him? His will.

FAITH CONFERENCE PLANS PROGRESSING

Advisory Committee Will Hold a Meeting in New York City on Nov. 19 to Discuss Preliminary Steps.

Since the publication of the report of the commission of the Protestant Episcopal church on the world conference on faith and order, notice has been received by the secretary of that commission of the appointment of co-operating commissions by the Disciples of Christ in Great Britain, the United Methodist church in England and the Wesleyan Methodist conference in England, which last will act also for the Methodist church in Ireland. The Congregational union of Canada has appointed a representative to receive communications. The ninth congress of the Old Catholic Churches of Europe, held in September, voted to appoint a commission.

Commissions have now been appointed representing probably more than 20,000,000 Christians. Considering that it has not yet been possible to get the information needed to issue invitations for the appointment of commissions in the continent of Europe or the near East and other important territories, this result shows a most encouraging interest in this effort to prepare the way for Chrisian unity.

MORE MOVEMENTS NOTED.

The impressive list of particular and partial movements toward reunion printed in the report of the commission of the Protestant Episcopal church has been enlarged by the receipt of news of the union of the South India provincial synod of the Wesleyan Methodist church with the South India United church; of the union of the Presbyterian and Methodist colleges at Winnipeg, Man., and of the appointment by the Wesleyan Methodist conference in England of a committee to investigate the differences as to polity and other questions which exist among the Methodist churches in Great Britain, with a view to discovering a basis for union.

An important congress on union of churches was to be held in Australia at the end of last August. No report of it has yet been received, but the earnest and sympathetic spirit displayed in the preparations was most hopeful.

In Canada the union of the Presbyterian, Methodist and Congregational churches will be taken up again by the Presbyterian church union committee at Toronto in December, 1913. The Methodist and Congregational churches have already shown themselves strongly in favor of the union.

In the United States the Free Methodist and the American Wesleyan Methodist churches have commissions negotiating for organic union, and the presbyteries of the Presbyterian church in the United States are now voting on the union with the Reformed church in the United States, which was proposed last year.

WILL MEET NOV. 19.

A meeting has been called for Nov. 19, 1913, in New York of the advisory committee, consisting of representatives of various communions, suggested at the conference at the Hotel Astor, which was reported in the pamphlet published by the commission of the Protestant Episcopal church, entitled "A First Preliminary Conference."

Among the matters to be considered by the advisory committee are: 1. Discussion as to the expenses of the further preparations for the conference. 2. What preliminary steps might be taken to carry into effect the following suggestion, made at the Hotel Astor conference: "That in order that the world conference may have a maximum value, the questions there to be considered shall be formulated in advance by committees of competent men representative of various schools of thought, these committees to be appointed at as early a date as is consistent with assurance that their truly representative character cannot be successfully challenged."

The orthodox patriarch of Jerusalem has shown marked interest in the subject of unity, and among those most recently heard from is Mar Geevarghese Dionysius, metropolitan of the Ancient Syrian church in India, who writes expressing a cordial interest in the suggestion of the world conference.

GENERAL HEBREW COUNCIL FORMED IN UNITED STATES

Organization Will Encourage Formation of Similar Societies by Different Congregations.

A general council of Hebrew men's and women's organizations has just been formed to encourage the starting of such organizations and the fostering of such as are already started. A fund of $12,500 a year for five years has been subscribed to carry on propaganda work.

Supporters of this fund and this work are the nearly three hundred existing organizations. These are scattered in principal cities from New Orleans and Denver to Providence and Boston, with strong centers in St. Louis, Chicago, Pittsburgh and headquarters of all in New York. Washington, Baltimore and Philadelphia are also represented.

The lines on which the council will work are similar to those of the Y. M. C. A. and the Y. W. C. A., and include the Young Men's Hebrew, the Educational alliances and the Hebrew institutes. The council proposes to include rather more forms than do the Christian associations, and it goes a step further than they in providing for a board of experts.

These experts are separate from the executives of the council, and their work consists in studying methods followed in other bodies, sizing up results and making models for the Hebrew institutions to pattern after. This latter feature is wholly new in these uplift lines.

Disappointments Prepare Us.

Disappointment will make us conversant with the noble part of our nature. It will chasten us, and prepare us to meet accident on higher ground the next time. As Hannibal taught the Romans the art of war, so is all misfortune only a stepping stone to fortune.—H. D. Thoreau.

POWER OF THINKING RIGHT AFFECTS LIFE

Beautiful Thoughts and Acts Show in Man's Character in Every-Day Routine of His Existence.

MIND IS A CREATIVE FACTOR

As Pure Water Cannot Flow From a Polluted Fountain, Neither Can Good Come From Distorted Habits.

BY THE REV. PRESTON BRADLEY.
(People's Church.)

A paraphrase of the old adage from the book of wisdom, "As a man thinketh in his heart, so is he," could aptly be expressed in the line: "Tell me what you think and I will tell you what you are." Thought is king. He is the monarch whose imperial edicts sway the destiny of a human life. In the midst of this so-called materialistic age, when me are money mad, the true philosopher can see that conditions are not as bad as they seem.

We are reorganizing and readjusting the values of life. Into the materialism men are injecting the nectar of true spiritual power. This is gradually becoming operative because we are growing more definite in our distinction between the realities and unrealities of life.

All of our gigantic commercial supremacy and achievement was first fostered and nourished in a human mind. It first came in the form of a vision. Then the mist gradually lifted from the vision and the definite lines and angles of the picture were seen.

We are what we are today, our whole complete social structure, because some man or group of men understood the creative force of right thinking. Thought is real and thoughts are things.

The mind which lingers in the presence of the good, the true and the beautiful is the creative factor in the superior achievement of life. Every man's character, his face, his mannerisms, his accomplishments, are but the external expression of his thoughts.

HABITS AFFECT LIFE.

As pure water cannot bubble from a polluted fountain, so a beautiful life cannot come from distorted and twisted habits of thought.

An act is but a ripened thought. The lesson of right thinking, in fact, the whole principle of psychology, should be in the curriculum of every school. If the great mathematical, historical and geographical truths can be simplified and made presentable for a child in the public school, so likewise could the principles of psychology.

The power of right thinking and the creative force of thought should be presented as early in the development of the child as possible. Subsequent generations would reap a bountiful harvest and the child in after life would feel an eternal debt of gratitude.

It is possible by long, untiring effort for a man to become master of his thoughts. He can drive from his mind as he would a snake from his path the unclean and unhealthy thought.

He could give them no abiding place. Lives have been wrecked, tragedies enacted and oceans of tears shed simply because the power of right thinking had never been developed.

THERE IS NO ESCAPE.

We are what we are because of what we think. There can be no escape from this. Could the brain be kept filled with the continual pouring of the crystal waters of right thinking a man would soon become the complete master of himself and contribute much to the happiness and well being of his kind.

A great thinker is the real savior and benefactor of the race. Thought means life. Thought creates; thought commands. Emerson said: "Thought is the seed of action, but action is as much its second form as thought is its first. It rises in thought to the end that it may be uttered and acted. Always in proportion to the depths of its sense does it knock importunately at the gates of the soul, to be spoken, to be done." Would you be beautiful? then think the beautiful. Would you achieve? then think success. Would you be creative? then think deeply.

The thoughts of past ages are still the mightiest factors in our civilization today. It is eternal. What we think is our real selves remembering a great truth spoken before. Sow a habit and you reap a character. Sow a character and you reap a destiny.

SCOTCH SABBATH PRAISED BY EDINBURGH PREACHER

Dr. Alexander Whyte Blesses Those Who Brought Him Up to Observe Day in Wholesome Manner.

The testimony of the value of the Scotch Sabbath given in a recent address by the famous Edinburgh preacher, Dr. Alexander Whyte, is interesting. "The Scottish Sabbath," says Dr. Whyte, "is a proverb indeed, but from two very opposite poles.

"On the one hand, the Scottish Sabbath is a proverb of the sanctity and the sweetness and the spiritual fruitfulness of the Lord's day. Whereas, on the other hand, it is to some other people a proverb of all that is gloomy and burdensome and wearisome, and what not. Which of these two extremes speaks God's truth about this holy ordinance of His will be best decided by every man's own experience.

"I have had a long lifetime's experience of, on the whole, a somewhat scrupulously kept Lord's day. And that day, so kept, has been to me one of my chief blessings.

"I can testify, and with the most entire integrity, that from my childhood down to this hour I have greatly loved and greatly valued the seclusion and the silence and the rest and, especially, the reading proper to the Lord's day. And, at the end of a long life, I look back and bless God for those who brought me up in the nurture and admonition of the Lord's day."

The Inter Ocean is a paper of high ideals and a consistent record.

EARLY CHRISTIANS CALLED HERETICS

Same Conditions Continue to Exist When Doctrine or Creed of Years Is Disregarded in Any Manner.

Professor J. T. Read in addressing the International Bible Students' association recently in the Auditorium building, took his text from Acts xxiv., 14-16, as follows:

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offense toward God and toward men."

"In this chapter and in the three chapters previous to it we have recorded the experiences of the Apostle Paul before the religious leaders of the Jews, and before the Roman governors of that country. Some years before, while on a mission of persecution against Christians, Paul had been converted to Christianity, but, warned of God, had gone to other cities and countries, and to the gentiles rather than to the Jews.

"Just previous to the time of our text, however, he had returned to Jerusalem to confer with the other apostles and to bring to the needy brethren there the contributions from the Christians in other cities where he had ministered.

"While in the temple observing an old Jewish rite certain Jews from these other cities saw him and stirred up the people against him so much that he would have been killed had not the Roman officer interfered, but after many troubles and trials he was brought before Felix, the Governor of Caesarea, and it was while making his defense before Felix that he uttered the words of our text.

ALL THINGS FOR GOOD.

"Incidentally Paul's experiences show how though God permits His children to be buffeted by their enemies apparently as they wish, yet in reality He is overruling all things for our good, and the tests thus put upon the faith of His children but make them grow the stronger. An so in vision the Lord said to Paul: 'Be of good cheer, for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.'

"There never has been a time when the true Christian has not been called a heretic, a dangerous person, a menace to society, so we are not surprised that we are classed among them, and from one standpoint it is true we are heretics, because we oppose many of the old doctrines as set forth by the creeds. But in reality we deny that we are heretics. It is those who have brought in doctrines and established creeds and sects not authorized by the word of God, and those who continue to uphold these that, scripturally speaking, are heretics.

"We find old established creeds to be heretical on a good many points, but we would mention especially the trinity, the immortality of the soul, the state of the dead, future probation and the punishment of willful sinners.

"The point of difference then is that the creeds say that the Father, Son and Holy Spirit are one God in three persons, equal in every respect, whereas the scriptures say the Father is one, the Son is another occupying a position next to the Father, but subject to Him, and the Holy Spirit is not a person at all, but the mind, will, disposition of the Father and of the Son, and of all who have received it of the Father.

PHILOSOPHERS GET CREDIT.

"To heathen philosophers belongs the credit of the 'immortality of the soul' theory. Christian sects and creeds absorbed it from these and not from the scriptures, as one or two texts are sufficient proof: 'The soul that sinneth it shall die'; 'the wages of sin is death.' We also read in I. Tim., vi., 16, that 'The King of Kings and Lord of Lords only hath immortality.'

"The state of the dead is another doctrine on which the Apostle Paul and the prophets as well as some of the rest of us will have to confess heretical opinions, if the creeds be true, for we are simple enough to believe that the dead are dead. As the prophet puts it: 'The dead know not anything, neither have they any more a reward, for the memory of them is perished.' Another prophet says as respects man's life or power to live, that 'He hath no pre-eminence above the beast; as one dieth so dieth the other; yea, they have all one breath, all are of the dust and all turn to dust again.'

"According to the creeds there will be no future probation, but according to the scriptures there must be future probation or else God will fail to make good His promises. He told Abraham that through his seed he would bless all the families of the earth, and the Apostle Paul in Gal. iii., shows that the selection of this seed was begun in the time of Our Lord, and that it has continued with the true members of his body, all of which when completed will constitute that seed that is to bless the families of the earth."

CHURCH ANNIVERSARY IS HELD

Milwaukee Congregation Celebrates Its Fortieth Birthday.

St. Luke's church, Bay View, Milwaukee (the Rev. W. H. Stone, rector), celebrated its fortieth anniversary recently. There was a plain celebration of the holy eucharist at 7:30 o'clock, and a choral celebration at 11:15 o'clock at which the rector preached a historical sermon. At evensong the Rev. J. T. Mathews, rector of Point Pleasant, N. J., who was associated with the parish years ago in the capacity of lay reader, preached the sermon. The services of the day were largely attended.

Stepping Stones for Us.

The Lord knows how to make stepping stones for us of our defects even; it is what he lets them be for. He remembereth—he remembereth in the making—that we are but dust—the dust of earth that he chose to make something a little lower than the angels out of.—Mrs. A. D. T. Whitney.

GIANT FALLS AFTER PLAYING WITH FIRE

Weakened From Excesses, Samson the Mighty Becomes an Easy Victim of His Enemies.

DISREGARDS PARENTS' FAITH

First Step in Downward Path Usually Is Disobedience of Father's Word, Declares Pastor in Sermon.

BY THE REV. CLAUDE A. M'KAY.
(First Congregational Church, Ottawa, Ill.)

"But the Philistines took him, put out his eyes, and brought him down to Gaza, and bound him with fetters of brass and he did grind in the prison house."—Judges xvi., 21.

Who doesn't read the story of Samson with a schoolboy's delight? And yet who can escape the gall and wormwood with which it is seasoned? It is fascinating because it is strangely true; and for the same reason its bitterness is the more bitter.

Samson was an answered prayer. That makes us curious to know what he will do and be. He was meant to be a deliverer of his enslaved people. His parents were of Judah's best blood. His training was puritanic. He was from his youth a "Nazarite"; that is, no razor touched his head and he drank no wine nor strong drink.

But, after a strenuous season of wild oats sowing, the strength of his manhood breaks and the prophesied captor has become a captive.

We can scarce believe our eyes when we read in one short verse the story of his downfall. Notice how, with the skill of a Shakespeare, the writer of Judges puts a volume in a sentence: "But the Philistines took him, put out his eyes, brought him down to Gaza, bound him with fetters of brass and he did grind in the prison-house."

A man does not fall into sin because evil overpowers him, but he first compromises with his weaker self, and in that weakness the Philistines take him.

ROPE BECOMES WEAKENED.

A certain ship broke its rope and was set adrift. Those who cared for it declared the rope was strong enough to hold a ship of thrice its size. Nevertheless the ship was gone. Investigation showed that a mouse had gnawed one strand, and then another, and then another, until the strong rope became only a cord of a few strands; then it broke. A mouse had been at work in Samson's life.

His father and mother pleaded with him not to violate their religious principles by taking a heathen for his wife, choosing the heathen for his companions and spending his time in a heathen atmosphere. What had he to fear?

He was stronger than all who dared oppose him. His parents were old-fashioned and a little puritanic. He knew his own business. So he broke the first strand when he broke with his father's and mother's religious principles.

We need not parley with those who tell us the story of Samson has been highly colored. We need only go to the streets of our own cities to see and hear from real life stories of well-trained, dearly loved, Samsonlike boys who are playing Samson's part in the same tragedy of life. We haven't time to argue with those who tell us the story of Samson, like the story of the New Testament prodigal, is not history but a parable.

STORY IS CURRENT HISTORY.

To us the story is current history. We read it over and over in the daily papers, and the very wording of this ancient account is strangely modern. Yes, the Philistines took him after he had broken with his father's God, with his mother's fond beliefs, with his consciousness of his own noble mission. They took him.

And it isn't strange that "they put out his eyes." We meet these poor, blind Samsons on the street every day. I met one this morning. His eyes were bleared and he thought he saw fairly well, but he was blind to his own best interests, to his wife's broken heart and haggard face, to his children's needs, to his friends' best wishes and to all the noble and pure and beautiful in life. Yes, he was as blind as Samson.

Our modern Philistine—Intemperance—had taken him and was slowly but surely putting out his eyes. I had a letter from another recently. He did not sign his name, but I knew it to be Samson. He took exceptions to one of my sermons in which I had made a plea for faith in God and a study of God's word.

CHAINS OF HABIT STRONG.

A man came to our Christian workers in one of our great cities and told of the death of a child in his home. The workers followed him to the dismal rooms he called home. The child was prepared and dressed for burial, but the following day, when the little form was to be laid away, its shoes were missing and the father insensible. How strong must be the chains which bind a father to a habit so that he will pawn the shoes from his dead child's feet to satisfy its demands! "I am neither blind nor in chains," a million people will tell you today. "I could quit any time if I wanted to." Ah, there's the rub! Once started, the will power becomes flabby, the way is greased and "the end thereof is death."

How graphically Milton has presented in "Samson Agonistes" the story of this hero who played with fire—and was burned! The burned, bruised, vile, charred life with only wasted opportunities to look back upon and a hopeless future to look forward to becomes a beacon flame on an ever-present rock of danger.

God is continually raising up strong, virile young men to deliver their people from the slavery of ignorance, superstition, avarice, sensuousness and criminal selfishness. Oh, may the sight of fallen Samsons stir us to greater diligence, to more prayerful watchfulness, to keep our young heroes from taking the first wrong step.

The Inter Ocean Sermon Supplement—Published Every Monday

TABERNACLE SHADES BETTER SACRIFICES

Copper Furnishings Represented Human Nature, While Gold Showed Divine Nature Far Above Angels.

BLESSING IS TO BE GRADUAL

Millennial Age Will Be Required for Its Accomplishment—Begins With Second Coming of Christ.

Evangelist D. J. Morheiser recently spoke before the International Bible Students association in the Auditorium building as follows:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he has consecrated for us, through the veil, that is to say his flesh."—Heb. x., 19-20.

The apostle here refers to the tabernacle which God commended the people of Israel to construct in the wilderness of sin, and in connection with which all their religious services were instituted, which the apostle assures us was a shadow of good things to come. (Heb. vii., 5.) In fact, the whole nation of Israel (as well as its laws and its religious services and ceremonies) was typical. This being true our understanding of the plan and work of salvation now in progress, as well as their future development, cannot fail to be greatly enlightened by a careful study of these "shadows," which they for our edification were caused to repeat year by year continually until the gospel age introduced their anti-types—the realities. I. Pet., i., 11; Heb. x., 1-2.

It is noticeable that all the furniture inside the tabernacle was of gold or covered with gold, while in the "court" everything was of copper. These two metals, gold and copper, were used, we think, to represent two different natures—copper representing the divine nature far above angels, principalities and powers. As gold and copper are much alike in their appearance, yet different in quality, so the human nature is an image and likeness of the divine, adapted to earthly conditions. It will be noticed that the arrangement of the camp, court and tabernacle, thus distinctly separated and differentiated into three general divisions, represent three different classes blessed by the atonement and the two parts of the tabernacle represent two conditions of one of these classes.

CONDITION OF THE WORLD.

"The camp represents the condition of the world of mankind in sin, needing atonement and desiring it and its blessings, however distinctly it analyzes its cravings and groanings. These were typified by the "camp" nation of Israel, and were separated from all holy things by the curtain of white linen which represents to those within the veil, a wall of faith, but to those without a wall of unbelief, which hindered their view of and access to the holy things within. There was only one gateway to enter the "holy place" or "court," the type thus testifying that there is but one way of acess to God—one "gate"— Jesus. "I am the way. No man cometh unto the Father but by me." "I am the door."—John xiv., 6. x., 9.

"The court" represented the condition of justification entered through faith in Christ, the "gate." In this "court" only levities (typical of justified believers) were allowed to come. These had access to the "brazen altar" and the "laver," and did service in the "court" but had no right as levites (believers) to go into the tabernacle; no, nor even to look into it. (Num. iv., 19-20.) In the "court" all things were of copper to indicate that the class admitted there were justified men.

THE TABERNACLE.

"The tabernacle" building with its two parts, represented the two conditions of all who undergo a change in nature from human to spiritual. The first apartment, "the holy," represented the condition of all those who (as levites—justified believers) have consecrated their human nature to death, that they might become partakers of the divine nature (2 Pet. i., 4), having been begotten of the spirit. Its second apartment, the "holy of holies," beyond the "veil"—death—represented the condition of the faithful "overcomers" who will attain to the divine nature.

These, after having completed their consecration in death, will be fully changed, born again from the dead by the first resurrection, to the divine nature and organism No human being, be he ever so full of faith, be he washed from every sin and in God's sight justified freely from all things and reckoned perfect, can have any place or privilege in the spiritual things represented in the interiors of the tabernacle and temple. He cannot even look into spiritual things, in the sense of appreciating them.

But during the gospel age, such are "called" to consecrate and sacrifice their human nature—as members of the body of Christ. "The natural man receiveth not the things of the spirit * * * neither can he know them, because they are spiritually discerned." I. Cor. ii., 44-12.

The fact that all things in the tabernacle were made of gold, representaive of the divine nature, implies that it represented the condition of such as are called to the divine nature. Only those of the levites who were consecrated to the work of sacrificing (the priests) had access to the tabernacle, so only those of the household of faith, who are consecrated to sacrifice, even unto death, enter the divine conditions represented in the tabernacle.

DAY OF ATONEMENT.

The spiritual-minded creature in the "holy" by faith looks forward through the rent "veil" into the "most holy," catching glimpses of the glory, honor and immortality beyond the flesh, which hope is an anchor to the soul, both sure and steadfast, entering into that which is beyond the veil. Heb. vi., 19.

Once a year on the day of atonement, as outlined in Lev. xvi., the high priest offered sacrifices for the sins of Israel. The anti-type of the "day of atonement" is this gospel age, during which Jesus and "His body," the church (by virtue of the redemption and consequent justification), make sacrifice to justice in full satisfaction of the Adamic sin. When the work of reconciliation is complete God will recognize the world of mankind and place his sanctuary among men.

Then will be fulfilled that which was written: "The tabernacle of God (God's dwelling, the glorified church) is with men, and He will dwell with them, and they shall become His people, and God Himself shall be with them, and shall be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things (the reign of Satan, sin and death) are passed away. And He that sat upon the throne said: "Behold, I make all things new." Rev. xxi., 3-5.

But while all these blessings will result from the establishment of God's residence, or sanctuary, among men ("I will make the place of My feet glorious—earth is My footstool"—Isa. lx., 13, lxvi., 1) yet the subsequent work of blessing will be a gradual one, requiring the millenial age for its accomplishment, i. e., Adamic death, pain and tears will be in process of destruction (wiping away).

This will begin with the second coming of Christ, the Royal Priest, but will not be completely wiped away until the end of the millennial age.

Thus we see that atonement has two parts: First, justice atone with, and not any longer condemning and destroying Adam and his children on account of his sin, and, secondly, the return of the sinner to atonement with God's righteous laws, recognizing and obeying them. The first of these phases of atonement, or reconciliation, is brought about entirely by the priests' service in the "day of atonement" sacrifices.

The other, the reconciling of the world to God, or the bringing of as many of mankind as are willing into full atonement and harmony with God, will be accomplished during the next age, by the "royal priesthood," the glorified kings and priests, who, typified by Moses, will be the great prophet whom the Lord will raise up to teach and to govern the people, and if they will not give heed to them they shall be cut off from life—die the second death. Acts. iii., 23.

CHRISTIAN SCIENCE GROWTH IS TRACED BY LECTURER

John E. Fellers Gives History of Eighth Church in Chicago, Leading to Present Edifice.

BY JOHN E. FELLERS.
(Eighth Church of Christ, Scientist.)

Thirty-four years ago Mary Baker Eddy, the discoverer and founder of Christian Science, organized the mother church, the First Church of Christ, Scientist, in Boston, Mass., which, as she expressed it, "is designed to be built on the rock, Christ: even the understanding and demonstration of divine truth, life and love, healing and saving the world from sin and death; thus to reflect in some degree the church universal and triumphant."

Today the mother church has numerous branches in the five grand divisions of the globe, and in many islands of the seas. Its ministry is as comprehensive as the ills of humanity. As we assemble here to dedicate this branch church our hearts are filled with gratitude for the loving, consecrated woman who devoted her life to a better understanding of God and man's relation to Him.

Early in the year 1907 the First Church of Christ, Scientist, of Chicago became so crowded that its members residing on and north of Thirty-Fifth street and those residing on and west of Grand boulevard, between Thirty-Fifth and Fifty-First streets, petitioned the directors of the First church for permission to withdraw and form another Christian Science church in this city. At a business meeting of the First church, held May 16, 1907, it was unanimously voted to permit the members residing in the district outlined in the petition to withdraw from membership in the First church, and accordingly, on May 23 following, 185 members of the First church withdrew their membership, organized a church and adopted the corporate name, "Eighth Church of Christ, Scientist, of Chicago."

We began building operations on July 27, 1910; the corner stone, with appropriate services, was laid in the early morning of Oct. 20; the first services were held in this auditorium on June 25, 1911; the building fund was completed on Nov. 2, 1913, and today, exactly six and one-half years from the date of our organization, we meet and welcome you to the dedication of this church to the service of humanity and to scientific Christianity.

DUPLEX ENVELOPE SYSTEM PROVES SUCCESS IN CHURCH

Method of Financing Congregation Praised as Bringing Larger Sums for Support of Work.

The Maumee (Ohio) Methodist church has applied the principle of the duplex envelope with such success that a brief review of its effort will be of value. In January of this year the new financial system was fully explained by the pastor, the Rev. E. B. Cooke, and the official board formally decided to try its use. The budget for the year 1912-13 had been, for current home uses, $713, which included every item of expense in the local church. The benevolent contributions amounted to $73.50. The ratio was one to ten.

Pledge cards were distributed and the committees went forth to secure as many pledges as possible. Many Sunday school scholars not members of the church pledged sums; the Epworth league, Ladies' Aid society and Sunday school made pledges; the local electric light plant made a low rate for their service.

At the end of each quarter the secretary issued a statement to each contributor of the amount pledged, amount paid and the amount of the delinquency. As a result of one year's application of this unusual method the pastor's salary was advanced from $650 to $1,000 and the total amount expended for ministerial support was advanced from $667 to $1,173. The benevolences were advanced from $44 to $204.

It will be seen that the result of the "every-member campaign" was very striking. This charge is composed of Maumee and Rossford churches. Dr. E. O. Crist, the superintendent, said: "This charge has made the largest advance on all lines of any charge in Toledo district."

CELEBRATES BIRTH OF NEW THOUGHT

M. M. Mangasarian Lectures on the Renaissance Before the Independent Religious Society.

PROGRESS OF YEARS MARKED

Western Nations Said to Have Drunk of Immortal Wine of Life and Become Young Once More.

"The Renaissance."

The Independent Religious society celebrated the Renaissance festival yesterday morning at the Studebaker theater. This is one of the annual events of the society, which is observed on the Sunday preceding Thanksgiving day. There will be this evening a Renaissance banquet at Hotel La Salle. The speakers will be Miss Jane Addams, Dr. Abram Harris, president of Northwestern university, and M. M. Mangasarian.

M. M. Mangasarian's lecture yesterday in part follows:

"Renaissance means rebirth or a new birth. It is the rebirth of Europe, that is to say, the return of Europe from Orientalism to Hellenism, from revelation to nature, from metaphysics to science, from prayer to labor, and from fasting and wailing to the joy of life, that we celebrate this morning. The Renaissance was the rejuvenation of man.

"The Western nations, after centuries of intellectual thirst, drank of the immortal wine of life and became young again. Have you ever been in a fog at sea when neither sky nor sea is visible, when the ship sails on, but without knowing whither, when blind guessing as to what is ahead or what is behind takes the place of science?

"And then have you not observed how suddenly the wind shifts, the fog gradually grows diaphanous, and through the thinning veil glimpses of sea and sky and shore, all sun kissed and aglow with life, burst upon the view?

SUCH WAS EUROPE'S REVIVAL.

"Such was the revival of Europe after the sleep and darkness of the middle ages. A new wind struck medieval Europe lifted the fog, cleared the skies, swept away the phantoms of the night, and then men saw again gleaming in the distance the glory that was Athens and the grandeur that was Rome. How did this transformation take place?

"There appeared here and there a few translations of Greek manuscripts. These manuscripts leavened in time the thought of all Europe. What a compliment is that to the power and influence of books.

"These translations were read with avidity, and just as wholesome diet builds up physical tissue the new reading built up mental tissue. Great books produce great minds, and great minds in turn create great books which awaken the dormant energies, help to organize the scattered forces, and give to life a new zest. The Greek manuscripts translated into Italian were the forces that regenerated Europe. Dante, Petrarch, Boccaccio, were the musketeers of the Renaissance.

GREECE IS NO MIRACLE.

"Greece was no more a miracle than is the flower that blows in a garden. Given the conditions favorable to self-expression and self-expansion is certain to follow. The ancient Greeks made great strides because they had room to move in; the Asiatics, on the other hand, stagnated because they were hemmed in on all sides by the supernatural.

"Greece has no Bible, no. 'Thus saith the Lord,' and that is why it was fancy free and why it waxed strong, while Asia sank under the crushing weight of dogma. When dogma gripped Europe the same thing happened to Europe—its light went out. The conflict between Europe and the Orient was a conflict between the thought of the elite and the thought of the mob.

"Greek philosophy represented the views of a few rare minds; Christianity represented the hopes and fears of the multitude. It was the market place against the study. And just as during the French revolution the sans culotte controlled the National Assembly during the centuries which followed the conversion of the Roman empire the monks put the philosophers to rout.

"The difference between Asia, with 400,000,000 of Mongolians, 300,000,000 of Hindoos and many more of the other races, and Europe with its comparatively limited population, is the difference between the many and the few. The many seek the ease; they prefer belief to inquiry. To believe, you have only to nod your head; to think, you have to concentrate your attention, sharpen your wits, develop your logical powers, conquer consistency—all of which require effort, and effort is painful to the multitude.

GREEKS ATTEMPT DIFFICULT.

"The Greeks attempted the difficult; they accepted nothing on trust; they begrudged not the labor which thought and investigation demand. And the result of this vigorous training was that 300 Greeks defended the pass of Thermopylae, that is to say, they defended Europe and civilization against the hordes of Persia, more numerous than the sands of the sea. And what was the result?

"Three hundred millions of Hindoos allow a few thousand Englishmen to 'boss' them. The greatest of the virtues, according to the religions of the Orient, is sympathy. Much can be said in praise of it. But it is not one of the constructive virtues.

"Why are all the streets of Constantinople lined with beggars? Why was Italy at one time the almshouse of Europe? Because the beggar was patted on the back; he was 'God's poor.' Sympathy produces weaklings; admiration produces worthies. To be admired one has got to be strong, healthy, independent. To reserve pity one must be in distress. Sympathy or charity made Asia insolvent. Self-respect made Rome and Greece imperial."

SAYS STRUGGLES IN ART RULE CHICAGO

People's Church Pastor Declares City Will Become Greatest on Continent if Fight Succeeds.

BY THE REV. PRESTON BRADLEY.
(People's Church.)

No matter from what angle you view the city of Chicago it remains the most interesting, unique and alluring city in this country. Its whole civic range is one of versatility, wonder and power. Its people have a "Chicago look," speak a "Chicago tongue" and live a "Chicago way."

Chicagoans are never strangers to each other, though they meet elbow to elbow in the "rush hour," or chance to meet in a hotel in Cairo. There is a great unit to the Chicago spirit. Standing on the deck of an incoming steamer as one views his great city's shore line, teeming and throbbing with activity and energy, one can not refrain from feeling a great thrill of satisfaction at being a part of the life of such a city.

Poet, philosopher, builder and artist all feel the same. Its phenomenal economic development is unprecedented. Its commercial supremacy undisputed and its present awakening for still bigger and more wonderful achievement but the forerunner of its becoming the best city in all respects on the Western continent.

The pessimists can find little encouragement for their blighting blasts in reviewing the Chicago of today. But what does this marvelous development all mean? Will it last? Is Chicago secure for the ages? What will the subsequent generations do for it and what will it do for them? What will she contribute to the history of civilization? Where do her paths lead?

To all these questions there can be given but one answer. It all depends on her struggles in art. In Chicago we have a hopeful condition. True, there is much the matter. But see how rapidly we are making strides. Her politics can stand a great deal of purification, but that will come. Improved tenements, social centers, sanitation, lectures, schools, parks, playgrounds—all these and many other worthy enterprises are being carried on, because all this belongs to the great cosmos of art.

The people of Chicago have ideals. They want to make it the best governed and the best city in which to live. They realize the truth the cities of bygone ages so clearly reveals—that the only eternal thing a city has are its contributions to the realm of the arts.

This is called a commercial, materialistic age and Chicago is called a city mad with the desire for money. There is much that might be said to substantiate this viewpoint. But how refreshing and hopeful it is when we can overcome this depressing attitude and see the great struggle we are making in the real world of art.

Chicago has accomplished much, both in the channels of the mechanical and the fine arts, her public buildings, hotels and commercial houses exemplifying the art of the architect and sculptor. It is true that the Chicago of history will not be known for her buildings or even her commercial power, but all this development of the present day is but aiding her progress along all lines of imperishable and eternal art.

The great work of the Art Institute, with its continual procession of visitors, is but a proof of her art struggle. The interest which is being made manifest in dramatic art by clubs and societies lending their money and influence to certain organizations for the giving of the best drama to the people of the city is but another indication of this struggle.

The great throngs which pack our largest music halls at the orchestra and other concerts are but another proof that the people of the city are not all commercial or money mad. The circulation figures of the public library are but the evidences that Chicago people are likewise interested in literature.

People are beginning to think for themselves and be less hampered in expressing their opinions than ever before in the history of the city. All this, my friends, is in the cosmos of art. All this is the art struggle in some of its forms. Art is eternal. It is the real. It is the spiritual. Art is the unending and ever powerful.

All the effort which is being made for better conditions under which to live is inseparably linked with the art struggle. All this merely helps the individual to realize that the appreciation and attainment of the good, the true and the beautiful is the supreme mission of a life.

With our social system a man cannot attain this mission alone. He knows it, and his neighbor knows it, so they unite their forces in a great art struggle, the only purpose being that they are trying to satisfy that great, inexplicable longing of a human soul in finding the perfect expression. Your work and mine is to help in this great struggle all that we possibly are able.

LIBERIAN MISSION WORK SHOWING GREAT STRIDES

Report of Methodist Leaders Indicates Membership Has More Than Doubled in Eight Years.

The Liberia conference is the oldest foreign mission in the Methodist church, the eightieth annual gathering having lately been held. That the work in this field is advancing is shown by the following facts:

In 1905 the membership was 3,201; the Sunday school scholars, 2,447; the estimated value of the church and parsonage property, $95,200, and the brethren brought to the conference for benevolence and other purposes $148. In 1909 the membership was 5,391; Sunday school scholars, 3,607; the estimated value of church and parsonage property, $138,550, and the conference collected for all purposes $467. At the last session the membership was 8,728; Sunday school scholars, 4,923; the estimated value of church and parsonage property, $181,455, and the conference collections $1,008.

The people on the ground have raised more than $50,000 for building and improving their church and parsonage property and the number of pupils in the day schools increased from 1,084 to 3,000.

PASTOR BEWAILS UTILITY PLETHORA

The Rev. Frank J. Milnes at Faith Congregational Church Says America Is Poetically Bankrupt.

URGES "POETS' THANKSGIVING"

Man Who Celebrates Holidays by Carousing Is Foreigner to Ideals of United States, He Declares.

BY THE REV. FRANK J. MILNES.
(Faith Congregational Church.)

"Bless the Lord, O my soul, and forget not all His benefits.—Psalm ciii.

Thanksgiving is poetry. The grateful heart is a singing heart. "Bless the Lord, O my soul, and forget not all His benefits." Who is the singer? There can be little question. These are the notes of David. It rings with the cadence of David's music. It breathes with the fragrance of David's perfume. For David is sweet. There is not a caustic berry in the garden of his soul. His temper is as the blossoms that illuminated the Judean hills, or the gentle winds that came laden with the nectar of Northern pines. David is a great poet, and his message is that life itself is a poem.

Let us carry the message and spirit of David into the observation of this sacred day. Life is not a check book or a column of figures. Life is not a work of prose. Life is a poem. God is the great poet, and a man's or a woman's life is the biggest and sweetest poem he ever wrote. We cannot pray or suffer or love very much without realizing that life is romance.

EXPRESSION OF GRATITUDE.

In our Thanksgiving, therefore, let us not exhaust our expressions of gratitude upon the falsely so-called "material" things, for big crops and fat bank accounts. Rather let us praise God for the real things of life, those permanent possessions of soul which abide after we "shuffle off this mortal coil." We can't take our gold with us to that "far country," for gold there is not the legal tender.

A grim humorist with sagacity even superior to his wit once advised his friend: "Do not take your gold with you when you die, because if you do it will melt."

Bless the Lord for the permanent wealth of soul called poetry, for prosperity of spirit and the increased power to see. Our generation should beware of its mechanical drift lest it lose entirely its instinct for art. Financially we are the richest people upon the earth; poetically we are bankrupt. When a man's sentiment is permitted to atrophy, when his fancy wilts and his imagination withers, he is like a tree without any sap.

His soul is as barren and as indifferent as a tombstone. Yet this is the American drift; and, more is the pity, he is fast becoming sterotyped in his bent. When warned by some prophet or seer, he retorts with cynical cry, "dreamer," and plunges on in his mad rush for gold, unheeding the obvious label with its cross bones and its skull.

CRITICISM OF THANKSGIVING.

We are not unaware of the adverse criticism commonly made against our ceremonial observation of Thanksgiving day. It is the habit of these cularist to look upon these devotions as so much energy dissipated in the air. Some folks are very solicitous that nothing be wasted. It is excruciating to the disciples of utility to see Niagara Falls wasting all its power. They want to bury it with factories and smokestacks. That is what they call economy as opposed to poetic dreams. But to him who can value something besides money, it is aesthetic impropriety, primitive crassitude and impious sacrilege. If "as well kill a man as kill a good book," it is no less criminal to destroy a masterpiece painting so impossible of reproduction as Niagara Falls.

So contaminating is the nauseating plethora of utility that we do not care for calla lilies any more; we want celery so we can eat it—so shamelessly rampant is this "bald barrenness of money getting," the most pathetic aspect, however, of this deplorable miscarriage of American intelligence is its degree of hopelessness. It is the nature of blindness to be unable to see. The conspicuous demerit of ignorance is its incapacity to comprehend. Thus the bold secularist actually recriminates those who seek "a harmonious expansion of all the powers which make the beauty and worth of human nature." Such emphasis of the poetic, says he, threatens to crush out our practical sense.

But we are certain that a cultivation of the finer senses in no way destroys the practical. Rather it sweetens and beautifies practical routine. The man "whose pleasure grows out of his work like color petals out of a fruitful flower" is the man who believes in the divinity of his call and sees the sublimity of his toil.

SENTIMENT MAKES HEROISM.

Without sentiment there can be no heroism, no martyrdom. Take the glow out of the mind? You have taken the warmth out of the sunbeam, the tenderness out of mother's lullaby, the passion out of Patrick Henry's oration, and the pathos out of the life of Lincoln. It is only in highly wrought hours and moods that great work is ever done. The beating of the snare drum is as indispensible in war as the crack of the rifle or the booming of cannon.

Reflecting, then, on the great days of America and the sentiment required to keep their memory aflame in the soul, let us observe Thanksgiving day religiously. Some ignore this day or use it, as they do our sacred Sabbath, for hilarity and carousal. These people are foreigners, though not necessarily born in some country other than my own. That man is a foreigner, wherever born, however distinguished his ancestors, however purple his blood, who violates the spirit and memory of the great days, the great institutions and the great history of America. He is a foreigner to American ideals. He is one of "the undesirables." Yet ours is the responsibility of lifting him by precept and by example to the higher standards of Christian Americanism.

POLITY OR PIETY IS QUESTION OF PASTOR

Congregational Minister Says the Church Gathering Should Not Spend All Its Time Considering Lay Matters.

BY THE REV. H. H. APPELMAN.

Congregationalism, as we all know, stands for a form of government and not for a particular brand of religion.

To conserve and perpetuate this polity actuated the Pilgrims to cross the Atlantic seeking a better country where they might worship God "according to the dictates of their conscience." The question of church government, in those days, was crucial—it was a matter of life or death.

After the storm of the Reformation had passed, the Protestant survivors felt that the rise of Episcopalianism offered only a partial satisfaction for their democratic cravings. Of course not all the Protestants felt so hostile to the Episcopal form of polity, but there were enough of these folk to cause King James much discomfort. "Uneasy lies the head that wears a crown," therefore King James, "that most high and mighty prince," must have had many a "nightmare" over the stubbornness of his Puritan subjects.

LET DEAD BURY DEAD.

But this is ancient history, "let the dead bury their dead," "speak unto the children of Israel that they go forward." I believe that the most serious question we Congregationalists face, is not the preservation of our polity but the conservation of our piety.

If the mission of Congregationalism is simply to exemplify a democratic form of church government, then we have reached the zenith of our career. The future of the Congregational church is problematical if she merely contends for a polity instead of "the faith once delivered to the saints." We have no monopoly these days of a democratic church government; with the one exception of the Church of England all our Protestant brethren are swinging our way.

QUESTION OF TIME.

For that matter, it is only a question of time when all the enlightened nations will be democracies. If then, as Congregationalists, our polity is being absorbed by other communions and adopted by them as the best method of church government, what other issue will distinguish us from other denominations? To me this appears a far more important matter than whether we accept or reject the report of the committee of nineteen.

Let us not "strain at a gnat and swallow a camel." Whatever tends to make Congregationalism a more effective evangel of our Lord Jesus Christ should receive our most earnest sanction. We must conserve our piety at all hazards whether we preserve our polity or not. Whichever way the wind blows at Kansas City we have nothing to fear and if we are only fighting for a polity, we have nothing to lose.

The gathering at Kansas City promises to be interesting and exhilarating, yet it would be disheartening if that notable meeting should expend all its energies on the question of church machinery instead of church evangelism. "First things first," and it doesn't take a doctor of philosophy to tell which is the first in this case.

EPISCOPAL CHURCH SUMMER MISSION WORK IS GROWING

Twenty Special Conferences Held in Last Season by Pastors and Others Interested in Efforts.

It is interesting to note how assiduously for many years the Episcopal church has prosecuted its missionary work, and how rapidly that work has been extended. During the past summer at least twenty special summer missions were maintained at different points.

On the North Shore, Gloucester carried off three missions: At Annisquam, under the care of the Rev. W. S. Packer; at the Hawthorne Inn, with the Rev. J. McGraw Foster in charge, and at Bass Rocks, in care of the Rev. J. H. C. Cooper, rector of St. John's church, Gloucester. In addition, on every other Sunday, a clergyman preached and administered the communion of the Union chapel, Magnolia.

The usual services were held at the summer church (Emmanuel), Manchester, and at Nahant there was a weekly communion service, extending through September, conducted by Bishop Babcock, the Rev. Edward Tillotson of Swampscott, the Rev. Lyman Rollins and the Rev. W. I. Morse of Lynn.

In the archdeaconry of New Bedford the Rev. A. H. Kennedy was in charge at Provincetown during July and the Rev. J. J. Cogan in August. Several hundred dollars have been contributed to build a summer chapel. Chatham, Harwich and West Harwich were served by the Rev. A. B. Parson in July, and the Rev. A. L. Whittaker in August. The Rev. W. W. Love served St. Mary's, Barnstable, during July, and the Rev. Oscar F. Moore, Jr., during August.

Mr. Love presented to the bishop for confirmation a class of eight, four of whom were from a new summer mission started this year by Mr. Love at Hyannis. At St. Gabriel's church, Marion, a class was confirmed by Bishop Lawrence, and at St. Philip's, Mattapoisett, Bishop Babcock confirmed a class of thirteen, presented by Mr. Love at Wareham.

At the Church of Our Savior, Allerton, Dwight W. Hadley and William E. Patrick, students in the Cambridge Theological school, conducted services, and called diligently at the summer cottages with good results. The Rev. H. K. Bartow of Cohasset conducted services at North Scituate. Mr. Bartow held outdoor meetings on the beach, and Levi B. Clark, lightkeeper, a licensed lay reader, held regular services on Cuttyhunk Island, opposite New Bedford.

The income at all these missions exceeded the expense. Mrs. Mason of Pittsburgh gave a hundred dollars to the Provincetown church, in memory of her husband who, for forty years, was warden of Trinity church, Pittsburgh. In all these places the congregations were larger and the in[illegible]

LESSONS ARE DRAWN FROM HYPATIA'S LIFE

Story of Woman Philosopher Is Told, Showing How Her Talents Aroused the Hatred of Jealous Men.

DIED A MARTYR TO SCIENCE

The Rev. Jenkin Lloyd Jones Says She Was Type That Establishes Right to Place Among Thinkers.

"Hypatia, the Woman Sage."

This was the subject of the Rev. Jenkin Lloyd Jones' third sermon in the course on the "Eternally Womanly." He told the story of this woman philosopher, brilliant daughter of a scientist, Theon, the astronomer and mathematician of Alexandria in the fifth century of the Christian era.

This woman lecturer was as pure and beautiful as she was talented. She inspired the hatred and jealousy of the fiery Cyril, archbishop of Alexandria. He was the dogmatic functionary who disgraced his church by his theological warfare, his injustice to the Jews in trying to banish them from Alexandria, which had been for centuries the intellectual capital of the world.

Alexandria was perhaps the one city in history most free from anti-Semitism. This Cyril consented to the mob, which, inspired by his spirit, seized this gracious woman, tore her from her chariot, stripped her, tore the flesh from her bones with oyster shells and gathered the dismembered limbs and consumed them in the city fires wherein the garbage was consumed.

Hypatia belongs to that pathetic, too little honored, too often forgotten line of human benefactors, the martyrs of science, those who died for truth and freedom in the pursuit of the same.

WOMAN OF THOUGHT.

But she was also a type of the woman of thought, a member of that long line of women who have established their right to a place among the thinkers of the world.

Whenever science is conspicuously vindicated by research into the realm of nature there women have been found in the glorious company. It is a poor compliment we pay to women when we imply that they are the guardians of the "heart," that to them is assigned the "realm of the emotions."

With the rise of woman there must come a rise in the intellectual life of woman. A heartless man is bad, but a headless woman is as deplorable.

The church by the subtle transformations and mystification well known to history has sought, unconsciously perhaps, to atone for the indignity offered to intellect in the martyrdom of Hypatia by putting into the calendar of saints, St. Catherine of Alexandria, who is the daughter of the Greek scholar in disguise.

Catherine was learned in the sciences. Catherine was more than a match for her persecutors, converting to Christianity the emissaries of a pagan emperor who came to vanquish her and thus winning the crown of martyrdom. But the wheel upon which she was to be broken refused the grewsome task.

MONARCHY OVER GRAVE.

It was miraculously broken. Then she was beheaded and angels carried the body to Mount Sinai and buried it there, and over her grave a holy monastery was built. In due time St. Catherine became the patron saint of girl students, of the wheelwrights and of philosophers, writers and orators who implore her co-operation in their high tasks.

The Catherine window has become a favorite of architects and it now lends starlike radiance in the foreheads of Christian conventicles, reaching all the way from the stately cathedrals, the ages of which are measured by the centuries, to the pine conventicle of a Methodist chapel built in a few weeks at the outposts in the Dakotas.

There is no antagonism between Hypatia and Rizpah, the primitive mother, who stood watching over the dead bodies of her sons, or of Boadicea, the valiant Briton Queen who led the Celtic hosts to death and disaster at the hands of the Roman phalanxes.

Margaret Fuller, the most learned American woman, was washed ashore from the shipwreck with her babe in the arm that strongly clutched it in death. Patriotism and valor reach their high water mark where brain is most active. Brains, and still more brains, is the demand of those who would find their freedom, do their duty, live heroically and die nobly.

MENTAL HEALING PRACTICED TO PREVENT MANY SUICIDES

Eastern Pastor Has Treated Twenty-Three Cases Since May and Believes Good Is Accomplished.

The Rev. Zed H. Copp, pastor of the Cohocksink Presbyterian church, Philadelphia, is conducting a series of "suicide" clinics for the purpose of rescuing nervous sufferers from thoughts of suicide. For eight years Dr. Copp has practiced, with results which he regards as important, the system of mental healing which he now intends to use. He has treated twenty-three cases since last May.

The first and only act preliminary to treatment required by the clergyman is that the patient make a "clean breast" of every trouble. "The direct cause of suicide is usually to be found in hopelessness," says Mr. Copp.

"The causes of the hopelessness are many—the principal one is worry. Treatment of such cases is based upon individual needs. In most cases, however, I first insist on a complete history of the life of the patient and a particular account of the circumstances surrounding the particular trouble. Then I sum up the case, point out where the trouble began, show the uselessness of worry, get the patient into a cheerful mood by conversation on happy periods of his life and prove to him that his sorrows are less serious than he supposed and that he still has something to live for."

The Inter Ocean Sermon Supplement—Published Every Monday

LORD'S PRAYER BASIS OF CHRISTIAN FAITH

If Christ's Ministry Had Left the World Nothing Else It Would Have Been Success, Says the Rev. C. L. McKay.

AN EPITOME OF ALL THEOLOGY

Few Short Lines Establishing God's Relationship With Man Direct Spirit of Faith in Daily Acts.

BY THE REV. CLAUDE A. M'KAY.
(First Congregational Church, Ottawa, Ill.)

Our Father which are in heaven, hallowed be Thy name.—Luke xi., 2.

Jesus bequeathed to His church only one bit of liturgy. It was given only in answer to an irresistible plea. "One of His disciples said unto Him, Lord, teach us to pray. And he said unto them, When ye pray say—— and then was framed into the simplest words that matchless model known everywhere as the Lord's prayer.

The very birth of this prayer is a preachment. It is good to know where Jesus put the emphasis. "He baptized not," the gospel tells us. He launched no gigantic organizations with by-laws and prelates. He never wore but one robe, and that was His business suit, too. He never carried any cross but His own.

But He did teach His disciples a prayer, word for word. It tells us not only how to pray and what to pray, but it gives prayer a central place in the Christian's life.

A caller at an artist's studio asked him why he kept precious stones on his desk which constantly reflected the primary colors in their true beauty. The artist said the habitual use of colors of his own mixing led his eye-tastes to become prejudiced and distorted. The stones were always true. In their light he saw the true light.

Jesus has placed a ruby in our hands. To put our prayers in its light and to compare our praying to its phrasing reveals our prejudices and distortions with which we afflict the Lord, and no less our lazy thinking and hazy perception.

We learn that the putting together of beautiful phrases or the ability to enumerate all the needy and specify their needs is not necessarily prayer. This little model, without saying so, demands reverence, acquaintance with God or a yearning for such, and a sense of obligation manward—"forgive as I forgive."

SIMPLE PRAYER.

Who could plead a lack of time for prayer with meaning enough to transform the universe packed into these few sentences and which we know as readily as our A, B, Cs. At the hospital they have a substance scarcely as large as a pinhead which they tell us is produced from tons of pitchblende. The Lord's prayer is a piece of radium. There are tons of prayers which when boiled down would fall of the depth and scope and content of this one.

We shall not catch its meaning by merely calling the words any more than we can absorb a library by reading its catalogue.

It has been said "Christ came to teach us to say 'Our Father.'" It was a new prayer if our Old Testament is sufficient evidence. In all the fervent confidence of David we never find him uttering these words, "My Father." The sainted Isaiah approaches it when he says, in reassuring the people of God's favor, "Doubtless Thou art our Father, our Redeemer," but the context explains the meaning as that of a faithful Creator when it continues: "We are the clay and Thou our potter, and we are all the work of Thy hand."

It was left for Him who has given us our right relationship with God to also put the words in our mouth—"Our Father."

It is difficult to get past these first two words if we are looking for meaning. "Father" is a rich term. He who has taken his doctorate in theology will have done well if, with all his getting, he has fathomed this one word—"Father."

BURDEN OF TOMORROW.

How many burdens of tomorrow we are carrying unnecessarily today and how much of yesterday's dead wood we have dragged into today! Yet Jesus tells us of our Father's care—"Are ye not of more value than many sparrows? Your heavenly Father feedeth them."

How much gospel there was in the words of the engineer's little son who was taking his first ride on his father's train. A little boy across the aisle became frightened at the seemingly reckless rush of the train, but the engineer's boy came to him with words of confidence and comfort, saying: "You do not need to be fraid, because my father runs this train."

The seemingly reckless rush of all classes and factions in our daily life needs a confident gospel, saying: "Fear not, your Father runs this world, and He careth for thee."

The word "Father" as Jesus taught us in this prayer, holds all the wholesome meaning we can put into it, but we need not use it in our petitions unless we can also say: "Our Father."

"All ye are brethren," Jesus told us, and "when ye pray, say Our Father."

Does that include the Chinese laundryman, the Italian fruit peddler and the Greek who builds our railroad? Must it include the dirty street waif, the besotted prodigal, the vain painted moth flitting through our streets ready to scorch her wings in any profligate's blaze?

Must it include the proud, the selfish, the ignoble, or must we draw the line somewhere and say "Our" means just us? Where did Jesus draw the line? Can you even imagine a class He did not reach out a helping hand to? Nathaniel "in whom was no guile"; Nicodemus, proud and learned; Zacchaeus, who Luke tells us "was chief among the publicans"—a sinner; Bartimaeus the blind beggar; "the rich your ruler" and Mary Magdalene—what a cosmopolitan parish! Which class could Jesus have shut out of this prayer which begins "Our Father"? And thus the first six words of this model prayer teaches us what to pray for, by the company in which we pray, and by the nature of Him to whom we pray.

PELAGIUS IS DEPICTED AS HERO OF THOUGHT

Rev. Jenkin Lloyd Jones Points to Heretic as Anvil Upon Which Augustine Beat Out His Theology.

BY THE REV. JENKIN LLOYD JONES.
(All Soul's Church, Abraham Lincoln Center.)

The Rev. Jenkin Lloyd Jones preached yesterday the second sermon in his course on "Believing Heretics," taking for his subject Pelagius, a too much neglected hero of thought.

"He was the anvil upon which Augustine beat out his relentless theology. The great Bishop of Hippo found a foeman worthy of his steel in this sturdy Briton, a lay monk, whose original name tradition would give as Morgan, which in the Welsh means 'sea-born,' finding its Greek equivalent in Pelagius.

"The deadly heresy for which he was tried, anathematized, restored, tried again, again expelled and driven from Rome to Carthage, Sicily, Ephesus and Jerusalem was one in which the Roman Catholic logic was relentless but the Greek Church would fain ameliorate.

DISCREDITED FALL.

"This heresy, as formulated by his enemies at the trial, was that—

"He did not believe that all men fell with Adam nor that they rose with Christ. He believed that the 'law' (Jewish), as well as the gospels, had saving power, and that unbaptized infants had a show in the kingdom of God.

"He did not believe in total depravity.

"Augustine won out in the ecclesiastical courts. His philosophy obtained in the church, was re-enforced by the scholars of the Middle Ages and found its reinstatement in the institutes of John Calvin; but the humanities and the humanitarian theories of the Briton monk stayed in the world.

"They were re-enforced by science and reborn in the doctrine of evolution. Darwin and his associates vindicated Pelagius, and the enlargement of science triumphed over the grim creeds.

LACK OF UNDERSTANDING.

"Gibbon tells us that the British people took no interest 'in this dispute, which agitated the church and which they could not understand.' Ever since, the doctrine of perdition, a ruined Eden, a populous hell and a sparsely settled heaven has obtained in the church because 'people could not understand.' But now people are beginning to understand that larger book of revelation as the texts are being interpreted by science, and the old discussions of Calvin have fallen into the limbo of forgetfulness. They belong in the junk heap of outgrown doctrines.

"Humanity began away down and away back on the margin of the brute world and has been ever ascending by slow and painful degrees toward the light, toward the right, toward love.

"Ever, through all the ages, the doctrine of Pelagius, and not of Augustine, has been the inspiration and the hope of the human soul, and the poets, not the theologians, have seen the most deeply into the mystery of life and laid most effective hold upon the consolations and the inspirations of the same."

FUSION OF TWO CHURCHES SOLVES PROBLEM OF SUPPORT

Casselton (N. D.) Methodists and Presbyterians Make Strong Congregation by Affiliation.

CASSELTON, N. D., Jan. 11.—The Federated Churches of Casselton are now celebrating the second anniversary of their organization, which has been characterized as the pioneer movement toward organic church union in North Dakota. Since January, 1912, several other North Dakota cities have followed the example set and with almost uniform success. The affiliation in Casselton is that of the Methodist and Presbyterian bodies, and the result is the establishing of a church home for all members of Protestant evangelical churches who may make their home in the city.

During the two years of operation under the federation plan the work of the united church has been effective and undisturbed by dissatisfaction or sectarian strife of any nature. Dr. H. P. Cooper is now entering on his seventh year as a pastor in Casselton, having served the Methodist Church of the city four years prior to the affiliation of the two churches under his leadership.

Casselton is a typical North Dakota town of 1,600 population. A large part of this population is made up of the families of railroad men. The population of the town and largely of the immediate surrounding country is German. At the time of the federation of the Methodist and Presbyterian churches two years ago there was in addition to these bodies a Catholic church, an Episcopalian church, a Moravian church and a German Lutheran church. Services in the two last named churches are conducted in German.

The Methodist Church had a membership of approximately 65, while that of the Presbyterian Church was about 125. Many members of the latter church, however, live at a considerable distance in the country, and financially the Methodist Church was, if anything, the stronger of the two. Here then were about 100 families endeavoring to keep up two churches, two parsonages and to support two ministers. The federation was a logical result.

POPE'S BODY WILL BE MOVED

Transfer of Remains of Leo XIII. to Tomb Planned for February.

ROME, Jan. 11.—It is understood the negotiations between the government and the Vatican relative to the transportation of the body of the late Pope Leo XIII. from St. Peter's to the tomb which has been erected in the Church of St. John Lateran, have reached a satisfactory conclusion. It is said the ceremony will take place in February.

Real Education.

Reading and study are in no sense education, unless they may contribute to this end of making us feel kindly toward all creatures.—Ruskin.

PERSECUTION STUPID, SAYS MANGASARIAN

Liberty of Conscience Is Achievement of Argument Against Force Prohibiting Intellectual Effort.

CITES SHELLEY'S PROMETHEUS

Poet, Expelled From Oxford for Convictions, Later Honored by Same Institution, Is Taken as Lesson.

BY M. M. MANGASARIAN.
(Independent Religious Society, Studebaker Theater.)

"Prometheus Unbound" is the name of one of Shelley's great poems. He considered it one of his best works. The poem is musical with the chimes of a day coming when man shall have snapped the last chain which keeps him bound. Shelley was a lover, and it is said that lovers are jealous. When he was still in his 'teens he was expelled from Oxford for making love to freedom of thought.

They said to him, "Let us choose your sweetheart for you." He resented the insult, and for that he was thrown out of the university. But today they show with pride to visitors from all over the world the room in the university once occupied by Shelley.

"Truth is mighty and it will prevail." That prophecy of an ancient pagan was fulfilled in the case of this young poet of freedom. Even as the stake at which the martyr dies becomes an altar in after years, the room Shelley was thrown out of is today the pride of Oxford. Young as he was, Shelley defended freedom of thought with arguments which have never been answered.

In 1811, when Eaton, the publisher of Paine's "Age of Reason," was condemned to eighteen months' imprisonment and to stand in the pillory once a month, Shelley addressed a letter to the judge, Lord Ellenborough, in which he says, "Do you think to convert Mr. Eaton to your religion by embittering his existence? You might force him by torture to profess your tenets, but he could not believe them except you should make them credible."

That is the glorious and unanswerable argument in favor of liberty of conscience. It honors the heart and the head of the young poet that he threw his influence on the side of the persecuted.

DEFENSE OF PERSECUTED.

The men of genius and position in Chicago should follow the example of Shelley by becoming outspoken in their defense of the persecuted. It is owing to the force and cogency of the arguments in favor of freedom of thought that thought is unbound in our day. To what else could we be indebted for our liberties? Surely it was not some great millionaire who purchased for us the right to think and speak without fear and freely; it was not some emperor who conquered this privilege for us with his sword.

To whom or to what, then, are we indebted for the greatest of all blessings—liberty of conscience? There is in man what we may call a knowledge-hunger which is as real as the hunger for bread. Is it possible, for example, to hide one's appetite for food? All the persecution in the world will not succeed in suppressing hunger or thirst. It would be sheer stupidity to imagine that by burning a few people, and hanging a few more, we could get people to cease seeking nourishment for the body. It is equally absurd to think that the quest for knowledge could be effectively smothered in man. It cannot be done.

LAW OF VARIATION.

Again, there is in nature a law of variation. Suppose we were to command the earth to produce henceforth only one kind of vegetation. But is it less absurd to expect by the help of prohibitive enactments or physical torture to bring about only one kind of thought or faith in the wide world? In view of this fact there is nothing that seems more stupid than persecution. We can forgive its cruelty but its stupidity is unpardonable. If we could not think differently we would not think at all. "Thou shalt not differ" practically means "Thou shalt not think." To think is to differ. I would like to set that one sentence in brilliants and hang it around the neck of every teacher and preacher. Again, there is in us all, in some of us more than in others, the love of truth; and just as when a man really loves a woman he will marry her, whatever the consequences, so will a man sacrifice even his life for love of truth. That is the love that makes us all divine. But the strange thing about love is that it is impossible to hide it; it shines through everything. The thought that moves the mind cannot be suppressed. Milton writes that when he was in Italy he visited Galileo in prison. The latter had increased the vision of man by inventing a telescope.

The inquisition desired to silence him. But it was impossible to suppress a man who had invented a lense which swings man's vision clear round the universe. Milton found the great pioneer of science, who had given to man a new and mighty eye, in a dark dungeon.

PLAYING WITH FIRE.

He was old and wrinkled, yet nothing could wean him from the truth he loved. There is in man also the danger-defying element which also makes for progress. There are men who love to play with fire. Nearly five hundred years ago a Portuguese sailor started on the greatest voyage of all time. Magellan was his name. And great as was the undertaking of Columbus, it sinks into insignificance almost in comparison with the achievement of Magellan. The latter sailed out on a sunny day to circumnavigate the globe.

He proved that the universe is presided over by law; that caprice has no place in it; that the only way to master our destinies is to increase our knowledge, and that old parchments and documents should not block the path of human evolution. Thus, progress is inevitable. Even the Sphinx cannot stand still, for it, too, is a part of a world in motion.

LESS REFORM NEEDED; MORE REDEMPTION

Investigators Accomplish Little More Than Preparation of Reports, Says the Rev. Preston Bradley.

BY THE REV. PRESTON BRADLEY.
(People's Church.)

The keen observer and student of the factors of civilization readily can realize the great part reformers and redeemers have played in its advancement. The pages of history are resplendent and shining with the illustrious examples. Sometimes it has been difficult to make the proper classification. There are some characters that seem to possess such unique characteristics that we can almost call them reformers and redeemers.

These are very few.

The history of civilization is not a history of reform, nor is it entirely a history of redemption.

This seems to be an age of reform. The air is vibrant with all sorts of plans and theories of reformation. Some one is always ready with a panacea for all ills of the body politic and social. Every social ill has been diagnosed and the remedy prescribed.

Committees of investigation have been formed, commissions have been appointed, investigators are at work and the whole social structure has been gone over with a fine-tooth comb.

All this is for the purpose of telling us just what the matter is. The amusing part of it all is that they all disagree as to just what is the matter.

Every one has a different theory. The social reformer, the political economist, the publicist and the agitator all disagree. Certain reforms are set in motion as regularly as clockwork.

WAVE OF REFORM.

Each one feels that it will shake heaven and earth and ultimately solve every problem. This is most marked in the present wave of reform politics. All sorts of new and startling measures are being thrust on the people. The great difficulty is that the idea seems prevalent that people are made good or bad by legislation.

Laws are made as if they were being enacted for wooden people instead of human beings—each one different and unlike the rest. They are trying to make the problem a social one instead of individual.

Reform shoots up in perfect cycles. The people have their reform spree and then go back to their "tent-making." What the people are really demanding is a social order that will guarantee to them an uninterrupted opportunity to make their own future secure. If half the energy spent in trying to reform were spent in a concentrated effort to give greater individual uplifting the world would be better off. It is an easy matter glibly to discuss and freely to contribute to alleviate the sufferings and the wrongs of an oppressed and enslaved people and then individually to despise every Polander and Jew that we meet.

It is an easy matter to wipe out and to hold up our hands in holy horror at a "red light" district, and then turn out upon the streets of a great city hundreds of homeless and unfortunate girls without friends.

Too many people are all too active in reform movements and too little active in reforming and touching broken and bruised lives. The world would be in a sorry plight with nothing at work but reformers. Soon some one would want to reform the reformers. This position perhaps would come nearer the solution of the problem.

REFORMATION AND REDEMPTION.

To reform implies recovering that which a man has lost. To redeem implies the saving of a man to insure him against ever losing that which he has. One means cure and the other means prevention. Both are good, but one is better.

The redeemers of the world have been the most valuable to the cause of civilization. The redeemer stands alone in the face of public opinion and fights for his ideal. He is not concerned as to present situation; his only anxiety is to save.

Give the world enough redeemers and they will put the reformers out of business. The world needs to be delivered from its reformers. Give the people opportunity and equal chance and see what happens. The redeemer is the character that stirs up within the heart its own resourcefulness and sets it in operation.

The power of a man's life is within himself. Let the people be touched with the fire of a redeemer and they will regulate their own reforms.

They will make censors and agitators impossible. The reformer feels satisfied when he has made laws and appointed committees, but the redeemer never rests until he has touched human hearts with a new spirit. The people don't need laws—Moses convinced us of that; they don't want charity—they want love and opportunity.

They want a chance to express themselves, not as puppets and machines, but as men and women. They want to be saved, not in the narrow theological way, but in a deeper and more fundamental way. They don't need a man-God, but they need more God-men."

REV. J. P. TYLER INSTALLED AS BISHOP OF NORTH DAKOTA

Episcopal Clergyman Named at New York Convention Consecrated With Striking Ceremony.

[By the Associated Press.]

HAGERSTOWN, Md., Jan. 11.—The Rev. John Poyntz Tyler, rector of St. John's Protestant Episcopal Church of this city, last week was consecrated Bishop of North Dakota, to which office he was elected at the general convention of the Episcopal Church in New York city last October.

Bishops Daniel S. Tuttle of Missouri, Alfred M. Randolph of Virginia and John Gardner Murray of Maryland were the consecrators, and the sermon was delivered by the Rt. Rev. Beverley D. Tucker, Coadjutor Bishop of Southern Virginia.

There was a notable assemblage of Episcopal dignitaries and clergymen at the services, including eleven bishops from nearly as many states and about sixty ministers.

You will find the news of the world fully covered in The Inter Ocean.

ELECTION OF WORTHY WORK OF GOSPEL AGE

The Rev. A. C. Krueger Declares Lord's Task Is to Prove Own People Rather Than Convert Nations.

SEES WORLD'S REJUVENATION

End of Aeon Will Witness Gathering of Those Who Have Consecrated Selves to Christ, Asserts Lecturer.

BY THE REV. A. C. KRUEGER.
(International Bible Students' Association, Recital Hall, Auditorium.)

"He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Matt. xii., 30.

This text brings to our mind the thought of a "harvest time." Many other texts clearly show that the Lord's harvest is a harvest of spiritual "wheat."

The Lord's work throughout this gospel age has not been, as many suppose, an attempt to convert the world, but, as the scriptures declare, He has been merely electing or selecting out from the world a people for His name—to be the bride of Christ. (Acts xv., 14.) This elect people does not include all who become nominal members of Christian churches, but merely those who, through full faith and consecration, become followers of the Lord Jesus in very truth and receive the Spirit of adoption from the Father. These, through the trials and difficulties of this life, shall be proved overcomers of the world and its spirit and accepted as joint heirs with Christ and His bride in His kingdom.

After once we see that only the overcomers or kingdom class are being selected during the gospel age we are ready to see that God's great time for dealing with the majority of our race is in the future—during the reign of Christ, whose reign of righteousness will bless and give opportunity of eternal life to all the families of the earth.

END OF THE AGE.

We are not of those who expect this world to be burned up. Quite to the contrary, we expect its rejuvenation, its perfecting as the Garden of Eden, the Paradise of God, the everlasting home of the majority of the human family—of all who expect the truly consecrated church of this gospel age and of those who shall ultimately die the second death. We have no sympathy of thought, therefore with those who are looking for the destruction of the earth, but we, nevertheless, believe as the scriptures teach—that the present age or "aion" will cease and a new age or "aion" begin. In error, the translators have rendered the word "aion" into "world" and have given a misimpression.

It is at the ending of this age and the beginning of the new that all the New Testament writings, as well as our Lord's great prophecy of Matthew xxiv., center, indicating a time of confusion, a trouble "such as the world has never known before," and pointing out that these are judgments of the Lord, designed to prepare the world for the next dispensation and the reign of the kingdom of righteousness.

A HARVEST TIME.

Furthermore, the apostle distinctly points out that these judgments will begin at the "house of God"—the church. Our Lord, in our text, points out the same thing, calling it a separation of wheat from tares in the "harvest" or close of this age.

It is because Christendom as a whole, though nominally a wheat field, is practically a tare field, with a scattering of wheat intermingled, that there is to be such a commotion in connection with the separtion of the wheat and the tares.

True, the Lord, who knoweth the hearts, who "knoweth them that are His," could easily separate them from the others; but He has chosen to make a separation publicly to demonstrate His own justice in the matter. Hence, in this harvest time, at the proper time to separate the wheat from the tares, the Lord not only sends the sickle of truth to gather the wheat, but he also permits strong delusions to gather the tares. It is to this time that the words of our text apply when our Lord says: "He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad."

RADIUM FULFILLS BIBLE PROPHECY, SAYS DR. KELLY

Surgeon Whose Cancer Treatment Has Startled Nation Quotes Malachi in Lecture.

NEW YORK, Jan. 11.—Giving science a background of religion in a talk before the Bible Teachers' Training School yesterday, Dr. Howard A. Kelly, whose experiments with radium treatment for cancer have aroused nation-wide interest, declared that radium had come into the world in fulfillment of a Biblical prophecy.

Dr. Kelly quoted this prophecy from the second verse of the fourth chapter of Malachi as the specific reference to the oncoming power of radium:

"But unto you that fear My name shall the sun of righeousness arise, with healing in his wings, and ye shall go forth and gambol as calves of the stall."

Dr. Kelly warned the public to beware of fake radium tubes. He said that fake tubes, containing only mere traces of genuine radium, were being sent to him.

Speaking of his treatment of Congressman Bremner in his Baltimore sanitarium, Dr. Kelly said the patient showed improvement and that he hoped for a complete recovery.

For those cases where the cancerous growth is too deep for the amount of radium now available, Dr. Kelly expressed the belief that the new ray invention would prove of sufficient power to effect cures.

Christ's Disciples.

The fact that Christ found his disciples among outcasts and sinners teaches us the lesson that those who have passed through the agony of great moral struggle may rise to far better things than those who have always walked in the smooth paths of Philistine morality.—Felix Adler.

JERUSALEM A CITY OF SUNSHINE AND PEACE

Scene of Christ's Ministry a Mountain-Top Town of 50,000 Souls Without Amusements or Streets.

BY THE REV. ALBERTUS PERRY.
(M. E. Church, Rochelle, Ill.)

Tonight I want to show you a city without streets, as we define streets; a city with no drainage system, no street cleaning department except dogs who fight at night over the garbage. Carriages or wagons seldom, if ever, enter inside its walls. No clubs, no concert halls, no theaters, no places of amusement of any kind, no newspapers, no elections and no bookstores; no one sings, no one dances, no one laughs; even the children do not play, and yet this city has a population of over 50,000, and they live on the mountain top, where sunshine is plentiful.

I speak of Jerusalem. Jerusalem is surely a city compact, for it is only two and a half miles around its walls and across the city is but three-quarters of a mile.

There are seven gates, but the two principal entrances are the Damascus gate, on the north, and the Jaffa gate, on the west. We will begin our journey at the Jaffa gate, take a look at the needle's eye, that small gate in the big one, where the camel would have to rid himself of his burdens before he could ever enter.

The Jaffa gate has really two entrances, the larger having been made for the German Emperor during his visit to that city some fifteen years ago. Of course, we must understand that the whole wall, including the entrances, bears no marks of antiquity. The great Sultan Suleiman had the present wall constructed about the middle of the sixteenth century.

Once inside, on our right is David's tower, the foundations of which were laid by Herod the Great, while the superstructure is the work of the Crusaders.

THE HOLY SEPULCHRE.

Out beyond is the magnificent church of St. James, with its rich mosaics and its pillars supporting the roof incased in tiles of blue and green porcelain and ornamented with gilded crosses. The interior is of polished marble, while from the ceiling hang golden lamps, ever burning.

But I want to spend our time tonight in the Holy Sepulcher, a few minutes' walk to our left from the Jaffa gate. I have said Jerusalem is mournful, dready, lifeless, and were it not for the beggar I would say the same of this dismal church, which, after all, is one of the most imposing buildings in the whole world.

So as soon as we entered we had to carry a candle, and continued to use it in this network of chapels. The structure itself is not ancient, although the first church was erected by Constantine's mother, St. Helena, in the fourth century. The church has been built and rebuilt several times, and after a disastrous fire in 1808 was again erected in 1810.

Until recently an exorbitant fee for admission was charged, but this has now become a thing of the past. The church entrance is lined with beggars, who know enough English to make the situation amusing. One American was once accosted with this threat: "If you don't buy I'll kill you." It is needless to say that he bought.

At the entrance stands the Turkish soldier, who always has the look of hatred on his face.

The first sight of interest inside is a slab of marble covering the stone of unction where our Lord's body was anointed for burial. Near at hand is an iron fence, indicating the spot where the Virgin Mary stood at the time of the anointing.

Just on beyond is the Greek chapel, the most roomy, the richest and the most showy. The Greeks adorn their chapels with lamps; the Latins use candles.

MELCHIZEDEK'S GRAVE.

Next comes the chapel of Melchizedek. We all know him, and stop to leave a tear at the grave of the peaceful old man. Where Abraham discovered the ram there now grows an olive tree.

The chapel of the Holy Sepulcher is supposed to be about in the center of this remarkable building. It is 26 by 17 and 20 feet high. In front stands a row of candles at least ten feet high, and always burning. We first came to the Angel's chapel, where a piece of the stone rolled away from the tomb may be seen; then into the holiest of places in that great building, the traditional site of the grave of our Lord. The entrance is through a very low door only large enough for one person to use at a time, while the chapel itself is only 6½ by 6. Over our heads I counted forty-three lamps. The angel has given way to the Turkish soldiers, who always stand on guard while devotees kneel to kiss the marble slab that covers the empty grave.

Even at this sacred spot sometimes we see serious scrambling among those determined to be first to gain admission. At Easter time 10,000 people gather around this sacred precinct under the guard of 1,000 of the Sultan's soldiers. Some priest works his way into the chapel and through a hole shows the holy fire. Then the mad rush of the 10,000 to light their candles, carrying them home, such as their home is, that they may be blessed by that sacred fire.

The Golden Rule.

"The practice of the 'golden rule,'" says the World's Crisis, "would mean justice in the world. What a revolution the observance of this rule would make in the business world; down in the marts of trade, or the grinding mill of industry where so often men and women forget everything else but the fact that they are fighting to get on top. How this rule, hung up in the offices and the factories of the world, or, better still, written in the hearts of men and women, would stamp out fraud and unrighteousness in business! How it would settle differences between the employer and the employe, how it would bring peace and fairness and confidence where all is now strife and injustice and suspicion! It is because, in their eagerness for wealth and position, men forget this great principle that our plans for social betterment so often miscarry."

SPIRIT OF CREATOR EVIDENCED IN CHURCH

God Gives Manifestation of Presence in Hearts of Believers, Says the Rev. G. E. Rainsberger.

POINTS TO PAUL'S CONVERSION

Pastor Sees in Sudden Regeneration of Christ's Enemy a Figure of Renewals in Faith of a Later Day.

BY THE REV. GEORGE EARL RAINSBERGER.
(First M. E. Church, Pittsfield, Ill.)

He saved us by the washing of regeneration and the renewing of the holy ghost.—Titus iii., 5.

Paul uses the present participle of the Greek verb when he writes this letter to Titus saying, "And the renewing of the holy ghost." Paul tells us about a present, full salvation through the spirit of God from all sin; the renewing of the Holy Ghost is like a heavy rainstorm which sweeps o'er the valleys and plain. We look on the earth, parched and dry, the breath of pestilence hovers over towns and cities; but when the giant grasp of the storm is fastened upon the black throat of pestilence and disease all nature is renewed with the refreshing shower of benediction from heaven's dome.

A writer says in describing a Pentecostal meeting, when all were renewed with the Holy Ghost power: On a certain morning in a Southern city we were standing facing an audience that had been faithfully preached to for four or five days.

God had been and still was working in our hearts, but there was no unusual manifestation of His presence. A hitch or clog was felt to be somewhere. What was it and where was it? Suddenly a young lady arose and confessed anger, estrangement and separation from her mother. Both persons were members of the church.

With tears dripping down her cheeks she begged her forgiveness, as she sat on the opposite side of the building. They met midway in the church and were locked in each other's arms while handkerchiefs were busy in the congregation, though scarcely a sound was to be heard except the sobs of the mother and daughter.

In the midst of the quiet, subdued feeling a gentleman walked down the aisle, and stopping before a fellow member of the church, requested his pardon for some act of the past. In a moment the two men were in each other's arms.

Two ladies next arose in different parts of the house and asked the pastor to forgive them for having talked about him. Both burst into tears as they made the request, and he with full eyes himself went to them and gave them his hand with a fervent "God bless you."

THE POWER OF GOD.

Suddenly, like a flash of lightning, the Holy Ghost fell upon the audience and there followed a scene I shall never forget, of men and women prostrate under the power of God, some helpless on the floor, some weeping convulsively with faces in their hands, some on their feet laughing, shouting and clapping their hands, and every soul melted, fired or filled with the Spirit of God.

We are first regenerated by the Holy Ghost, then we are renewed with the Holy Ghost, as we walk by faith.

Look at Nicodemus; comes groping in the dark. Jesus says to him, "Ye must be born again." Nicodemus, a man learned in all the wisdom of the Sanhedrin! Yet he had failed to grasp the fundamental truth of Christianity. He came to Jesus by night and desired a private conversation with the Teacher of teachers. Nicodemus was walking in the darkness; he could see the Light of the World shining upon his pathway and Jesus points out the way of escape from sin.

He says, "Ye must be born again; ye must be born of the spirit."

God's Word cast the light of salvation upon this sentence. "Ye must be born again." It is written with the blood of the Lamb upon the fair walls of the temple of salvation.

SAVIOR AND ANOINTER.

Jesus is as a savior and anointer with the Holy Spirit. None of us doubt that the disciples were saved from sin when they walked and talked with Him on the sands of Galilee; but we know that Jesus manifested Himself as an anointer at the upper room in Jerusalem.

Dr. Keen was conducting evangelistic services in his church. He had preached and worked for several weeks, but no one was saved.

Finally he said to Mrs. Keen: "I am going to pray until I receive the Holy Ghost."

And Mrs. Keen said: "I will pray with you."

One night when they were praying the Holy Ghost fell upon them, and a mighty revival swept over the city from that night's anointing with the Holy Spirit. Dr. Keen was sent forth by the call of God to lead many ministers and many of the city into the fullness of the Holy Ghost.

When Dr. Keen was dying a college president saw him dying and he said afterwards: "I never saw anything like it before. It was heaven to see Dr. Keen dying."

Salvation is begun and completed by the Holy Ghost. Look at Paul as he rides upon the burning sands of the desert.

The sun glares upon him like a maniac's eye. Paul sees the light which dims a thousand suns shining about him and he hears a voice from heaven saying: "Saul! Saul! why persecutest thou Me?" And he falls upon the sands of the desert, saying: "Lord, what wilt Thou have me do?" And three days later we see Paul's salvation completed in Christ Jesus when the Holy Ghost falls upon him. He becomes the greatest preacher the world has ever known. He puts the silver bugle to his lips and sounds salvation's call around the world.

Benefit of an Ideal.

To live with a high ideal is a successful life. It is not what one does, but what one tries to do, that makes the soul strong and fit for noble career.—E. P. Tenney.

The Inter Ocean Sermon Supplement—Published Every Monday

VALUE OF MIRACLES MATTER OF VIEWPOINT

Things Which Last Year Seemed Impossible Are This Year's Commonplaces, the Rev. F. J. Milnes Asserts.

BIBLE WONDERS NOT MYTHS

Each Was Performed When Necessary and Each Fits Into Place in Great Event, Pastor Points Out.

BY THE REV. FRANK J. MILNES.
(Faith Congregational Church.)

Science assures us, through the mouth of its greatest exponent, Huxley, that "there is no reason why miracles may not happen." If we cannot prove that they have happened certainly no one can prove that they have not happened. It is, therefore, an open question of probability, worthy of our serious consideration. It is no evidence of mental acumen to cast the subject aside or to discard all the miraculous from the New Testament. Any little boy can rub out the figures on the slate, but only the brightest student works out the problem. Let us attempt modestly to throw a little light on the question. Our first encouragement, then, is that miracles are not impossible.

In this age of invention we are all rather slow to assert that anything is impossible. Many of the commonplace facts of modern civilization were considerad impossibilities a generation ago. Knowledge of the chemical composition of heavenly bodies, seeing through opaque objects, talking through the air at long distances and actually flying through the air like birds were accounted "impossible" only yesterday. And, any of them, performed a generation ago as an isolated event, would have been accounted a miracle, because not to be explained according to the then known laws. As man becomes acquainted with nature's laws, they become his servants.

MIRACLE VIOLATES NO LAW.

If, then, any man should perform an act in accordance with a natural law, known only to himself, such an act would be a miracle to those unfamiliar with that law. A miracle, therefore, is not a violation of natural law, but only an occurrence not explicable by the laws with which we are familiar. But science again assures us that we are not yet familiar with all nature's laws. Why, then, should it be considered unbelievable that God, who knows all the laws, should perform all the miracles recorded in the Bible?

If I can work my will into the complex forces of nature's laws with which I am familiar, so as to get results which nature, when left to herself, would not produce, why should not the Son of God work His will into winds and waves, into blind eyes and shriveled nerves, so as to bring results which nature's forces, if left to themselves, would not have produced? I may go out and scratch the soil of the garden a little and toss in a few pieces of potato, just enough for a suggestion to mother nature; she takes the hint and brings forth a whole basket of potatoes.

To the potato bug, sitting on the fence, I am a worker of miracles. A little higher up the scale of life, God is the gardener and I am the potato bug. We do not call it a miracle when nature turns water into wine inside of the growing grape. If we only knew all the laws pertaining to the chemistry of foods, might we not understand a process by which to turn water into wine in an open jar as well as beneath the purple skin of the grape? Perhaps the growth principle in the seed does not altogether forfeit its mystic potentiality when it passes into bread; in which case the multiplying of the loaves would be as scientific as the sowing of the seed.

RULE OF NATURE.

Paradoxical as it may sound, then, a miracle is simply a natural result of the application of a natural law, by one who is perfectly familiar with all the laws.

But, says the skeptic, please tell us why God doesn't perform any miracles now? My answer is that I don't know. Why should I boast of being familiar with all of God's plans and reasons for doing everything. He has not submitted all of His methods of doing business for my approval, and, even if He had, my approval would be no guarantee of the wisdom of the method. I do not feel competent to run the universe. I did not create it and I don't understand all the principles by which it is run. Some folks think that because the preacher doesn't know everything he, therefore, does not know anything.

However, I see no reason why God, like all good teachers, should not adapt His method of instruction to the grade of His pupils or the stage of man's development. In the kindergarten stage of mankind God may have seen fit to illustrate His teachings in a simpler manner than is necessary today.

Again, the critic assures me mythology is full of pretended miracles, and they being mere myth, we infer that the Bible miracles are likewise. But a student does not talk that way. The scholar knows that there is very little similarity between the mythological miracles and those of our Bible.

TESTS OF CREDIBILITY.

Briefly, here are some tests for the credibility of a miracle, tests which the pretended miracles of myth cannot stand, but which the Bible miracles do. First, a real miracle covers an occasion or circumstance which demands a departure from the ordinary process of nature. Miracles of myth were governed only by caprice. Every one of the New Testament miracles fit into a great historical movement. They are not wild and absurd like the mythological pretenses. There was a real cause for the Bible miracles. They are not isolated wonders. They are a part of the great design and plan beginning with Abraham or earlier and culminating with the Christ.

Faith First Requisite.

The first word of a Christian is not "I know," but "I believe." He professes not a science, but a faith, and he accepts not a theory, but a creed.—Henry Wace.

MORE'S UTOPIA STILL CARRIES A LESSON

Might Refer to Political and Moral Troubles of Twentieth Century Is View of the Rev. J. L. Jones.

BY THE REV. JENKIN LLOYD JONES.
(All Souls' Church, Abraham Lincoln Center.)

"Sir Thomas More" was the subject of Jenkin Lloyd Jones' third sermon on "Believing Heretics." The wisest, wittiest, gentlest and most devout Englishman of his time was beheaded by order of Henry VIII, because he would not declare that "right in a king which was wrong in a subject." Beset by a corrupt aristocracy, venal churchmen and debauched royalty, he conceived that noblest of the dream states. After Plato's "Republic" More's "Utopia" is the noblest classic in that notable list which includes Jonson's "Rasselas," Morris' "News From Nowhere," Bellamy's "Looking Backward" and Howell's "Altruria."

MORE'S "UTOPIA."

More's "Utopia" was a criticism of the England of his time, and in many ways is still a rebuke to the existing order in democratic America. Legislation is still too much in the interest of capital at the cost of labor. Society's pretensions, follies, and extravagances still contribute to the high cost of living, and religion is still distraught with schisms, formalism and dogma. In Utopia iron was the most precious of metals, gold and silver the least valuable, and were used in the construction of menial vessels. Gems were children's toys, which they outgrew as they outgrew their dresses, dolls and other playthings. In Utopia the places of worship were few but large, the priests limited in number but educated, and men of power.

A POWERFUL BOOK.

More's "Utopia" is still a powerful book because it deals in ideals. The three hundred and fifty years that have elapsed have demonstrated the possibility of the "impossibilities" he dealt in and more of them are to be realized. More was 14 years of age when Columbus discovered America. His book was inspired by the account of the later voyage of Amerigo Vespucci. The new world is still unconquered, for the rebuke of Utopia is still pertinent and its dreams not yet realized in the Western hemisphere, but they are in the process of realization, and alas for priest, president or king who does not take "Utopia" and its companion volumes seriously.

CORRUPTION FEARS PUBLICITY SAYS THE REV. P. W. YARROW

First Ward Most Influential in Spread of Vice, Asserts Head of Young People's League.

The Rev. Philip W. Yarrow, president of the Young People's Civic League, speaking in the Berwyn Congregational Church of Oak Park, of which the Rev. George Milne is pastor, said:

"Corruption and lawlessness in the city of Chicago fears nothing so much as public agitation. Once arouse the public conscience to the enormity of Chicago's drink curse by casting a flood of light on its consequent crime, poverty and disease and Chicago will inevitably close every saloon within its boundaries.

"The Young People's Civic League is endeavoring to throw such light. 'Catch-My-Pal' Patterson is coming from Ireland to assist in a 'Turn-On-the-Light' campaign.

"Probably no section of the city is more influential in spreading vice and corruption through the Middle West than the First ward. Into this ward literally thousands of young men and women have been drawn by its lure and sent back to their homes broken in health and shattered in character.

"It is the business of the entire Middle West to clean up the First ward. Virginia Brooks Washburne has been making a close study of the conditions in this part of the city. Her research will show the extended influence of the political and criminal leaders here preying upon society.

"The Young People's Civic League will held a great 'Turn-On-the-Light' meeting at Orchestra Hall Tuesday, Jan. 27. At this meeting 'Catch-My-Pal' Patterson will speak concerning the drink curse, and Mrs. Virginia Brooks Washburne will make startling revelations concerning lawless and vicious conditions in the First ward.

"It may be remembered that as a result of a similar Orchestra Hall meeting held in September, 1912, State's Attorney Wayman issued orders which resulted in the closing of the red light district. The red light never can withstand the white light of publicity, and it is expected that this coming Orchestra Hall meeting will mean a great forward advance in Chicago's moral program. By constant agitation and widespread publicity the Young People's Civic League proposes to assist in making Chicago one of the cleanest cities in the world."

Task of the Prophets.

The prophets of the Old Testament and the moral leadership of today, whether in the ministry or without it, have essentially the same task. It is theirs to interpret the universe in terms of God. To translate current events and relate them to the whole sweep of the divine movement of human history is a task given not only to an Amos or an Isaiah but to scores and hundreds of obscurer men—in the twentieth century after as well as in the eighth century before Christ—who perform for a smaller circle of people what has been done by the greater men for the multitudes. Many a minister toiling away in an obscure corner, except for an occasional mention in a local or denominational paper absolutely unknown, is buoyed up by reminding himself every now and then of the essential greatness of the prophet's work. Of that noble company of men who have lifted up truth's torch in every age, making little circles of light wavering against the surrounding pall of ignorance and superstition, he is a successor. What matters it if only the few understand and the crowd laughs to scorn the message as impractical and visionary while it rushes on heedless of God and greedy of gold? The prophet of today is not alone.

DEFENDS VOLTAIRE'S AIMS AND IDEALS

M. M. Mangasarian Declares the French Philosopher Surpassed Age and Was Greater Than St. Paul.

DEPICTS EMPEROR'S DEVOTION

Historian a Deist Who Did Not Retract Life's Principles at Death, Says Rationalist Lecturer.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

The Apostle Paul was perhaps the greatest missionary that ever lived. From the day he espoused the new religion the future of Christianity was assured. When he became a convert and joined the apostolic circle he so outshone his confreres by his superior gifts that the other members of the group soon dropped into the background. The New Testament contains more of Paul's writings than of any other man. And yet Paul had never met Jesus except in a trance, as is stated in the Book of Acts.

Paul's example illustrates the power, not of men, but of a man. The secret of his cumulative influence was his great earnestness. He was afire with convictions. He loved his work unto death. He believed in every word of the gospel he preached. But zeal without culture is apt to narrow a man's sympathies. Paul was a man of one idea—Jesus Christ and him crucified.

However great an idea may be it is not enough to meet all the requirements of life. Life is bigger than any one idea. Art is not enough, science is not enough, religion is not enough—we need all these to give to life fullness and rhythm. Voltaire possessed the breadth which we miss in Paul. He was poet, philosopher, diplomat, actor, orator, reformer, philanthropist, historian, and the author of over a hundred volumes steeped in thought and life. It is true, Paul had a bigger following, but it is not numbers that count. The Persians outnumbered the Greeks, but what's in numbers. Both Paul and Voltaire lived in times of ignorance and persecution. But Voltaire became the apostle of toleration, Paul represented his times admirably; Voltaire surpassed his times.

VOLTAIRE'S DEATH.

Some people think that when the great philosopher came to die he admitted that he had made a failure of his life. He is made to say on his deathbed: "Oh that I never had been born!" He is also made to exclaim when dying: "We must howl a little with the wolves!" The attempt to make the deathbed of Voltaire disgraceful is much to be regretted.

To wait until a man is dead before attacking his character proves one thing: The attacker is not afraid of a corpse. When a man has only a few minutes to live—when he is so faint and feeble he can hardly lift a finger or wink an eyelid—it is of little consequence what he says. If he has spent thirty or fifty years of his life following certain principles and on his deathbed he recants of his own free will or because others prevail upon him to do so—what would this prove?

Is it the last moment in a man's life that counts? Is the deathbed magical? Is a man at his best when he has almost lost all his physical and mental powers?

We must tell the truth not only about our friends but also about our enemies. I wrote and asked the gentleman who said in public that Voltaire had cried on his deathbed, "Oh that I never had been born," for his authorities, but my request was refused. Some people think that when they are talking about a man they do not like what they say about him does not have to be true. Voltaire, like Thomas Paine, one of the great fathers of the American Revolution, was a deist. In the eighteenth century some of the greatest leaders of men were deists. George Washington was called a deist, and so was Thomas Jefferson.

One of the last sayings of Voltaire, signed by himself, was: "I die adoring God, loving my friends, not hating my enemies, and detesting superstition." There is nothing here about "howling with the wolves," or like Job cursing the day on which he was born.

FREDERICK CALLS ACADEMY.

When Frederick the Great was informed of the death of Voltaire he called a special session of the Berlin Academy, of which he was president, and in the presence of the most eminent men in Prussia pronounced the following eulogy: "Voltaire preached beneficence by his example. It was he whose courageous support came to the succor of the unfortunate family of Calas; who pleaded the cause of the Sirvens and snatched them from the barbarous hands of their judges. He would have raised from the dead the Chevalier de la Barre if he had had the gift of miracles. It is noble in a philosopher to lift his voice and force judges to reverse iniquitous sentences. These, gentlemen, are the actions which will render the memory of Voltaire dear to those who are endowed with a feeling heart and a susceptible mind."

But Frederick the Great did more than eulogize Voltaire. Using his imperial authority, and with a view to punish the detractors of the memory of Voltaire in France, he ordered the Catholic clergy in Germany, upon the second anniversary of Voltaire's death, to celebrate a solemn mass for the repose of Voltaire's soul. Though Frederick the Great was an agnostic he was one of the most impartial and tolerant of sovereigns. "In my kingdom," he said, "every one is free to go to heaven in his own way."

When the Heart Is Weary.

When the heart is wearied by the hard conflict of life it is well sometimes to withdraw to the solitude for rest and inspiration. There may come peace and courage and renewed strength; but it will not do to stay there, thinking to serve God. The service of God is the service of one's fellow men.—H. C. McDougall.

PREDICTS ADVENT OF NEW RELIGION

The Rev. Preston Bradley Says Ethics Will Be Given Emphasis and Work Made Characteristic Element.

BY THE REV. PRESTON BRADLEY.
(People's Church.)

Religion has been and always will be a vital subject with humankind. It commands the attention of the world's best minds. There has always been such a close union between our ethical standards and our religious conceptions that we are compelled to listen when one competent to speak gives us his ideas about religion. The whole history of religious thought very plainly teaches us that we are more and more coming nearer the truth. It is a matter of evolution.

Religion is a growing, expanding force. It never rests. Men in past generations have given us their ideas of religion. They were as near the truth as their age would permit them to be.

They told us about the light as they saw the light. The degree of their civilization erected their limitations. Religion does not bring a higher order of civilization but a higher order of civilization brings us a deeper and more fundamental idea of religion.

Dr. Eliot of Harvard has recently made some new statements about his conception of religion and of God. With the maturity of his thinking and the experiences of his life he has once more unfolded to us his conception. Theologians and thinkers have been discussing them with a new zest. The fact that it is Dr. Eliot who has spoken perhaps enhances the value of his ideas to some. This is only one angle of the situation. To me I am not interested in personalities, but only in ideas.

DR. ELIOT'S VIEW.

Dr. Eliot knows no more about God than does the most humble man in life, when it comes to the definite matter of knowledge. No man knows God and no man has seen him at any time. It belittles the idea of God to give Him such a limitation. Religion is the art of living. To live in the highest is a fine art. It is a religion. Religion is eternal progression.

The great difficulty with orthodoxy and set religious systems is the fact that they think they are dealing with the absolute—that God can be measured, weighed and talked with. There are people so sure of the abilities and powers of God that they become His personal advisers and representatives. They think they are indispensable to Him. All this may be true with the sort of God that they claim to have. But one who can partially realize the great comprehensiveness of the God idea finds no sympathy whatever with that viewpoint.

One could possess the largest vocabulary possible and be able to give the most delicate description possible of the flavor of an orange and yet one who had never tasted the fruit could never recognize it by the description. Every man must taste for himself. So is it true in our conception of God. No man can tell what God is. He can only give his conception of God, based upon his own experiences and his degree of mentality. The new religion will not be as interested in theological speculation as it is in man.

EMPHASIS ON WORK.

It will not lay emphasis upon work. The element of worship is not a part of real religion.

God cannot be personified. He cannot be portrayed in the external crystallized objects of devotion. He cannot be localized. He cannot be located. The new religion will be a religion of service. A religion of freedom and reason. The new religion will be a religion that shall have for its spirit an interest in all human development. Traditions will be shattered and broken. Devotion to the past with its superstition and fear will have no place in the religion of the future.

Men are becoming free. They are beginning to realize that their God is no bigger than their freedom. A man's religion is his life's motive. The thing that makes him what he is. It is the color scheme of his whole life. Every man has a religion. Every man has a God. The conflict begins when one man tries to force another man to accept his God. History is filled with blood over this very proposition. Men talked of God in the absolute. They tried to compel other men to accept their God. The moment one rebelled and refused, just at that moment was he harassed, abused and killed. The martyrs have not all been those of the church.

The faith was just as vital and just as real to those who rejected the God of the fathers as it was to those who accepted Him. Their martyrdom was as great and as effective. Yes, my friends, the new religion is here. It will not build monuments to a cold, dead past. It will not erect cross-decked spires to penetrate the skies, but it will live in the hearts of men. It will be the dynamic force for right living and for social and economic justice. It will not speculate. It will not incorporate and limit God in creeds and dogmas. It will realize that God is a spirit and they that worship Him must worship Him in spirit and truth. It will be a religion of toleration and liberty. It will lay its stress upon ethics. There will be no denominations, isms or cults in the new religion. There will be only the desire to help to love and to achieve. The more I think about a new religion the more I am impressed that after all it is a very old religion. In fact, I think it goes back to the personality and life of a very great Teacher who walked and talked in Palestine some centuries ago. His was a religion of service and of help. The world never took Him seriously or never tried very hard to put His ideas in practice. But now it is coming out. We are beginning to see through the mist. We are becoming aroused to the real issue. We are now seeing that men are not to be saved for another world, but for this one. This is the new religion and this is the religion we need.

Evil Words and Evil Thoughts.

The evil word—and, oh, remember this—is a step, a long step, beyond the evil thought: and it is a step toward the precipice's edge.—F. W. Farrar.

DEATH LAST FOE OF RACE TO BE DOOMED

Other Evils Will Be Conquered Before End of Age, Says Speaker Before Bible Students' Association.

TOMB NOT MANKIND'S FRIEND

Suggestion Comes From Heathen Philosophies—Resurrection to Be First Return From Grave, Is Belief.

BY A. L. SEELEY.
(International Bible Students' Association, Recital Hall, Auditorium.)

"The last enemy that shall be destroyed is death."—I. Cor. xv., 26.

Why should death be called "the land of the enemy?" Why should it be written, "the last enemy that shall be destroyed is death?" All because, disguise the facts as we may, death is an enemy. The suggestion that it is a friend comes not from the Word of God but from false heathen philosophies. The suggestion that it is unreal comes not from the scriptures but from heathendom. The suggestion that the dead are more alive than they were before they died is totally out of harmony with the scriptural declaration that "the dead know not anything"—"their sons come to honor and they know it not, and to dishonor and they perceive it not of them," because "there is neither wisdom nor knowledge nor device in the grave whither thou goeth." (Job xiv., 21; Eccl., ix., 10.)

The suggestion that we deceive ourselves and imagine without reason that the moment of death is the moment of greater life is of the adversary, who contradicted the Lord's statement in Eden to our first parents, and when the Lord had declared "Ye shall surely die" for your sin, declared in contradiction, "Ye shall not surely die."

The adversary has kept up this false teaching for 6,000 years, and at last not only heathendom is deceived by his misrepresentation of facts but very, very many of Christendom likewise trust to the word of Satan, "Ye shall not surely die," and believe that the dead are not dead, and reject the testimony of God's Word that the "wages of sin is death," "that the soul that sinneth shall die," that "death has passed upon all men because all are sinners," and that the hope of the church as well as the hope of the world lies in the fact that Christ died for our sins and redeemed us from the death sentence—not from a sentence of eternal torment, for our Lord is not suffering torment, and did not pay such a penalty for us, but "poured out His soul into death, the penalty—and in the Father's due time will effect a resurrection of the dead."

RESURRECTION PROMISED.

Let us comfort our hearts with the Word of God—"there shall be a resurrection of the dead, both of the just and of the unjust." "All that are in their graves shall hear the voice of the Son of Man and shall come forth." The thousands of millions who have gone down into the great prison house of death shall be released, because the Great Redeemer has the key, the power, the authority, to open and to bid the prisoners come forth, "to declare liberty to the captives and the opening of the prison to them that are bound." (Isa., lxi., 1.)

What a glorious resurrection morning that will be! what a glorious reunion! First will come the resurrection of the church, the "bride," the "lamb's wife," the "body of Christ." These, as the scriptures declare, will constitute the first resurrection—not only first in order of time but in the sense of chief. In that company will be none except the saints, as it is written, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath not power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev., xx., 6.)

The second resurrection will speedily follow, which we understand will continue throughout a considerable portion of the coming age, the thousand-year day of resurrection and restitution.

The first resurrection glorifies the kingdom class; and forthwith the kingdom will be set up—"the mountain (kingdom) of the Lord's house will be established in the earth. This agrees with the statement of the prophet, "In this mountain (kingdom) shall the Lord of Hosts make unto the people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined; and He will destroy in this mountain (kingdom) the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." (Isa. ii., 2; xxv., 6-8.)

The Apostle Paul, glancing down to the grand culmination at the close of the age, exclaims with poetic fervor, "O death, where is thy sting? O grave, where is thy victory?"

The thought is: Death has been stinging our race, blighting it for 6,000 years, and sending it ignominiously to the tomb; but God, who justly condemned us as a race, has looked down in compassion and beheld our impotence, and has provided a Savior and a great One—Jesus—whose kingdom shall destroy at one and the same time death and the grave and their power over all who will obey the requirements of the kingdom—completely delivering such from their power.

Do Best Loyalty.

Do your best loyally and cheerfully and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place; He will direct your paths; He will accept your efforts if they be faithful.—Canon Farrar.

The Aid of Titles.

You will confer the greatest benefits on your city not by raising its roofs but by exalting its souls. For it is better that great souls should live in small habitations than that abject slaves should burrow in great houses.—Epictetus.

HOME TRADE SEEN AS AID IN WAGE REFORM

Dr. M. P. Boynton in Comment on "Buying in Woodlawn" Urges Patronage of Merchants Near One's Door.

BY THE REV. M. P. BOYNTON.
(Woodlawn Baptist Church.)

In a great city there is danger of losing the community spirit that makes life in the smaller places so much more delightful. No one man can compass the life of such a city as Chicago in his thinking and his interest. Therefore the different sections of the city must each have its own community life. Woodlawn is one of those favored sections of Chicago, and has clearly defined bounds. Here we have about one mile square of the city's best and most favored residence districts. Within easy walking distance of each home are two splendid parks, Washington and Jackson. In these parks there is found every advantage for the pleasure and play of a great people.

The churches and schools of this region are among the best in Chicago. While the homes are not of the most wealthy, they are of the most stable and reliable people to be found anywhere. Long pastorates and long periods of service for preachers and teachers already characterize this home section. There are business firms on East Sixty-Third street that have been there for twenty-five years and more.

The fraternities and other societies for the pleasure and uplift of this section have an honorable history. Indeed this region is almost ideal for home life in a big city.

Seeing these things are true, let us do that which will grow a richer community spirit. That is, let us become interested in Woodlawn and boost Woodlawn on every proper occasion.

PLEA FOR HOME TRADE.

One of the best methods of thus boosting and helping our beautiful Woodlawn is to trade with her merchants and to encourage every local enterprise. In the long run one can do as well on our business streets as in the loop.

While certain articles may be gotten more cheaply down town, yet in the average there is nothing saved by trading away from home. If we could more generally trade in Woodlawn it would tend to level all prices with those of the downtown stores. We need to build the small business man into prosperity. Individual enterprise is the thing this republic needs.

The great stores and the mighty combines result always in monopoly and to the enrichment of the few to the disadvantage of the many. We are in grave danger of a new sort of slavery in the business world.

Great multitudes will be employed increasingly for a dangerously low wage. They will have no margin of profit with which to secure the larger outlook on life. They will go grinding on in the little grooves, making ever deeper the ruts of their cheerless lives, until we shall have a dull and unhappy horde of people with a deeper despair than that which oppresses the masses of Russia today.

The only remedy for these ills is the encouragement of the small, individual enterprise. To do this we must trade with our neighbors and build the small stores into increasing independence. By trading in Woodlawn you will found securely the local merchants and give employment to hundreds of folk near their homes where they can go for the lunch hour and keep close to their children.

THE WAGE OUTLOOK.

Of course the big stores will continue and the great enterprises will remain with us. But we shall have greater protection from the low wage, the starvation price and the cut-throat methods by trading more abundantly in the neighborhood of our homes. Trade in Woodlawn for the sake of the community itself. By making the merchants happy, such organizations as the Woodlawn Business Men's Association will be able to champion the civic betterment movements for our own section. Better lights can be had, cleaner streets can be made, finer schools can be built, small playgrounds can be secured and all the bigger blessings of a community can be assured. Be real neighbors and friends by trading in Woodlawn.

This help of the small business man is a worthy work for the churches to support. Let it be preached from the pulpits, prayed for in our mid-week meetings and lived by our individual co-operation. Therefore in the view of the wherefore, Trade in Woodlawn.

ALL CREEDS UNITE IN PLEA FOR MORE ARMY CHAPLAINS

Petitions Approved by Daniels Are Near Fulfillment in Plan for Welfare Secretaries.

Most religious bodies, Protestant and Catholic, through their respective general organizations, including the federal council, are pushing for increase in number of Army and Navy chaplains. Their pleas have now been approved by Secretary Daniels of the Navy, and appeals are going to President Wilson to back them up as far as he can.

The opinion obtains that Congress may not grant the increase this year, but soon will do so. The newest feature of the plea is for welfare secretaries on warships. These latter are to be laymen, to be trained for their work, and carefully apportioned between Protestants and Catholics.

They are to assist chaplains, if any aboard, and are to look to the social and recreational life of enlisted men. Some years ago most enlisted men were foreign born, but today they come almost wholly from small towns and the country of the Middle West—American in the best sense of the word, and a far higher average of young men than is commanded by the services of any other nation.

This welfare secretary plan came originally from the Young Men's Christian association, which at its own cost put men aboard warships when President Taft sent these ships to gulf ports during the early days of the Mexican difficulty. In the Army they came in at the time of the Spanish-American war, the suggestion of William B. Miller, and soon indorsed and helped by the late Dwight L. Moody.

The new plan is carrying the parish of the average church aboard ship and into the army camp.

GOD SHOWS POWER IN WRATH OF ELEMENTS

Thunder of Voice Has Been Heard in Frisco, Omaha, Dayton and Japan, the Rev. Fred E. Hopkins Asserts.

VOLCANOES SEEN NEAR HOME

Moral Calamity Awaits Those Who Court Dangers That Beset Life Through Theaters or Business.

BY THE REV. FREDERICK E. HOPKINS.
(Park Manor Congregational Church.)

God seems to know that only a volcano or an earthquake or the collision of a big ship with a mountain of ice can make the noise that will cause this age to turn its head and look and for a moment forget its booze and its plunder and its chorus girls and "joy rides" long enough to ask, "What's that?" So He has let us hear, in recent years, in Frisco and Omaha and Dayton and now in Japan, the thunder of His voice.

Thank the Lord that just as the pessimist was beginning to whine, "Look at this! Nineteen fourteen not yet two weeks old. Oh, what a dreadful world!" the scientific optimist calls attention to the bright side of the picture. He tells us that while this calamity is a dreadful thing, after all, the volcano is a vent, a safety valve, and that it was much better for it to blow off its hot scoria even if thousands were suffocated to death by it, than that the whole empire like a boiler carrying too much steam should have been split and formed the vast grave of millions. A volcano is like a boil on the body terrestrial. It may leave a terrible scar on the face, but that is better than that the whole body should perish.

There is nothing modern or new fashioned about this volcano. It worked precisely as volcanoes have worked, and long before Darwin, Huxley, Tyndall, Bernard Shaw or Brieux were dreamed of, or the last preacher lost his faith, and the last woman lost her reputation, and the last stock gambler ruined his family, and the last murderer was executed.

OLD STYLE CALAMITIES.

But old style calamities may underscore familiar and unanswered questions and perhaps enable a few men and women to see their peril in a new light. For instance: Why build a city under the ominous shadow of a volcano? Why establish a group of humble homes on the bottom land beside a river when we know any spring that river is likely to inundate the entire neighborhood? Why dam a lake five miles long and as many wide, and then put a town under the walls of that dam, when every church spire in town is pointing to the warning "The prudent man forseeth the evil and hideth himself"?

For the same reason why let the gin mill or dance hall come in around the corner from your home? Why listen to club talks and popular lectures and go to see plays that draw the bow of error across the strings of conscience with a rasp that sets one's teeth on edge until we get accustomed to it, like girls years ago pinched their ears until they did not feel the needle when it pierced them?

MODERN CATASTROPHE.

Look at men who sit with hands in their pockets in a room crowded with pipe dreamers like themselves, all scrutinizing a blackboard reporting quotations on grain in a broker's office until they become self-hypnotized with the notion they are each of them a reincarnation of old Dan Drew or Jay Gould, and the old volcano with its scorching breath devours their last nickel and the bell on the board of trade strikes twice: "Doom! Doom!" In other words: Sold out!

Go down to the Juvenile Court or to the Morals Court, or to any court; go to Pacific Garden Mission or the Midnight Mission or any mission; if our ideas are at all hazy about how many every week are buried under some volcano in full activity in Chicago. Read the newspapers carefully for further illustrations of human interest drama and tragedy.

Read more thoughtfully the record of the years as it is written on the tablets of our own hearts and see if it does not startle us into an appreciation of how many are living very close to a volcano.

Oh, the blindness of the trust of men and women who think a volcano ever can reform. No, no, it is not in the nature of the thing. Japan could pull the claws out of the Russian bear and send him howling with pain back to his den, but brave, glorious, wonderful and pitifully stricken Japan could not turn the volcanic lava into white, soft and harmless snowflakes. So there are enemies we can whip in a hand to hand fight. But the only way to beat the volcano of sin is to get away from it as far as possible.

Hymn Writer to Aid Girls.

Fanny J. Crosby, the blind hymn writer, is president of the Golden Rule alliance recently formed for the purpose of securing funds to erect a home for blind girls who may be in need of care and education. Miss Crosby was for many years a teacher in the New York Institute for the Blind. There she formed the friendship of Grover Cleveland, who as a young man was secretary in the school. Her work in the Bowery mission is replete with incident. Already, while the alliance is yet in its infancy, a wide field of usefulness is being opened. Several instances of sightless little ones have come to it for treatment and care and complete cure has resulted in some cases, while in others provision has been made for permanent care of blind girls. The problem of educating girls in similar conditions is a serious one. Miss Crosby gives out a statement in which alluding to her recent severe illness she believes her life has been spared that she may complete the establishment of a home for blind girls. The Golden Rule alliance has headquarters at 75 Fifth avenue, New York.

The Inter Ocean Sermon Supplement—Published Every Monday

URGES 'GO-TO-CHURCH' DAY ONCE A WEEK

The Rev. Frederick E. Hopkins Believes Proper Business Methods and Advertising Would Bring a Revival.

COMPETITION IS NOT EQUAL

Ministers Who Are Active in Making Services as Attractive as Opera or Movies Are Censured, Is Complaint.

BY THE REV. FREDK. E. HOPKINS.
(Park Manor Congregational Church.)

We are soon to have a "Go-to-Church Sunday" in Chicago. It is a good idea. It will add a third Sunday to Easter and Christmas Sundays when the heart of the preacher is light because his congregation does not look like the olive crop of the prophet when he wrote about it: "Two or three berries on the top of the uppermost bough, four or five in the outmost fruitful branches thereof."

It seems to me I have heard somewhere that a business man started this "Go-to-Church Sunday" in Joliet. He made a bet with a discouraged minister he could fill every church in town. He went at it as a business man would advertise any other good thing, and the grim old walls of the penitentiary looked down one Sabbath upon churches which only need to be filled that way fifty-two Sundays in the year and penitentiaries will go out of business. Other cities have used similar methods, and, of course, crowds go to church. They will in Chicago.

But why stop at one day? What are some of the reasons for so many discouragingly empty churches? One answer is because so many who manage the churches are tied hand and foot with a strange sort of loyalty to customs and methods of church service that are no longer any good at all. Good men and women love to see big congregations.

ACTIVITY IS CENSURED.

They are proud, for awhile, anyhow, of the preacher who draws. But they hesitate to give their approval to the ways and means of making good. They may tolerate what they characterize "such methods" for a "Go-to-Church Sunday" or an evangelistic campaign of three weeks, but when it comes to the employment of similar common sense for a whole year they shiver at the word sensationalism and draw the rags of stagnationism a little closer around themselves and go to sleep. It is also high time church people realized we cannot get something for nothing.

A theatrical manager paid out $40,000 for the scenery of a play before he knew whether it would last longer than the first night. Unless he lied, he paid $1,500 for one scene. Grand opera costs for one season more than the budget of forty strong churches for a year's work. Two opera stars draw in two weeks more than three of the highest paid ministers in a year. But in our churches we present a piano that has not been tuned for six months or an organ that has not been repaired in as many years, a quartet that once in a while gets $18 a week and oftener nothing and criticism, a building warm if the sexton get up early enough, and if it is cold you must not mention the fact, because he is one of us), a preacher living from hand to mouth, harried all the week by many annoyances, so that what fine ideals he ever had go a glimmering. And this is what he is not always paid for!

CHURCH COMPETITION.

Can we wonder "Go-to-Church Sunday" is welcomed as a drowning man would clutch at a straw? How can we expect the church to compete with the splendid concert hall, the brilliant theater, the eloquent lecture platform, and even the movies, when everybody cheerfully contributes 5 cents to the movies, but by actual count, often demonstrated, the collection in church averages about 3 cents? Of course, another reason for some empty churches is an insincere pulpit. If a man has lost his faith; if he does not in his heart believe the doctrine of his church; if he cannot stand on his platform as unequivocally as a Republican or Democrat or Prohibitionist or Socialist or Progressive stands on his platform, it will not be very long before hearers will feel that the man doesn't ring true, and of course the people will not support a thing its advocates doubt the value of themselves.

Give the churches of Chicago adequate equipment, such as that of college settlements and the Young Men's Christian Association. Let the preachers have liberty in advertising their services and making them in other ways attractive, or if they do not know how to do it themselves give them a publicity manager.

Let the rank and file of church members double their contributions instead of expecting a few of the more liberal or the more sympathetic to bear the heaviest end of the load, be absolutely sincere in efforts to make men and women righteous and to help them in body, mind and soul. Do these things, and while, of course, the church here or there has a special need, these things will go a long way toward filling the churches, not only one Sunday but every Sunday. We have enough spasms and "thrills" and "one day stands," with somebody grabbing off a little glory or a piece of coin. What we can have as well as not is something that works all the time, like interest on money, if we have brains enough to get it.

Loyalty to Christ.

"Loyalty to Christ involves loyalty to a man as man and brother, man of every clime and condition and nation. A little boy without father and mother was sent on the cars alone to a distant state, to relatives offering him a home. When asked how he expected to reach his destination without any one to care for him, he said: 'My Sunday school teacher sewed the directions on my coat,' and showed them. They were these: 'Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me.' Christ was traveling in his person and was served in serving him."—The Living Church.

SERVICE A MEANS TO KEEP PEWS FILLED

Ten Reasons for Regular Attendance at Church Are Set Forth in Comment by the Rev. M. P. Boynton.

BY THE REV. M. P. BOYNTON.
(Woodlawn Baptist Church.)

The movement on behalf of "Go-to-Church Sunday" is awakening widespread attention. The daily press is giving generous space and genuine interest to this matter. In all probability many thousands of people will be stimulated to attend church services Feb. 1 who have not been in regular church meetings for many years.

This movement places an added responsibility upon the ministers and the ruling boards of the churches. That responsibility, reduced to its last analysis, is to so administer the service of the church and so present the gospel of Jesus Christ that the ordinary business man will see immediate advantage and eternal treasure in what he finds at the church.

The friendly newspapers and these spasmodic movements on behalf of the church attendance can crowd our auditorium for a day, but the feeding of the multitude is the work of the Lord's disciples. There is plenty of bread and the Lord has already blessed it. His disciples can take this bread from above and distribute to the multitudes, so that all—men, women and children—shall be filled.

The following ten reasons may be set down for regular church attendance. Let the great day toward which we look, which we call "Go-to-Church Sunday," be but the beginning of the most regular church attendance Chicago has thus far known. Consider well the following propositions. Think on each of them and follow the suggestions contained. I should go to church because:

I will be more fit to live with.

I will meet the purest people of my community.

I will breathe the purest air in all the world.

I will give my conscience a chance to protest against my sins.

I will give my soul a bath in the light that streams from the throne of God.

My ears will hear truth in scripture, song, prayer and preaching.

Vice will not be alluring and virtue will gain added attractiveness.

I will get an heavenly perspective against which to proportion earthly things.

I will draw my bow for a long shot and shoot the arrow of my hope over the earth line into the meadows through which run the quiet waters.

My life here will be the beginning of the life planned for me in the thought of God and bought for me in the blood of my Lord.

CLERGYMEN WARRIORS OPEN BATTLE MEMORIAL CHURCH

Officiating Prelate at Seven Pines Service Is Bishop B. J. Kiely, Former Confederate.

An event took place a few days ago in Virginia which is of interest for several reasons. The scene was Seven Pines, a place too obscure and small to be noticed by most geographies, but of importance for the reason that it is the place where two engagements took place in the Civil war, the battles of Seven Pines and Fair Oaks. The occasion was the dedication of a Catholic church, which had been erected as a memorial to the dead of both armies who perished there and in other conflicts in the immediate vicinity of Richmond.

The officiating prelate was a Confederate soldier, Bishop Benjamin J. Kiely. The preacher was the Very Rev. Walter Elliott, superior of the Apostolic mission house, Washington, who wore the blue uniform during the conflict, fought almost on the spot where the church stands and was at one time a prisoner of war on Belle Isle.

A third clergyman-warrior, the Rev. Valentine J. Schmitt, pastor of St. Joseph's church, Washington, also assisted in the ceremony. Father Schmitt was studying for the priesthood when the war broke out. He left the seminary and joined the One Hundredth regiment of Pennsylvania volunteers. He saw much hard fighting, as his regiment lost over one-half its men in killed and mortally wounded. He was present at the surrender of General Lee on April 9, 1865. The church was erected by the Rev. Hugh J. McKeefry, permanent rector of St. Patrick's church, Richmond, of which Seven Pines is a mission.

NEW EPISCOPAL PROVINCE ORGANIZES AS A SYNOD

Twelve Dioceses in Missouri, Arkansas, Texas, Kansas, Oklahoma and New Mexico Represented.

[By the Associated Press.]

MUSKOGEE, Okla., Jan. 24.—Clergy and lay delegates of the Episcopal Church gathered here last week for the provincial synod of the Southwest, which embraces the twelve dioceses in Missouri, Arkansas, Texas, Kansas, Oklahoma and New Mexico. The synod continues two days. Bishop Daniel S. Tuttle of St. Louis presided. This is the first of the eight provinces into which the United States was divided by the general convention of the Episcopal Church in October to organize as a synod. The most important office to be filled is that of provincial field secretary.

Man's Life Living Epistle.

The life of every true Christian man is a living epistle, vibrant with virtue, quivering with the instincts and impulses of a vitalized spiritual experience, and known of all men as a testimony to the living God. Fenelon says that it is "better to be a good living book than to love good books." The book bound in leather may indeed be "good value," but the book bound in human nature, which walks about on two legs, will often carry a message for heaven in ways, some of them byways, never visited by the products of the printing press. A man as well as a Bible may be "Holy Writ"—that is, writ upon by the finger of God, and signed and sealed by the spirit of the eternal. Such a man can never, like a book, be put upon a shelf, for he is in himself a whole circulating library.—Zion's Herald.

RATIONALIST SPEAKER DEFINES 'AN INFIDEL'

M. M. Mangasarian Declares Term Should Not Be Applied to Those Loyal to Their Own Beliefs.

PREVAILING VIEW IS ATTACKED

Only Men Who Disbelieve Teachings to Which They Publicly Adhere Merit Title, Is Contention.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

"Oh, Infidelity, have you a man to whom we could erect an emblem like that (the Christmas tree on the lake shore), whose adoration would be for the good of mankind?" This was the challenge of one of the most popular and eloquent divines in our city. "Infidel" is really a terrible word—if it means a man who does not believe in his own preaching or teaching. One would have no protection against a man who conceals himself or who appears to be what he is not.

What the Philosopher Kant says of the liar that "he is not so much a man as the appearance of a man," would be true of the "infidel." When a man professes a belief which he does not hold, or when he believes the very opposite of what he professes, he is an infidel. In that sense an "infidel" would be about the wickedest man to have any dealings with. "What is your religion?" I ask a stranger, "I am a Mohammedan," he replies.

I would be justified in inferring from his answer that he follows the teachings and believes in the doctrines of Mohammedanism, which, if he does, he is not an infidel. He may be a foolish man; he may be mistaken or superstitious, but he is not an infidel if he believes as he says he does. But suppose he said he was a Mohammedan, but did not follow the teachings of the religion he professes, he would then be an infidel.

He is an infidel again because he has not the courage to own his real beliefs. An infidel is one who makes a false profession of faith.

If a man believes in a wooden god and tries to be loyal to that belief he could not be called an infidel. He may be a very ignorant man, but he is not an infidel. But if he said he believed in Jehovah or Jupiter, but did not act as if he really did, that would make him an infidel. According to this definition infidelity consists in saying one thing and practicing another.

ORTHODOX IDEA.

Whoever is not a man of his word is an infidel. Compare now this definition with the one given to the word by the majority of public speakers and teachers. According to the orthodox idea an infidel is one who does not believe in somebody else's religion.

He may believe in his own religion, but that is not enough. Not to be an infidel he must believe in a religion he does not believe in. Could anything be more arbitrary, more capricious, more whimsical than that? According to this definition Confucius was an infidel because he believed in his own religion instead of Calvin's, which was not his religion. Per contra, John Calvin was an infidel because he did not believe as Confucius did. Is there any discernment in that?

When Frenchmen or Italians come to this country we speak of them as foreigners. But neither Italians nor Frenchmen are foreigners in their own countries. Evident as that is, many religious teachers insist upon calling 300,000,000 of Hindus, for instance, who scrupulously follow the religion they profess, infidels. Unfortunately, all the great religions of the world make the same mistake.

To the Moslem all non-Moslems are infidels; to the orthodox Jew all outside Israel are gojim—heathen. But could any intelligent person take exception to the definition that an infidel is one who is unfaithful to the religion he avows and not one who does not believe in your or my religion?

Would there be any justice in calling President Wilson, for example, an infidel because he does not live up to the requirements of Buddhism? But Mr. Wilson is not a Buddhist; he never claimed to be a Buddhist. Would it not be equally unjust to call Mr. Ingersoll an infidel because he did not follow the teachings of Christianity, seeing that he never called himself a Christian nor pretended to be one? It may be argued that Christianity is so demonstrably true that to refuse to believe it would be willful blindness, which is another term for infidelity.

RELIGIOUS CLAIMS.

But all religions claim to be demonstrably true. No religion believes itself to be anything else but absolutely and infallibly true. If, therefore, a Protestant or a Catholic may be an honest man and still refuse to believe in the "demonstrably true" Brahminism, or in the "demonstrably true" Christian Science, why deny the same courtesy to those who hesitate to accept the "demonstrably true" Protestantism or Romanism? Shall we deny to our neighbor the liberty to reject our religion when we claim the right to reject his?

If I am not an infidel for not believing in Buddhism, why is a Buddhist an infidel for not believing in Christianity? Or, if you are not an infidel for rejecting rationalism, why am I an infidel for rejecting Catholicism or Protestantism? What shall we think of the man who, while he will not believe in anybody else's religion, demands that everybody else shall believe in his? According to the popular definition of infidelity everybody is an infidel.

How much more beautiful this world would have been if the words infidel and heathen had never been used except against those who are unfaithful to their own highest ideals. Then there would have been no conflict between religion and science, which has so effectively retarded the progress of man for centuries. Then history, instead of being stained with blood and persecution, would have been fragrant like a "sweet-scented manuscript."

TEMPTATION BUILDS STRONG CHARACTERS

Man Who Is Morally Apathetic Gains Little Merit Through Correct Conduct, Says the Rev. Preston Bradley.

BY THE REV. PRESTON BRADLEY.
(People's Church.)

It is impossible for us to understand the moral development of a man without some knowledge of the temptations that have crossed his path. In analyzing those factors which have entered into the moral success of a man we find that the part his temptations have played is the leading role in his drama of life. The highest example that we have of the moral life is found in the character of Jesus.

His biographers have very vividly portrayed for us the character and scope of his temptations. There was nothing startling or unique in the temptations of Jesus. They were most natural. They came at a time in His life when they were most severe and at a time when He was weakest. They were real tests of His power. They revealed His humanity.

"He was in all points tempted like as we are."

His addresses, His walks and talks, His temptations and His death all speak of His great humanity. His moral and spiritual evolution were so highly developed that He was able to say, "I and my Father are one."

Jesus was a greater man because of His temptations. If He had gone through life without ever experiencing a great conflict of the soul or without ever wrestling with a great destroying force He would never have had such a sympathetic attitude for humankind.

His temptations gave Him a wider perspective of the range or human life. This same philosophy of temptation can be applied to every human life. The man whose life is spent in ease and refinement never can appreciate the position of the man who is naving a terrific struggle.

WHERE TEMPTATION IS.

The man whose heart never has been torn open by a great grief can never understand the value or depth of his own happiness.

The man whose whole moral nature has not been swept by some mighty surge of a great temptation can never feel the moral security of one who fought and won. Great and terrific temptations are necessary to strong and powerful lives. The weakling, the straggler and the wobbly individual is one that has never learned the value of temptation. This has ever been true and it always will be true while we are on this plane of life.

To be strong we must have a strong opponent. To know the power of our moral fiber we must meet a formidable foe. There is no system whereby we can compute our strength except by conflict.

I have very little regard for the puritanical "holier than thou" persons who go through life with their heads held in haughty loftiness over their great moral achievements. They scoff at the idea of temptation. They are very weak. Their high morality is empty and meaningless. The man who can go past a saloon door and exclaim, "I hate whisky. I have no sympathy with the man that drinks. He is a beast. I have never tasted liquor in my life," has given me evidence that he has a very stunted moral nature. But the man who goes by the door and feels the clutches of the demons of hell on his soul and every demon seems bent on his taking a drink is the man who has really known the highest of moral victories, if he passes by without going in.

He is the strong man. He is the victor. He is the man who should have the credit. He is the man that has won. The great work of the church and the great influence of the personality of Christ is to so feed the life of that man with spiritual food that when the temptation does come he can meet it with victory.

LIFE AND VICTORY.

Life was made for victory, never for defeat. The life of Jesus very plainly and very effectively teaches us this truth. We can call readily to mind many illustrious examples of the men who passed through the deep dark valley of temptation only to come out stronger and more wonderful because of their journey. We should spend our energy in building up a strong standard of living that when the temptation comes we can meet it successfully. Then and not until then are we really strong or are we sure of our moral status. Our present civilization, with its complexities and intricate problems, is a veritable whirlpool of temptations. It is much easier to be a sinner these days than ever before. Moral standards have been lowered. Men seem to have an idea that they can indulge in practices that destroy the moral fiber without injuring their character and the effectiveness of their lives. Sin is sin whether in the first century or the twentieth. The underlying principle of moral development is the same in all ages and under all conditions of human society. The strong men are always in demand. The strong man is one who has fought and one who has won. History is crowded with names that have done much in creative work along all lines but who utterly failed in the highest test—that of character. They did not understand the place that the temptation might have had in life. They miscalculated its importance. What might have made them a master made them a slave. What might have given them an enviable place in the hall of the world's great ruined them. The fate of a new order of things hung in the balance when Jesus went through his temptations. But he met them in the greatness of his inner life. He tarried, he reasoned, and at last he triumphed. This triumph has been the great inspiration for men in like position for all these years. If we could understand more of the simple philosophy of this and other great leaders and teachers we could live more wonderful lives.

Sees Class Morality.

The following assertion of A. M. Giovannitti opens up an interesting discussion: "All social morality today is class morality. We have a capitalistic morality, a middle class morality and a proletarian morality, to speak only of the three greatest subdivisions of modern society."

EARTH TO BE FILLED WITH GLORY OF GOD

Sin, Sorrow, Pain and Dying to Be Done Away by Immanuel, Says John Hoskins Before Bible Students.

MORNING OF JOY FORESEEN

God's Footstool, Now in Disorder Through Evil and Rebellion, Is Soon to Be Made Glorious, Is Prophecy.

BY JOHN HOSKINS.
(International Bible Students' Association, Recital Hall, Auditorium.)

"Behold I bring you good tidings of great joy, which shall be unto all people; for unto you is born this day in the city of Bethlehem a Savior which is Christ the Lord."—Luke ii., 10, 11.

Did God send that message by the angels? Can we believe it implicitly? If so, it tells us of the most momentous change conceivable in human conditions.

We have the prophetic statement, "Weeping may endure for a night, but joy cometh in the morning." (Psa., xxx., 5.)

The question is not as respects the weeping and the night, the reign of darkness, of sin, of death. That is fact—not imagination or speculation.

Even those most favorably situated share with the world in general the condition which the apostle describes, saying, "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God" (Rom., viii., 22-19), waiting for the morning of the new and better day referred to by the angels and by all the prophets and apostles, as well as by the Redeemer. What interests us in this connection is the promised escape from present conditions to those of joy, happiness and blessing.

Whoever can heartily believe the angelic message will surely agree that it is good tidings—a message of peace on earth and good will to men. But show us how it can be brought about and when. Prove the matter to us, not only scripturally but demonstrate it logically, for it is contrary to all that we have ever been taught, or ever believed, and it seems too good to be true.

CAUSE OF OUR GROANING.

In order to appreciate the Bible explanation of how the relief and joy are coming to the world, we must note the declarations respecting the cause and source of our tribulations. Nowhere is the matter so beautifully and thoroughly summed up as in St. Paul's statement, "By one man's disobedience sin entered into the world, and death as a result of sin, for that all have sinned." (Rom. v., 12). That explanation shows the entire situation. We perceive that sin has got hold of our race; has blemished its organism; has more or less defiled its every member.

And we perceive that death is its natural outworking or penalty, and that all of our sorrows and weaknesses and troubles are the results of this dying process, which is operating in us. The scriptural explanation that the entire matter in its start in weakness, original sin, was in Eden, with our first parents, is logical. We perceive exactly how these blemishes have been conveyed from parent to child with increasing force and virulence. Thus we confirm the statement that we were "born in sin and shapen in iniquity; in sin did our mothers conceive us," and that there is none righteous from the crown of the head to the soles of the feet.

BASIS OF HOPE.

Is it supposable that the unchangeable God will change? Surely not! What, then, is there as a basis of hope, since he has already decreed us as unworthy of life—worthy of destruction—death? Does not justice rule in all the divine dealings? Could God violate this element of his character, of which we read, "Justice is the foundation of His throne"? We must assent that God cannot change. But the scriptures reveal to us another attribute coming to our relief—His love. We inquire, with deepest interest, is it possible for God's love to triumph over His justice? We answer, No; the divine attributes are so perfectly co-ordinated that one cannot trample upon another. Human wisdom might here drop the matter as hopeless, but the divine plan shows us to the contrary—that divine love provided for the satisfaction of justice by a sacrifice and corresponding price. To our astonishment the scriptures hold up our Lord, "The man Christ Jesus, who gave himself a ransom for all; to be testified in due time" (I. Tim. ii., 5, 6). Divine wisdom set before the Redeemer a great prize and rich reward if he would undertake the sacrifice incidental to our deliverance from the power of sin and death. Jesus did this, as we read, "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of God" (Heb. xii., 2).

A peculiar reason for the delay of the establishment of Messiah's kingdom and the blessing of the world which He redeemed is that there is another feature of the Divine purpose, namely, the selecting or electing of a "little flock" to be the church of Christ, His bride and joint heir in His kingdom glory and millennial work.

This selection will, we believe, very soon be completed, when the last one of them shall have been accepted, found faithful, chiseled and polished and made ready for the kingdom of glory, into which they will be ushered by the power of the first resurrection.

That time is scripturally designated the "morning" of the new dispensation. The picture is carried out by telling us that now darkness covers the earth and gross drakness the heathen, but that in due time the light of Divine glory shall arise.

Finding Crucifixions.

Do not go out in search of crucifixions, but when God permits them to reach you without having sought them, they need never pass without your deriving profit from them.—Fenelon.

AMERICAN PROGRESS AN ANSWERED PRAYER

Liberty of Thought, Speech and Conscience Represents Partial Fulfillment of Petition "Thy Kingdom Come."

BY THE REV. CLAUDE A. MACKAY.
(First Congregational Church, Ottawa, Ill.)

"Thy kingdom come. Try will be done, as in heaven, so in earth."—Luke xi., 2.

It seems almost incredible that the oldest Christian prayer, and one that has been in use for more than fifty generations in terms a child could use, should demand the deepest thought and the ripest experience to appreciate its message. The seashell you held to your ear, when a child, brought to you the roar of the ocean of which it was a part. In a vastly truer sense these simple words echo the divine purposes of the ages.

How many eons of time it has taken the human heart to respond to the woolngs of the divine Heart so as to pray, "Our Father," no man knows. The period of reverent childhood is not yet reached by a multitude of human children.

As our mothers were wont to lead us in our "Now I lay me down to sleep," so Jesus leads us in this prayer. "Thy kingdom come," Jesus dictates, and we are ready to repeat if we truly prayed, "Our Father."

A kingdom is larger than a home, but loyalty to the King is no more vital than parental reverence. Given the latter and the King's interests will not suffer. The virtue of earthly kingdoms is in assuring liberty, security and plenty. Our Father would extend His parental care to a universal kingship. We measure His infinite Fatherhood by the finite fatherhood of our childhood. We can only measure His perfect kingship by our imperfect kingships. Does He mean that we, in praying "Thy kingdom come," should expect our prayer to be answered in terms of liberty, security and plenty?

If it has taken men scores of centuries to appreciate God's Fatherhood, it is not surprising that the liberty, the security and the generosity of His Kingship is still, by many, weighed in the balance. But it has not been found wanting.

How shall we make a few words tell of the spread of His kingdom since He told us it would be like "leaven which a woman took and hid in three measures of meal until the whole is leavened." As humanity has submitted to His rule their liberties have thrived exceedingly. Liberty as we know it now was unknown when that leaven was set in the days of His ministry.

One man ruled as absolute monarch over all peoples and lands his armies could conquer, and with as much avaricious despotism as his selfishness might dictate. For a man among the people to lift his voice in remonstrance because he and the people had "certain inalienable rights," such as "life, liberty and the pursuit of happiness," would have been as foolish as a baby crying in the night and reaching for the moon.

Men have always loved liberty; there is nothing for which more human blood has been spilt. However, we have been slow in discovering that the liberty which includes my neighbor is far more desirable than that which excludes or hurts him. If as my liberty increases my neighbor's decreases it is not of His kingdom and must pass away.

But for him who would practice the fruits of the spirit—"love, joy, peace, gentleness, goodness, faith, meekness, temperance, against such there is no law" (of course not)—he can have all the liberty he can use, and the more he uses the more his neighbor may enjoy. The laws of the last few centuries have been twofold—to curb the exercise of false liberty, that which seeks a personal liberty which enslaves and robs others, and, on the other hand, to make possible the broadest, freest, fullest use of true liberty. When has humanity seen a day when we were seeking out and curbing or crushing ignoble selfishness as today? And when did men seek more to make it possible for everybody to cultivate to the fullest extent all in him that is good and true and useful and beautiful?

Need we take the time to notice how the world is growing in security since His kingdom is coming? Once a man was assured of possessing nothing which he could not swing to his belt or put on his wrist or hang from his ears. And these were only secure according as he had the might to protect them.

Family security, the ownership of land, the security of our person and personal rights, are the fruits of His kingdom. With valuables in your home you and your family go each night to peaceful slumber, and each morning arise to find all safe and secure. If here and there an exception appears, it will be found to be the work of those who do not pray "Thy kingdom come."

And is His kingdom bringing "plenty"? To bring plenty, security and liberty was, we said, the function of man-made kingdoms, and we hoped to find the same three gifts to be the result of a divine inspired kingdom among men. When Caesar ruled Rome it was prophesied that when the population of the globe doubled men would necessarily starve. The population has doubled again, again and again, but no one worries about universal famine. God has opened our eyes to the potato, the tomato, Indian corn and a score of other daily necessities. The few Indians on this continent often suffered for supplies, but almost ninety times as many people live here now in unprecedented luxury. Poor heathen China and India have their famines, although they are oldest of the world in philosophy and science and literature, and vast in natural resources; but Christian America knows no such disaster.

The sight of our prayer being answered should encourage us to keep praying "Thy kingdom come." God is answering that majestic petition just as rapidly as we will allow Him. Industrial oppression and inefficiency are hindering the coming of His kingdom. Personal and social selfishness and immorality cloud the dawn of His kingdom. What the earth will be when this prayer is answered, who can say? Enough for us to know it is what we want and it is coming.

CASE OF WILLIAMS A BLOT ON HISTORY

Massachusetts Scholar Persecuted Merely Because He Denied Authority of State Over Man's Conscience.

IS NEGLECTED BY POSTERITY

Chief Memorial to Learned Scholar Is Gift of Jew to London School, the Rev. Jenkin Lloyd Jones Asserts.

BY THE REV. JENKIN LLOYD JONES.
(All Souls' Church, Abraham Lincoln Center.)

Roger Williams was one of the "believing heretics" grossly misused by his American contemporaries and sadly neglected by his American successors—who have entered into the freedom which he secured for them. It is a dark blot on the fair fame of the so-called "Puritan fathers" that by a verdict of a high court, consisting of laymen and ecclesiastics, Roger Williams, an acknowledged "man of God," a devoted pastor, a learned scholar, who was proficient in seven languages, a friend and interpreter of the Indian, for a while secretary or assistant to John Milton, who was Foreign Secretary to Cromwell, was "enlarged" out of Massachusetts because he denied the right of the state to pass on the religious convictions of any man.

He held that it was not the province of government to enforce the requirements of the first table of the law; that is, that portion of the decalogue that sets forth man's duty to his God. Williams claimed that it was the province of the state only to enforce the requirements of the second table, i. e., man's duty to man.

COMPELLED TO FLEE.

For this heresy Williams was compelled to steal away from wife and children, abandoning the work of a successful and beloved pastor in Salem, and in an open boat seek the unexplored wilds of a snow-blanketed country, finding shelter and food from the Indians he befriended and whose interests he had so guarded. In this exile he laid the foundation of a new city, which he called Providence, and a new state which he called Rhode Island, into the constitution of which he wrote for the first time in unequivocal terms, the guarantee of religious liberty.

The exile of Roger Williams for conscience's sake is a part of that dark chapter in Puritan history that drove Anne Hutchinson from their shores, locked up Anne Austin and Mary Fisher, the Quaker women from Barbados, and, according to John Fiske, after half-starving them for five months, returned them by the same ship. The next importation of Quakers were punished by a cumulative series of atrocities, beginning with flogging and ending in the hanging of three men and women in 1658 whose sole crime was that they were followers of George Fox, "Friends" in religion.

CONTINUED NEGLECT.

But the atrocity visited upon Roger Williams by his contemporaries is scarcely so sad as the continued neglect of him by the descendants of his persecutors. Even the mind-free Emerson and the valiant defender of liberty of soul as well as of body Theodore Parker seem to have been oblivious to the debt of the world to Roger Williams; at least in the final index of the definitive editions of their works the name of Roger Williams does not appear, and Longfellow, Whittier and Lowell do not seem to have found in his story an inspiring theme for the muse.

Even yet, boastful as we are of our free America and our religious independence, the prophets of free thought have scant space in the broadest calendar of saints. The ecclesiasticism that burned Giordano Bruno in Rag-market Square in Rome thirty-six years before Roger Williams was driven into the snowdrifts of Rhode Island is the same timid piety, the same faithless faith in God that still makes people panicky in the presence of independent thinkers, if that intelligence leads to unorthodox conclusions, unconventional utterances and the attitude of thought unsanctioned by the priests of theological and social conventions, and pre-established notions.

Of the thirteen signers of the Providence compact, five of them wrote their signatures with a mark (X), and still in Washington today there are those who are frantically urging a national legislation that will refuse the hospitality of this country to those who cannot conform to tests that would have excluded five of the founders of the state of Rhode Island—the first state pledged to unqualified religious liberty organized in the world.

On the walls of the Charter House School in London there is a marble tablet with this inscription:

"Roger Williams
"The founder of Rhode Island, the man who tolerated all religious faiths, in an intolerable age, studied here."

And this tablet was erected there by a Jew, to whose fair mindedness, public spirit and religious hospitality we are indebted for the latest and most available life of Roger Williams today. This Jew is none other than Oscar Straus, who has written, spoken and wrought in so many ways for the enlargement of our nation, the ennobling of our generation.

CHURCH EFFICIENCY IS URGED

Suicide From Within Is Greatest Peril of Nation, Says Speaker.

BOSTON, Mass., Jan. 24.—"Not until the church is a church of the whole community will it serve its real purpose."

This was the declaration of the Rev. Dr. J. E. Crowther of New York in an address before an "efficiency conference" of ministers and laymen of the Methodist Episcopal Church of the Eastern states.

"The greatest peril to America," Mr. Crowther continued, "will not come from murder by a foreign foe, but from suicide within. The church has been fighting a retreating battle in the cities.

"We need, also, above all things men who say 'I can' and 'I will,' not mere social reformers nor industrial quacks, but great God-fearing men. The nation must have them or perish."

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ORGANIZED DOUBT NOT CONSTRUCTIVE FORCE

Usually Exists Only to Decry God or Deny His Attributes, Declares Seattle (Wash.) Clergyman.

FAITH IS GREATEST VIRTUE

Moral Failures and Vicious Lives Constitute a Hinderance to Acceptance of Religion, Says Pastor.

BY THE REV. E. V. SHAYLER.
(Seattle, Wash.)

The first difficulty in the way of religion is doubt. There are two kinds of doubt, good and bad. Good doubt will inspire a man to further search for truth. Bad doubt will lead him still further into darkness and despair. One man hopes to be better tomorrow, another expects to be worse. When doubt is good, it keeps a man from believing error; when it is bad, it keeps him from believing truth.

Organized doubt is never constructive. It never built a hospital, a church or a railroad. It usually exists to decry God or deny His attributes, to belittle Jesus Christ and His divine character, or to antagonize the church of His ordering and appointment. But when individuals find themselves inclosed within its mist, they either must perish therein or, like a true mariner, have a port in view, and pull for it, steer for it, search for it at the other end of the fog. Constant persistence, firm determination and a clean purpose will remove the first difficulty of religion, for honest doubts are only religion's "growing pains."

Moral failures and vicious habits in life are also hindrances to the acceptance of religon. Many who proclaim intellectual difficulties, point to the inconsistencies of Christians, the failure of the churches, the frailty of human ministers, are using these things merely as excuses. The simple fact often is that there is a moral failure, a flaw of decency, or a fire of habit in their own lives.

There is a grievous immorality which must be uprooted and choked and they have not sufficient courage. They plead intellectual or scientific difficulty as the reason for their nonacceptance of religion which is then a bare and empty subterfuge.

ARMY OFFICER'S PROTEST.

An Army officer was once vainly protesting from this point of view. He could not believe the Bible story of creation from a scientific standpoint, the story of Cain's wife is not reasonable, the flood was a myth, the gospel narratives are irreconcilable. He couldn't accept a religion where these things existed. His mind rebelled. The chaplain who knew his life probed into the soreness of the real reason when he said, "There is no ambiguity, myth, or contradiction in the seventh commandment."

The context of religion, i. e., the relation of God and man, is another real difficulty to many. They cannot understand God. But then neither can they understand themselves. God has been pictured as a race hero, as a giant man, as a taskmaster, whip to hand, who punishes disobedience. The province of God has been to guide battles, to encourage bloodshed, to scourge His offenders. God is a great healer of physical ailments only, a great mind or a principal.

Such representations have caused real difficulties. Some people have reasonably become impatient. We must realize that God is truth, that God is love; that His character was perfectly represented in Jesus Christ; that what Jesus was God is.

KNOWLEDGE AND VIRTUE.

The fullness of the truth, man can now never know. Its acceptance calls for the exercise of a virtue greater than knowledge—that is, faith. But what man knows the mystery of himself? Can he not rejoice and suffer, walk and work and exercise all his senses without being versed in anatomy? Can a man not bask in the sunshine or the starlight without a knowledge of astronomy? Cannot a man enjoy the fragrance of the rose without counting its petals and possessing botanical knowledge? Can he not warm himself at the fire without the geological knowledge of the formation of coal, or build himself a boat without the knowledge of chemical constituents of water?

He accepts and uses all these elements and privileges of living, and obtains their benefits without technical knowledge. It should be also, the fact that he knows God first by faith, but more largely by the fulfillment of his own life in God.

RELIGION AS RECEIVED.

Religion is often presented to us in crude form and by unattractive people. Many thereupon find this a difficulty and reject it by reason of its misrepresentation. Instead of realizing the imperfect presentment they reject its truth.

But why pass judgment upon the instrument rather than upon the thing conveyed, upon the shell which temporarily contains it instead of its inner reality, the poor workman instead of the result of workmanship? In no other phase of life but of religion would this mental process be employed.

Remember there is no counterfeit save of a genuine original; there is a place to discover the genuine thing, genuinely presented. This may be discovered by searching for it in the right place. It may be found in right channels and this difficulty may be removed by search in the old apostolic Church of Christ which through nineteen unbroken centuries has been revealing truth in dignified beauty, right proportion and continuous life.

Gain and Loss.

As there is no worldly gain without some loss, so there is no worldly loss without some gain. If thou hast lost thy wealth thou hast lost some trouble with it; if thou art degraded from thy honor thou art likewise freed from the stroke of envy; if sickness hath blurred thy beauty it hath delivered thee from pride. Set the allowance against the loss and thou shalt find no loss great; he loses little or nothing that reserves himself.—Quarles.

LIFE IS LIKENED TO SCHOOL OF PROGRESS

Purpose Is Unfolding of Man's Innate Powers and the Development of Character, Says Theosophical Speaker.

BY FRANCIS G. HANCHETT.
(Theosophical Association.)

Many different similes have been used to describe life.

It has been called a battle, voyage, the running of a race, a journey, a gymnasium. Shakespeare calls it a stage, on which the men and women are merely actors; but I regard that the best simile which compares life to a schoool.

To those who have thought seriously on the subject it appears evident that the meaning and purpose of life is progress, evolution, the learning of lessons.

In the "Psalm of Life" Longfellow says:

Not enjoyment and not sorrow
Is our destined end or way;
But to act that each tomorrow
Find us farther than today.

The real purpose of a man's life is the unfolding of his innate powers and the development of his character. This view transforms life into something significant, purposeful and sublime.

Education is the development of bringing out of the potential, latent and divine qualities in man.

This world is God's school for the education of His children.

A liftime is but a term in school.

Fully to grasp the true import of these truths it is necessary to accept the idea that rebirth or reincarnation is a fact in nature. On no other hypothesis can life be explained.

The Christ said: "Be ye perfect even as your Father in heaven is perfect." It is obvious that a man cannot become perfect in one lifetime. This saying of the Christ becomes logical and rational when we believe in reincarnation.

Life is a graded school, and we find humanity in all the grades from the kindergarten to the university, from the savage to the saint.

In this school of life experience is the great teacher.

Among the experiences of life sorrow teaches one of the most important lessons.

The poet Holland says in "Bitter-Sweet":

Hearts, like apples, are hard and sour,
Till crushed by pain's resistless power,
And yield their juices rich and bland,
To none but sorrow's heavy hand.

We are told in the Bible that "whom the Lord loveth He chasteneth."

Mrs. Besant says that we should not look upon suffering as punishment, but as an honor.

He has reached an advanced class in God's school who has learned to use hardship, adversity, suffering and sorrow as a means of bringing out all that is best in him.

The philosophers and sages of all ages have taught that it does not matter so much what comes to us, as how we meet it.

Death is but a vacation between terms at school, a rest, a recuperation, an assimilation of lessons.

The physical body is but a temporary vesture assumed for the purpose of learning through it, as is said in the "Song Celestial":

Nay, but as when one layeth
His wornout robes away
And, taking new ones, sayeth,
"These will I wear today!"
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

As Emerson says: "It is only the finite that wrought and suffered; the infinite lies stretched in smiling repose."

PRESBYTERIAN EDUCATION BOARD TO AID FOREIGNERS

Endeavor to Carry Out Plan for 20 Per Cent Increase in Gifts Is Announced.

The Presbyterian board of education announces its endeavor to carry out the proposition made by the last general assembly for a 20 per cent increase in gifts, for the older and newer educational tasks of the church. The traditional task of the church, educationally, has always been to aid students for the ministry.

The newer service is to provide instruction for foreign speaking students and a plan of college visitation, the object of which is to bring every student to a decision for Jesus Christ, and also to lead them to the right choice of a life calling.

The board has a system for training workers for medical missions, granting each student $150 per year. Presbyterian training schools for lay workers is also a feature of its activities. Six such schools are in existence. University work in the states maintaining state colleges has become a common mission of the leading denominations, under which, already, many students have decided upon lives of Christian service.

Dr. John Willis Baer, former secretary of the United Society of Christian Endeavor, says of the scheme: "We are beginning to appreciate what God will do with this arm of the church if the church is true to him and it.

"At least $100,000 should be the amount contributed by the Presbyterian churches, Sabbath schools and young people's societies for the work of the board of education during the coming year."

The general assembly appointed the first week of February as "Education Week." The board responds that the problem of declining church membership is one of Christian leadership.

Industrial Inquiry.

An inquiry into the industrial situation at Paterson, N. J., is being carried on by a special committee of the Federal Council of Churches. The Rev. Frank M. Crouch, the field secretary of the church's joint commission, is a member of this committee. It is quite likely that this investigation will occupy three or four months. The situation in Paterson involves so many of the factors which are producing our present industrial unrest that the investigation in progress should have a distinct value. Of course it is too early to forecast [illegible]

DOUBTS CHANGE IN CULLOM'S BELIEFS

Rationalist Lecturer Declares That Preacher Who Spread Report of Scene at Ex-Senator's Deathbed Is Biased.

DEFENDS MORALS OF TODAY

This Age Most Refined and Idealistic of Any During the Past Twenty Centuries, Says M. M. Mangasarian.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

Let the preacher appeal to the intelligence of his hearers and command their respect, and he will have no trouble in having an audience. Public speaking is like playing a game of checkers or chess—not to make any foolish moves, one must give one's opponent the credit of being the best player in the world. If you think your opponent does not know the game you are apt to play a careless game and lose. Speak or preach as if you were addressing the most intellectual and the most critical audience in all the world; that is the only way to avoid slipshod thinking and loose speaking.

From the reports of many public addresses, one would infer that the average teacher or lecturer did not think much of the intelligence of his clientele. A few days ago the papers announced the death of former Senator Cullom. It seems to be the general opinion that he was an honest servant of the people. In his ripe old age, and after over three-quarters of a century of study and experience, as well as of intimacy with such men as Abraham Lincoln, and with the shadow of death playing upon his forehead, Senator Cullom wrote a book in which, very modestly and without dogmatizing, he expresses his doubt of a hereafter. In making this candid confession he shows all the marks of refinement and reserve, which we look for in a gentleman. He is neither boastful nor noisy about his religious beliefs.

He stated his opinion bravely and without any ambiguity. He made no secret of his doubts.

RADICAL CHANGE ANNOUNCED.

But before his body had grown cold the Rev. Mr. Wood hastened to announce in print that the Senator, in the closing months of his life, had radically altered his views on the hereafter. He is made to say to this preacher, "I want to make at the first opportunity a statement of my simple creed, to be inserted after the last chapter of my recollections, to correct the doubt expressed in a dark day when the light was dim." But Senator Cullom did not write his book in "a dark day when the light was dim." He was practically working on his biography during all his lifetime.

This clergyman owes it to the American people, if he respects their intelligence, as well as to the great Senator, if he respects his memory, to give us more than his "say-so" to prove the radical change in the Senator's convictions. I am not in a position to know what the dying man whispered in the preacher's ears; for all I know he may have altered his mind, though it is very unlikely.

But if he did, to prove it we need more than gossip. Why did not Senator Cullom announce the change in his belief before be passed away? We are not questioning the veracity of the report, but we are within our rights when we ask for the evidence.

Let me illustrate my point: If Senator Cullom had written in his book, which blossomed out of his mind throught eighty summers of ripening, that he was convinced there was a hereafter, and on his deathbed he had whispered to me that he had changed his mind, and was ready to die without any care of whether or not he shall live forever, and if he had asked me to publish this, his revised profession of faith, to the whole country, I would have said to him: "Senator, it is to my interest to claim you as a convert, or a fellow rationalist.

THE RIGHT TO DOUBT.

"Knowing that fact, people would have a right to doubt my report. They would argue that if the Senator wished to withdraw any statement he had made in his book, or if he had a new message for the American people showing a radical change in his philosophy, he would have announced the fact himself before his death, so as to give the doubters a chance to verify it." That is what I mean by showing respect for the intelligence of the American people. No public speaker deserves an audience who does not speak according to knowledge.

In every one of the "Go-to-Church" appeals the argument used is that without churches no city in America would be safe to live in. One circular says, "Take the churches out and the city would be shunned as a pestilence," and it adds: "Do you know of any one who would build his home and raise a family in a community without churches?"

The principal argument advanced in favor of churches is that without them there would be no morality.

The age in which we live, the least churchgoing of any, is positively the most moral, the most refined and the most idealist of any age during the past two thousand years. The prediction that Chicago would be a pestilence if the churches did not exist is at best a mere prophecy. But the statement that in the ages of faith there was more misery and immorality in the world is a matter of history. In his "The Service of Man" Cotter Morrison makes a comparison between the morals of society in the present age and the morals of society in the most puritanic times in history. The comparison is overwhelmingly in our favor. There was more drinking, gambling, prize fighting, bull baiting and cock fighting in England when the churches were thronged every Sunday, and when the publishers of Thomas Paine's "Age of Reason" rotted in the state prisons than we can even believe it possible.

It is education, culture, wholesome environment, and not the hope of heaven or the fear of hell, that makes for righteousness.

SUGAR COATED TRUTH LOSES ITS POTENCY

Bitter Facts Must Be Taken as They Come That the Cause Which Produced Them May Be Remedied.

BY THE REV. WM. E. CLARK.
(Church of the Individual, Maywood.)

Has mankind always wanted bitter truths sugar coated or put in capsules? Has there ever been a time when the world could say with Shakespeare:

"Who tells me true,
Though in the tale lie death,
I hear him as he flattered"?

Do I welcome the truth that my child was bad at school? Isn't it easier to blame the teacher for poor grades, to sugar coat the bitter truth that my child was in the wrong?

If I were a Mohammedan, would I welcome an argument against my religion? If I were a Mormon, would I want a Christian to tell me Joseph Smith was a fraud, and, if finally convinced of the charge, wouldn't I like that preacher best who sugar coated the truth by saying the founder of my religion had a too vivid imagination? If I were an orthodox Christian, would I welcome an argument to prove that Jesus has no power to save, that the act of salvation is performed entirely by the man who comes to Jesus? If I were an atheist, would I welcome the truth that the man who comes to Jesus finds a peace which passeth understanding, even though the act of salvation is his own?

Do I welcome a truth that my friend has committed some crime? Isn't it common to turn from the bitter truths that affect me? It seems so. We like pleasant sensations.

"Fill up the glasses and go on with the dance." We like to hear sweet words. That makes our friends withhold unpleasant truths. We like to give pleasure. That makes us withhold unpleasant truths from our friends, even deny that we have enemies.

But now and then a prophet appears saying: "Seek the truth, and the truth shall make you free." Such men are usually taboo. Daniel, Isaiah, Jeremiah, Jesus, all of them were met with scorn because they would not sugar coat the bitter truths men needed to make them free. Then when such prophets were dead their bitter truths were put in capsules and the prophets were glorified. But putting truth in capsules does not have the desired effect. Putting quinine in capsules only destroys the taste. Sugar coating truth destroys its effect. Truth must be taken straight, bitter as well as sweet. Facing bitter truth enables one to change the cause that produced it. Putting it in capsules only lets it grow and become worse.

CONGRESS OF ALL RELIGIONS WILL BE CALLED IN TOKIO

Suggestion Brought to Japan by Dr. J. T. Sunderland, Representing U. S. Unitarians.

TOKIO, Feb. 1.—Leading Japanese have accepted a suggestion coming from religionists in the United States to hold a universal congress of religions in Tokio in the spring of 1915.

The suggestion was brought here by the Rev. Dr. J. T. Sunderland, who is traveling in the Far East, representing particularly the American Unitarian Association and the British and Foreign Unitarian Association. The object of the congress is that of breaking down the existing barriers that divide religions and nations and races. The idea, therefore, has been welcomed in Japan as a step in bringing about a closer understanding between the peoples of the United States and Japan.

In outlining the scope of the congress Dr. Sunderland argued before the Japanese that religion has oftentimes proved an antagonizing force instead of a uniting element between races. He thought that a congress where all religious ideas, including Buddhism, Shintosim, Mohammedism and other sects should be represented would be helpful. There is no idea, he said, of criticizing or attacking any religion. The goal is to bring them into sympathetic relation without trying to destroy or change any of them.

The Tokio congress will be preceded by similar congresses in Europe, the Near East, India, Ceylon and Shanghai, and will be followed by a final congress at San Francisco.

During his stay in Japan Dr. Sunderland made many addresses. He was greatly impressed with the marked development in the educational system of the country and was especially struck with the zeal of the Japanese girl students whom he addressed at the Women's University of Japan on what to them was the absorbing subject of the higher education of women in the United States.

Character in Daily Task.

We are apt to underrate the moral quality of a man's regular vocation, his daily task, his business; to look somewhere apart from this for his opportunity for achieving character and doing good. But there is nothing else that is so determinative of a man's character, nothing else that so furthink that thinking people cannot tell the to run his errands of good will.—John White Chadwick.

An Inward Influence.

I found something within me that would not be sweet, and patient, and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave Him my will He came into my heart and took out all that would not be kind, all that would not be patient, and then He shut the door.—George Fox.

Boy Scouts as Risks.

The Metropolitan Life Insurance Company, in a statement just issued, offers each one of the more than 600,000 boys who hold Metropolitan policies special inducements to enroll with the Boy Scouts of America and to secure the benefits of the scout movement. This unquestionably represents a very interesting development.

GOD ALLOWED EVIL AS LESSON TO MEN

Purpose Was to Make Manifest Majesty and Righteousness of His Law, Says Calvin H. Swingle.

WILL OVERRULE IT FOR GOOD

When Physical Perfection Is Reached, Moral Perfection Will Be Attained in Age Yet to Come.

BY CALVIN H. SWINGLE.
(International Bible Students' Association.)

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."—Psalm lxxvi., 10.

No difficulty, perhaps, more frequently presents itself to the inquiring mind than the questions: Why did God permit the present reign of evil? Why did he permit Satan to present the temptation to our first parents, after having created them perfect and upright? Or, why did he allow the forbidden tree to have a place among the good? Despite all attempts to turn it aside, the question will obtrude itself—could not God have prevented all possibility of man's fall?

The difficulty undoubtedly arises from a failure to comprehend the plan of God. God could have prevented the entrance of sin, but the fact that he did not should be sufficient proof to us that its present permission is designed ultimately to work out some greater good. God's plans, seen in their completeness, will prove the wisdom of the course pursued. Some inquire: Could not God, with whom all things are possible, have interfered in season to prevent the full accomplishment of Satan's designs?

Doubtless he could; but such interference would have prevented the accomplishment of his own purposes. His purpose was to make manifest the perfection, majesty and righteous authority of his law, and to prove both to men and to angels the evil consequences resulting from its violation.

Besides, in their very nature, some things are impossible even with God, as the Scriptures state. It is "impossible for God to lie." Heb. vi., 18. "He cannot deny himself." II. Tim. ii., 13. He cannot do wrong, and therefore he could not choose any but the wisest and best plan for introducing his creatures into life, even though our shortsighted vision might for a time fail to discern the hidden springs of infinite wisdom.

REASON OF CREATION.

The Scriptures declare that all things were created for the Lord's pleasure—Rev. iv., 11—without doubt, for the pleasure of dispensing his blessings, and of exercising the attributes of his glorious being. And though, in the working out of his benevolent designs, he permits evil and evil doers for a time to play an active part, yet it is not for evil's sake, nor because He is in league with sin; for He declares that He is "not a God that hath pleasure in wickedness." Psalm v., 4. Though opposed to evil in every sense, God permits—i. e., does not hinder—it for a time, because His wisdom sees a way in which it may be made a lasting and valuable lesson to His creatures.

God first made His creatures acquainted with good, surrounding them with it in Eden, and afterward, as a penalty for disobedience, He gave them a severe knowledge of evil. Expelled from Eden and deprived of fellowship with himself, God let them experience sickness, pain and death, that they might thus forever know evil and the expediency and exceeding sinfulness of sin.

By a comparison of results they came to an appreciation and proper estimate of both: "And the Lord said, behold, the man is become as one of us, to know good and evil." Gen. iii., 22. In this their posterity share, except that they first obtain their knowledge of evil, and cannot fully realize what good is until they experience it in the coming age of blessing, as a result of their redemption by Him who will then be their judge and king.

Many have imbibed the erroneous idea that God placed our race on trial for life with the alternative of eternal torture, whereas nothing of the kind is even hinted at in the penalty.

The favor or blessing of God to his obedient children is life—continuous life—free from pain, sickness and every other element of decay and death. Adam was given this blessing in the full measure, but was warned that he would be deprived of this "gift" if he failed to render obedience to God—"In the day that thou eatest thereof, dying, thou shalt die." He knew nothing of a life in torment, as the penalty of sin. Life everlasting is nowhere promised to any but the obedient.

Life is God's gift, and death, the opposite of life, is the penalty he prescribes.

ADAM'S FALL.

The injury we received through Adam's fall (we suffered no injustice) is, by God's favor, to be more than offset with favor through Christ; and all will sooner or later (in God's "due time") have a full opportunity to be restored to the same standing that Adam enjoyed before he sinned. Those who do not receive a full knowledge and, by faith, an enjoyment of this favor of God in the present time (and such are the great majority, including the heathen), will assuredly have these privileges in the next age, or "world to come," the dispensation or age to follow the present.

To this end, "all that are in their graves * * * shall come forth." As each one (whether in this age or the next) becomes fully aware of the ransom price given by our Lord Jesus, and of his subsequent privileges, he is considered as on trial, as Adam was; and obedience brings lasting life, and disobedience lasting death—the "second death." Perfect obedience, however, without perfect ability to render it, is not required of any.

Need of Clergy.

Levelaye, the Belgian economist, writes: "With the assistance of the clergy, everything in matters of social reform is easy; without such help, or in spite of it, all is difficult and at times impossible."

PRIESTLY FATHER OF MODERN CHEMISTRY

Discoveries of Gases and Work in Electricity Only By-Products of Unpretentious Career as Minister.

BY THE REV. JENKIN LLOYD JONES.
(All Souls' Church, Abraham Lincoln Center.)

Joseph Priestly's name is written high in the annals of science. He is one of the fathers of modern chemistry. In his lifetime his name was known and honored at the academic centers throughout Europe, but his discovery of the gases and his work in electricity, which were so fundamental, were but by-products of a humble, unpretentious career of a minister of religion. He was always a shepherd of souls, but his worship, his message and his service at the altars of religion were "after the manner called heresy," even to the present time, and at the height of his power, when the minister of a large and influential parish in Birmingham, an infuriated mob, unreproved if not approved by the clergymen of the town, burned down the church wherein was spoken the freest and largest gospel in England and destroyed the costly library and laboratory wherein were being forged the keys that unlocked the secret cabinets of nature.

HOUSE BURNED.

The house in which he lived was also burned. He and his family escaped only by secrecy, and although there were still those who would love to have waited upon his ministry, no landlord in Hackney, whither he was next called, would risk him a house in which to live, and so with the beginning of the nineteenth century he fled, an exile, to the more hospitable wilds of America.

In a beautiful spot at the eastern foothills of the Alleghenies, some sixty miles from Philadelphia, he established his home in the woods in the village of Northumberland, where he hoped a colony of free souls, exiles from ecclesiastic and other European tyrannies, might be gathered.

The colony was never realized, but in 1803 he organized the first Unitarian Church in America, and ten years later his bones were laid away and their resting place has since become a shrine, dear at once to the lovers of science and of religious liberty. The little chapel, which he partly erected, is a memorial museum growing rich in the memorials of the intellectual and spiritual triumphs of man.

PROPHET OF SCIENCE.

Priestly, then, well may stand as one of the prophets of science—prophet in the sense of a spokesman of the eternal, an advocate of things spiritual. History abounds in prophets of the higher life who have been suspicious of science and oftentimes foes of investigation.

History is also rich in the story of investigators who, as they peered into the mysteries of things, have grown suspicious of the intuitions and longings of the soul or, at least, of instituted expressions of these.

In other words, organized religion has been, in the main, nonscientific, and science has been perforce not unreligious but nonreligous. In Joseph Priestly we find a man of faith and a man of reason, an investigator, standing in the same pair of shoes. Thus understood, he is not a man of the past but a promise of the future.

The divorcement of the church from so much that is admirable and necessary to civilization is the result of this unfortunate divorcement of science and religion. The multitudes of noble men and women who are unchurched and who oftentimes boastingly take their place among the nonchurchgoers are perhaps partly accounted for by the church forces that burned Servetus, that beheaded Sir Thomas More, that drove Roger Williams into the frostbound woods of Rhode Island and that burned Priestly's library and drove him across the seas.

A GREAT DEMOCRAT.

When the churches are ready to appreciate its Priestlys and to champion science and revere its conclusions, then, perhaps, they will be better filled.

Of course the combination alluded to made Priestly a great democrat. He loved the people, he saw the principles back of the French revolution and sympathized with the principles. He foresaw the future of the United States and willingly assumed the burdens of a pioneer that he might become a part of its destiny.

In 1874 a noble bronze statue was unveiled in the public square at Birmingham, the city that mobbed him, and Thomas Huxley pronounced the classic and noble oration, in which he said: "No gloomy fanatic was Priestly, but was as cheerful and kindly a soul as ever breathed, the idol of children, a man who was hated only by those who did not know him; who charmed away the bitterest prejudices and who never lost a friend."

Ten years later in the same town at a meeting of the National Association Devoted to Science, James Russell Lowell delivered his great lecture on democracy, another classic, in which he said:

"Your grandfathers mobbed Priestly only that you might set up his statue and make Birmingham the headquarters of English Unitarianism."

If the churches are to justify this generous newspaper movement that has undertaken to induce everybody to go to church today, and if they are to profit by it, they must break down the walls of ecclesiastic prejudices, welcome God's truthseekers of every and any name, interpret that other book of revelation we call nature in terms of courage, tenderness, service, love and reverence.

Business and Religion.

Can a busy man be devout? That depends upon whether our religion is something that lives in us, or is something added on. We live by breathing. If the preoccupations of our busy lives have stopped our spirit's breath, then the church must spend its strength as the physician does over the body of a half-drowned man, seeking to get his lungs at work again. Then it becomes an anxious question whether we are alive. But the health of the lungs is in deep breathing. The call of holy days is to a deeper breath of the divine air, that we may be strong and true in crowded hours.—Church Fly Leaf.

VITAL OPPORTUNITY BEFORE CHURCHES

Gospel With Practical Inspiration Rather Than Advertisement Needed to Fill the Empty Pews.

MEN MUST "BE BORN AGAIN"

Renaissance of Life Will Follow When Aristocracy in Creed Is Abolished, Says the Rev. Preston Bradley.

BY THE REV. PRESTON BRADLEY.
(People's Church.)

No incident in the life of Jesus is more familiar to the student of the Bible than is the one where he meets the talks with Nicodemus in the nighttime. Nowhere does Jesus strike clearer the fundamental note to His whole philosophy. The interpretations theologians have placed upon this conversation are many and varied. There are two views held by two great divisions of the church. One is represented by the Roman view. The other by the Protestant.

One holds that a man is born into the church, and the other is that a man undergoes some sort of a definite change of heart and unites with the church. To me both these views represent the extremes and both are unsatisfactory. Somewhere between them is the real thought that Jesus had in mind when to that learned man He said: "Ye must be born again."

Nicodemus' philosophy of life was so different than that held by Jesus that he was unable to understand the plain peasant of Galilee. Nicodemus was a scholar. He knew the law. He was accustomed to deal with precedent and conventionality. He did not know nor understand the value of the new and the untried. More than all these, he was afraid, for he came for his interview by night. He lacked moral fiber. He feared public opinion. He was a diplomatic man and could be characterized in the modern sense as being a man of policy.

HAD HEARD OF TEACHER.

He had heard about this man who was going up and down in that country teaching a philosophy that was stirring the hearts of the people. Every one was talking about Him, and the stories afloat about Him were many. Some believed, while others doubted and despised Him. In the midst of all this tumult the serene Teacher moved majestically about His work with little thought about public opinion.

He had a message. He had a work to do. He had a vision.

Nicodemus was familiar with all this and naturally he wanted to see the man and hear Him talk. But he was fearful as to what the people might say if he sought Him out publicly, so he went to see Him "by night." Jesus was supreme master of every situation. He knew the type of a man that He had to deal with. He understood the art of approach.

He saw through the attitude of Nicodemus at a glance. He knew that He must strike deeply if He was to enable His auditor to realize the depth of His idea. He did not parley, He did not stammer or hesitate, He did not waver or falter, but in a clear-cut sentence He looked into the face of this learned Jew and said, "Ye must be born again."

Nicodemus hesitated; he wondered, for he was dazed. "What did this Man mean? I have never heard this before." Nicodemus did not understand. He could not reason it all out. He did not see the need of a new birth and he thought it impossible. He was too physical and material to see the great esoteric significance of the truth. Jesus *did* as was His custom—clothe His idea in an analogy. He spoke in symbols and in parables. Yet people have gone on through the ages in trying to place a literal meaning on all He said and did.

Jesus knew that the time had come in the life of Nicodemus when he should begin to see the need of something in his life that would give it the upward impulse.

DID NOT SEE STARS.

He had been living on the ground, with his face downward. He did not see the stars, nor did he know the beauty of a sunset. The renaissance of his life had never come. His life was filled with clouds. The sunshine, the beauty, the art and the poetry was not there. He was missing the finest things. The tragedy of this scene is that he was unable to understand the deep significance of the new birth.

When that dark cloud of religious fear and superstition hung over Europe, art, music, literature and poetry were blighted and died. But the cloud lifted.

Men were awakened. The true religious impulse was aroused. The revival came and the renaissance was ushered in. The arts flourished and mankind caught the fire of a new idealism.

So it is with a human life. The analogy is complete. The renaissance of your life comes when there sweeps into your soul the mighty impulse to enlarge the scope and vision of your life. It is your life's renaissance. It is the new birth which Jesus spoke about.

This go-to-church Sunday is a great sad comment on the ineffectiveness of the church. It is lamentable. If the preachers had spent half as much time in a real vital message to the present generation here and now as they have in trying to get people into heaven, after a while the churches would not be empty. Now is there opportunity to do something real and vital.

Barriers must be broken down, limitations must be removed, and all together there must be a united stand to give humanity that is hungry and waiting for the upward impulse.

The aristocracy and hypocrisy must be banished from the church. The church must put herself on the side of the poor and the downtrodden of men. It must dine with publicans and sinners.

It must be revitalized and aroused to the needs of the people.

Beware Bad Books.

Who knows what moral desolation is lying in ambush in a bad book, a bad companion, bad social customs—perhaps in a single glass of wine, a single visit to the play?—"Beware of beginnings."

The Inter Ocean Sermon Supplement—Published Every Monday

BRYAN CRITICIZED FOR VIEW ON CREEDS

Attitude on Orthodoxy as Opposed to Agnosticism Attacked as Illogical by Rationalist Lecturer.

QUESTIONS RELIGIOUS OPINION

No Man Can Be Without Personal Beliefs Despite Attitude Toward Sectarianism, Says M. M. Mangasarian.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

Our Secretary of State, Mr. Bryan, is recognized as a power in his party. He has had somewhat of a spectacular career as a politician. He was one of the directing influences in the Baltimore convention which nominated Mr. Wilson. He has himself been nominated to the Presidency a number of times and each time he was supported by the rank and file of the Democratic party.

Announcing himself as the champion of the common people and the prophet of their grievances, he commanded a large and at one time enthusiastic following. In recent years, however, there have appeared indications of his diminishing influence as a factor in American affairs.

He was not renominated for the Presidency at the last convention, and it is doubtful if he ever will be again. I account for this turn in the tide of his popularity to the fact that the people have found out that, while Mr. Bryan is an honest politician, he is not a diligent student of political science or a match for the national and international problems of the day. As an orator he knows how to move the crowd as he did the Chicago convention many years ago with his simile of a "cross of gold"; he can also stump the country, swell the streets to suffocation with people eager to see and hear him, but he has not the intellectual weight to sustain the first favorable impressions which he produces upon his hearers nor the erudition acquired by scholarly habits to save his frequent public utterances from that monotony which dulls the ear of the listener.

Mr. Bryan possesses fluency, but not versatility; he is fervent, but not eloquent, since to be eloquent one must have resources and to spare, while Mr. Bryan's mental equipment shows considerable economy.

STATURE INSUFFICIENT.

Superior to the average politician, Mr. Bryan has not the stature to make him one of the stars in the political firmament.

If my characterization of William Jennings Bryan is approximately true it is not at all strange that he should be more orthodox than most preachers—in fact, he is one of the few distinguished orthodox believers left. We admire a man who does not hesitate between two opinions; and Mr. Bryan is as positive today that his creed is the only creed that can save the world as he was sure at one time that bimetallism was the only remedy against commercial panics and the money greed.

He has stopped talking about his political panacea, but he still goes around the country preaching his theological panacea. It is true that Mr. Bryan says he is not interested in the creeds, that he has been too busy to be interested in creeds, and that he knew very little about them when he was young, and now, to quote his own words: "I am almost afraid to take a deep interest in creeds, for fear it might disturb my domestic relations."

A statement like that shows Mr. Bryan's lack of real grip upon the subject he is discussing. What is the difference between the Christian creeds and Christianity? If you say Christianity is different from the creeds you are only announcing another creed. To define one's religion is to have a creed. One's understanding or interpretation of one's religion is one's creed.

It may sound progressive to say you are not interested in creeds, or you are nonsectarian, but whoever thinks has a creed. It is not the creed but the intolerant creed we should guard against. But in the same breath Mr. Bryan states that he is fond of all the creeds and that through his children and grandchildren he hopes to be connected with all the branches of the Christian church.

That may be good politics, but it is questionable philosophy.

BRYAN'S QUESTION.

"The agnostics," says Mr. Bryan, "have been asking us all sorts of questions. But let us ask them a few questions ourselves. The Christian," he continues, "begins with God. Where does the agnostic begin?

"Ask him," says Mr. Bryan, "and his troubles begin. Can he go farther back than matter and force? Can he explain the origin of either matter or force? Is it not more satisfactory to begin with God and reason down than to begin with inanimate clay and reason up? If the agnostic insists that he cannot believe in God until he can fully understand such a being I reply that his own logic will drive him to suicide."

All this shows how much attention Mr. Bryan and others are giving to the agnostic. "But you must have a beginning," pleads Mr. Bryan. Well, what is the beginning?

The attitude of the scientist is very much more modest and moral than that of the metaphysician. The former admits his inability to penetrate into the beginning of things. In all probability there was no beginning at all.

The universe either had a birth or it has existed from all eternity in one form or another. Neither theory is conceivable.

If we say it had a beginning we cannot understand how there could be a time when there was neither time nor space, nor even a void; if, on the other hand, we say the universe had no beginning it will be difficult to conceive of a movement that never had a beginning. The sensible position therefore is to leave the question open. The agnostic admits his limitations, and tells the truth.

Veracity is the first and magistrate of morality.

DR. ELIOT'S STAND ON RELIGION IS NOT NEW

Merely Reiterates Fifty Years' Teaching of Unitarians and Universalists, Declares the Rev. J. M. Darnell.

BY THE REV. J. MORRISON DARNELL.
(Unity Universalist Church, Hinsdale, Ill.)

Dr. Eliot's latest address of religion has stirred some people mightily. Not a few have imagined that he was teaching practical atheism. In fact, he was merely uttering what the Universalists and Unitarians have been preaching for almost fifty years. Many people now accept the story of the Garden of Eden or of God walking in the cool of the garden as poetry or word painting. For Dr. Eliot to tell us of this fact is nothing new. The University of Chicago would probably agree with him. Most of us know that there is no especial reason why Jehovah should be more highly honored than Zeus, and all of us agree that the word God is merely the symbol of a value. Certainly the phrase "Our Father" is more fitting for the Creative Energy of all life than most of the old names and words.

The great thing about Dr. Eliot's address is that it is highly spiritual and entirely optimistic, and do not forget that it does not come from the pulpit, but from the pew. For a minister to know that in front of him are men and women who are profoundly religious and reverent, and yet well educated, is a moral bracer and a strong support.

My greatest criticism of the article is that the venerable sage confines his attack upon myths of Judaism. He ought never forget that higher criticism has tasks in the gospels and the epistles as well as in the Old Testament.

If Moses is a legendary hero like William Tell, then is it not possible that Ananias is about as credible as George Washington and the cherry tree. The world today needs to look to both the Old and the New Testaments, not for their faults and mistakes, for they have both, but for the mighty moral values they symbolize.

Rational men can find it easy to believe that "Christ was eternally begotten" if that phrase symbolizes the mighty moral values it contained for the Nicene Fathers.

The fault with us in this day and age is our foolish attempt to force twentieth century thoughts and beliefs into fourth and fifth century phrases. When we look at life and its universals and unities and stop our quibbling over localisms, Christ will begin to come into His own.

CHURCH FEDERATION FINDS EXPRESSION IN THE CITIES

Kansas City Coalition Has Done Notable Work in Suppression of Commercialized Vice.

Church federation is finding its most practical and effective expression in the cities. Continually the need has been felt—and emphatically at present—for some united effort along ethical lines, for some way in which the cumulative influence of the churches might be brought to bear upon the moral issues of the times. In many cities the organization has an executive secretary who devotes all his time to the work, besides standing committees of strong, efficient laymen on various lines of work.

The Kansas City federation is laid out on as broad lines as any. It includes "greater Kansas City," but what is more it includes in its church directory, with the location of the church and the address of its pastor, all the churches, including Catholic and Hebrew, Unitarian and Universalist. Its avowed object is to express the unity and fellowship of the churches; to bring these churches into united service for the kingdom of God; to encourage mutual counsel concerning the spiritual life and activities of the city; to make these combined churches a greater force in all matters affecting the moral and social condition of the people.

The latest practical work of this federation has been to help in the suppression of commercialized vice. They closed up sixty-three houses that were on the police fine-list and are now cleaning up the aftermath. The financial budget of the federation is about $4,000 per year, of which the main item is the executive secretary's salary of $2,500.

Cleveland has a working federation which does much along the lines of social betterment, civic improvement and educational advancement as well as bringing the churches closer together in religious work. Just now it is stimulating interest throughout the city in more effective evangelism. When such an effort becomes city-wide it is vastly more effective than possibly can be any number of sporadic efforts. The work is financed largely by individual subscriptions, three times as much being raised that way as through the churches.

MANY EPISCOPAL PASTORS ATTEND EDUCATIONAL MEETING

Sunday School Convention of Fifth Department, Including Five States, Is Held in Detroit.

DETROIT, Mich., Feb. 8.—Prominent Episcopal ministers from several states met here at the annual meeting of the general board of religious education of the Protestant Episcopalians of America. The meeting adjourned Thursday evening.

In connection with the meeting there was held the Sunday school convention of the fifth department of the church, which includes the states of Ohio, Wisconsin, Indiana, Illinois and Michigan.

The convention opened Thursday morning. Among the delegates were:

The Right Rev. Edward S. Lines of New York.

The Right Rev. Charles Anderson of Chicago.

In point of attendance the convention was among the most successful in recent years.

Sanctified Afflictions.

Sanctified afflictions are an evidence of our adoption; we do not prune dead trees to make them fruitful, nor those which are planted in a desert, but such as belong to the garden, and possess life.—Arrowsmith.

ALL ARE NOT BORN FREE AND EQUAL

Some Men Come Into World as "Slaves of Sin and Death," Henry Hoskins Declares Before Bible Students.

SOME SEEK GOD'S FELLOWSHIP

Worst Condemnation Is Loss of Divine Favor and Loss of Everlasting Life as the Result of Evil.

BY HENRY HOSKINS.
(International Bible Students' Association, Recital Hall, Auditorium.)

"When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." — Isa., xxvi., 9.

The careful student of the word of God is forcefully impressed with the fact that there exists a wide distinction throughout the Scriptures between those who are endeavoring to follow in the ways of righteousness and harmony with God and another and much larger class who are referred to as "the world." Let us consider for a few moments the general characteristics of these two classes.

First, in numbers we find a difference so pronounced as to be noticed by all that the proportion of those who are earnestly striving to follow the paths of righteousness, a path of harmony with God, is very small as compared with the remainder of men following in the paths of selfishness and sin.

The apostle, referring to the one class, says: "Ye see your calling, brethren—how that not many wise men after the flesh, not many mighty, not many noble, are called." (I. Corinthians i., 26-28.) These, because of their fidelity to the principles of righteousness and truth, are often persecuted and suffer affliction at the hands of the other class, who, because of their selfish ways, are often found in positions of prominence and power. As the Psalmist says: "I have seen the wicked in great power and spreading himself like a green bay tree." (Psalm xxxvii., 35.)

The question naturally arises: "Why this wide distinction in the world? Is God a respecter of persons, that He has especially blessed a few, allowing the remainder of men to grope their way in darkness?" We answer: "No!" The apostle guards us on this point, saying: "God is not a respecter of persons." (Acts x., 34-35.)

The secret lies in the fact that all men are not born free and equal. There is a sense in which all men are born free—viz., freedom of will—but all are handicapped in the exercise of that will, as the apostle says: "We are slaves of sin and death." And the words of the Psalmist apply to all of us: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Psalm li., 5.) True are the words of the poet:

WORLD IN DARKNESS.

"The whole world was lost in the darkness of sin."

Not lost in the sense of being doomed to an eternity of torture without hope of recovery, but lost from divine favor and lasting life and in death suffering the wages of sin—death. "Dying, thou shalt die."

In our text there is brought to our attention a class who are voluntarily seeking after the Lord in this night time, when sin abounds and the world has been left to take its own course. (Psalm xxx., 5.) These are searching after God, longing for His fellowship and for the peace and joy that come through association with Him. The world knows nothing about this peace and harmony with God. It has traveled so long on the broad road to destruction, deprived of God's fellowship and care and communion, it has been taught so many horrible, God-dishonoring, yea, even blasphemous, theories about God, that to mention His holy name to them and point out their privilege of returning to Him fills the future with fearful foreboding that a further acquaintance with God would only add to their condemnation.

We have great sympathy with the world in this condition and are not of those who would add to the burden under which it is already groaning as the Apostle Paul says: "The whole creation groaneth and travaileth in pain together until now." (Romans viii., 22.)

DOES NOT CONDEMN.

Jesus said: "I came not to condemn the world, but that the world through Me might be saved." Neither do we condemn them and say they must do thus and so or be tortured for thousands and millions of years in purgatory or, worse still, spend all eternity in a Protestant hell.

"God loves the world of sinners lost and ruined by the fall"; but the message of His love has come down to them so twisted and mixed with tradition as to be almost wholly lacking in the one great element of His character which shines out above all others most precious—His love. As a result, the worldly fear God, dread Him because they know nothing about His glorious character of mercy and love; but the prophet says: "Their fear of me is taught by the precepts of men." (Isaiah xxix., 13.)

Ourt text, as a whole, will be fulfilled when the long-promised kingdom for which we are taught to pray "Thy kingdom come" is established and God's will is recognized by men, as will be the case when His judgments will be abroad in the earth.

When the True Light shall shine, when the Prince of Light, the King of Glory, shall take to Himself His great power and reign, and the Prince of Darkness shall be bound, then the light of the knowledge of the glory of God shall fill the whole earth, then the many misrepresentations of the divine character and the divine plan will vanish, the blind eyes shall be opened, the deaf ears shall be unstopped and the knowledge of God's will and of His gracious plan of salvation will be fully made known to every creature.

Glorified Bravery.

People glorify all sorts of bravery except the bravery they might show on behalf of their nearest neighbors.—George Eliot.

SALVATION VICTORY OF HIGHER NATURE

Final Reign of Righteousness and Conquering of Evil by Aid of God Seen by Dr. Frederick W. Millar.

Dr. Frederick W. Millar in his sermon yesterday on "The Five Points of Universalism" at the Universalist Church, Kimbark avenue, near Sixty-Fourth street, said in part:

"Universalism is a return to Christ in theology; it is a positive doctrine affirming the final salvation of every soul created in the image and likeness of God and the universal victory of good over evil. Not only is this doctrine taught in holy scripture but it was the generally received interpretation of Christianity during the first three centuries. This fact is so irresistible in its inference that it is difficult to understand how any scholar can consistently challenge the assertion that the one hundred churches established by the holy apostles held to the doctrine of the 'final triumph of the Christ spirit in all souls.'

"In the year 181 A. D., the greatest of the Ante-Nicene fathers of the church, St. Clement, and his pupil Origen, who founded the first system of Christian theology, declared: 'We believe that God works in all things up to what is better.' If in this life there are so many ways of purification and repentance, how much more should there be after death?

"We can set no limits to the agency of the Redeemer to redeem or to discipline in His work here. Why, then, will He not continue to exercise His power after this life? How is He a Savior and Lord unless He is the Savior and Lord of us all?

"In this beautiful trust in the universal fatherhood of God and the universal brotherhood of man and the final redemption from sin of all men, the early Christians lived and won the heathen by thousands from their idolatries.

"Salvation is the victory of man's higher nature over his lower, of conscience over evil passions; in this struggle man is not left alone, but he is allied to the eternal—that force which makes for righteousness. Every law of the universe and all truth are on his side as he strives against evil, so that in the struggle as well as in the victory he is allied with all that is good and permanent in the universe."

QUESTION OF SEX EQUALITY PREVENTS QUAKER CONCLAVE

Women Protest Against Plan for Men's Meeting Similar to That of Methodists Last Year.

Quakers of the orthodox type, the large Friend body, find themselves in a dispute and a dilemma from an odd cause. Not long since it was proposed that Friends hold a men's conference, patterned after that held by the Methodists in Indianapolis last fall.

At once protests arose on the ground that the Quakers, the original champions of sex equality in management of religious matters, must not reverse their record by holding a big meeting of mere men. Some men retorted that Quaker women organized a missionary society a few years ago and called it after their name.

Women began to say that this was different from a men's conference that purposed, if it came together, to discuss and perhaps formulate plans for all Quakerism. It had been hoped to hold the conference in Richmond, Ind., a strong Friend center, in March next, or, at least, in May, but the dispute rages to such an extent that no Quakers, even men, have yet been bold enough to set a date or fix upon a place.

Friends claim that they have too many general organizations, that financial appeals are too numerous, that co-operation of activities must be more general than now, and that relations of Quakers to other bodies ought to be adjusted. Promoters of the men's conference hold that these subjects, especially the financial one, belong peculiarly to men to solve. Hence, the men ought to get together. Curiously, quite as many protests against their so doing have come from men. The five year meeting, formed only a short time since, is claimed to have complicated Friend management of general affairs. The stronger dissents seem to be based upon the proposition that because Quakers were original women's religious rights people, they must stick to their historic position even if present problems be not solved.

PROGRAM FOR PROPHETIC CONFERENCE IS ANNOUNCED

Three Days Will Be Devoted to Biblical Discussion at Moody Bible Institute, Chicago.

Dean James A. Gray of the Moody Bible Institute, Chicago, issues the program of an international prophetic conference, the call for which has brought responses from twenty-eight states and many points in Canada.

It is to open Feb. 24 at 7:30 p. m. in the Moody Church, with an address by the Rev. Robert McW. Russell, president of Westminster College, on "The Kingdom View of the Gospel as Related to the Missionary Program of Christ." The conference continues for three days, one hour of each day set apart for bible expositions by the Rev. C. I. Scofield on "The Doctrine of the Last Things, etc." Another hour will be devoted to intercessional prayer under the leadership of the Rev. R. A. Torrey.

A session will be given to a pastors' symposium on "The Second Coming of Christ as a Working Power, etc.," to be conducted by the Rev. Frank W. Sneed, Pittsburgh. Another session will be given to experience on the theme "How I Became a Pre-Millennialist," by Charles G. Trumbull, editor of the Sunday School Times. Other speakers announced are: Canon F. E. Howitt, Hamilton, Ont.; the Rev. Ford C. Ottman, Stamford, Conn.; Evangelists William A. Sunday, L. W. Munhall and A. C. Gaebelein, and the Rev. W. R. Riley, Minneapolis.

The closing service, Friday evening, will be a consecration hour following a meditation on "The Relation of the Holy Spirit to the Believer in Christ."

CALLS WOODLAWN TO FIGHT VICE INVASION

Dr. M. P. Boynton Warns Against Effort of Organized Interests to Obtain Return to Segregation.

WOMEN INVITED TO CRUSADE

Opportunities to Make Investigation of Newcomers to Neighborhood Renders Assistance Invaluable.

BY DR. M. P. BOYNTON.
(Woodlawn Baptist Church.)

I am informed on good authority, which I cannot divulge, that the vice interests of Chicago are laying a plot quietly to invade residential districts like our own Woodlawn by placing in flat buildings and other dwellings certain disreputable characters whose presence will be simultaneously discovered, and whose activities will bring about consternation in the minds of good people so that a demand will be made for a renewed segregation of vice.

It is not purposed that these disreputable characters shall continue in the residential districts nor is it expected that they will become active in their nefarious business, but they are to be placed as dummies thickly enough in the residential portions of the city to cause panic when the discovery of their presence is made.

We, the ministers of Woodlawn and Parkside, have agreed together to warn our people against this secret sneaking invasion, and to appeal particularly to the women of these two districts. We do this because the women are at home all the time and their duties take them in and out of doors constantly.

OPPORTUNITY FOR INSPECTION.

They have opportunity to make acquaintance of their neighbors, and visitation among the neighbors may well take on the character of careful scrutiny of all strangers who move into Woodlawn from now on until next fall. If suspicious circumstances develop the women are urged to inform the Woodlawn police station at once of these suspicious happenings.

We are assured that the police authorities will co-operate in every sensible, lawful endeavor to keep our district clear of vicious characters.

We also call upon all good people in Woodlawn and Parkside to raise a mighty protest against the re-establishment of a liquor saloon at the southwest corner of Stony Island avenue and Sixty-Seventh street. Already building operations are in progress to equip another gigantic beer garden, thus putting another fell trap at the very gate of Jackson Park. There is already on one of these corners a saloon, indoor beer garden and open summer garden which ought to be driven away. There is no demand in that locality for a saloon, along the line usually argued when it is purposed to open a drinking place.

NOT BUSINESS DISTRICT.

For the most part the territory at the southwest corner of Jackson Park is open prairie land. The buildings that are being erected in the neighborhood are for residential purposes. It is not a business corner in any sense of the word, though it is becoming quite a transfer point for passengers from Sixty-Seventh street to the Stony Island avenue lines.

Mayor Harrison was commendably prompt in revoking the license of one infamous road house, and for this act on the part of Mayor Harrison the citizens of Woodlawn and Parkside are profoundly thankful. Already petitions are in circulation protesting against the issuing of a saloon license for the new beer garden. It is hoped that Mayor Harrison will listen to these protests of fathers and mothers in these two residential sections.

Only by the combined immediate and widespread co-operation of these two districts in the fullest response of every father and mother can we hope to win against this new assault of the liquor power. We call therefore upon ministers, churches, schools, reputable business houses, homes and citizens to combine in a mighty protest against the issuing of another saloon license for this region of our city.

Mayor Harrison will listen to the voice of the people. Let the people speak!

RELIGIOUS EDUCATION SOCIETY WILL DISCUSS UNIVERSITIES

Relationship Between Colleges and Modern Life Will Be Topic of Eleventh Convention.

The eleventh annual convention of the Religious Education Association is to be given to the single topic of "The Relation of Higher Education to the Social Order." Educational experts and well-known leaders in the universities and colleges will present the reports on which they have been working for the past year on the efficiency of the colleges in preparing young people for the more exacting demands of modern social living.

The interest of the convention centers in the question whether the colleges are consciously training for the more complex civilization in which their graduates must live and serve, and especially whether these institutions succeed in developing moral competency and leading to a religious interpretation of life.

Four days will be devoted to this study and one and a half days to the problems of instruction in religion in the churches and Sunday schools. The meetings will be held in New Haven, where the convention will be the guest of Yale University.

An especially notable array of speakers will address the evening meetings in Woolsey hall. Among the speakers are John R. Mott, President A. Gandier of Knox College, Toronto; Charles S. Whitman, district attorney of New York; Governor Simeon Baldwin of Connecticut, President William De Witt Hyde, President Samuel A. Eliot, Rabbi Stephen S. Wise of New York and ex-President Taft.

Programs may be obtained from the Religious Education Association, Chicago.

COLENSO DISCOVERED BIBLE'S MATHEMATICS

Proved That Rational Man May Believe in Scriptures and in God, Declares Rev. Jenkin Lloyd Jones.

BY THE REV. JENKIN LLOYD JONES.
(All Souls' Church, Abraham Lincoln Center.)

Colenso was a man who honored both the Bible and the church, but the truth above them both. A lovable character, whose sweetness of spirit and devoutness of nature was not overshadowed but was matched by his intellectual ability and scholarly pioneering.

This son of a Cornish miner, through poverty won his way to academic honors, became a notable example of the true missionary who carried the gospel into darkest Africa, but who realized that the first step was to understand the natives. He mastered their language, and with their help lifted a barbaric dialect into written speech.

As he translated to them the story of the ark and the "millions" that represented the military campaigns in the story of Moses and Joshua, the natives asked him: "Was this really so? How could Noah feed all those animals? How were those millions handled?"

And this mathematician in the pulpit, whose textbook in arithmatic was used in most of the English schools, recognized the divine authority of the multiplication table and proceeded to investigate the sources of the Pentateuch. He paved the way for that "higher criticism" which makes it possible for one to be religious and at the same time to be rational—to believe in God and duty without outraging his sense of justice.

Colenso encountered bitter opposition from his associates. He was summoned to trial by the church; he was ignored by the bishops. Churches were closed to him, but Dean Stanley of Westminster stood by him. Bishop Thirwall of St. David's defended him, but, what was better, his unsophisticated spiritual children—the black men of Africa—persisted in believing in him, in guarding his name in life and in mourning him in death.

Bishop Colenso in discovering the complex character of the Pentateuch, its comparatively late date and its nonhistorical value in many respects relieved God from the absurdity of the Eden story; he relieved the devout from the necessity of trying to think unthinkable things and to hold the Almighty responsible for deeds that would be inexcusable in man, for "inspirations" that contradict the revelations of the library and the laboratory, belittle the career of man and befog the movements of mind.

He transferred the credentials of religion from uncertain ancient manuscripts to the realities of nature and the universalities of human experience.

Through his teaching the Bible instead of being the "infallible" word of God became a godly treasure house, full of inspiring texts, radiant with noble lives, witnessing at the same time to the rise of man from the crudities of ignorance and barbarity into the loftiness of the prophets and the tenderness of the gospels.

35 COMMISSIONS NOW SEEK UNITY AMONG THE CHURCHES

World Conference on Faith and Order Still in Future, Though Work Is Showing Progress.

Thirty-five commissions have been named to date to arrange for and conduct a world conference on faith and order that is expected to bring about church unity. Of the Anglican all of the world known bodies in the United States and Europe have named commissions; also in China, Japan, Australia, Tasmania and South Africa.

The same is true of the Baptists, the Disciples of Christ, Methodist, Presbyterian and the Reformed Churches. One Lutheran body, the general synod, has come in; also the Moravians throughout the world, the Congregational in the United States and the Old Catholic in Europe.

A conference on unity has just been held in Melbourne, where seven bodies were represented. Presbyterian, Congregational and Methodist churches voted to unite as soon as possible, Baptists and Disciples deciding to form a coalition. Hence, from six bodies the number seems likely to be reduced to three. A still further step has been taken, to the effect that on and after 1921 all candidates for the ministry shall be ordained in all ways, so they can work in such religious body as they prefer or can find opportunity.

Union is going on also in other directions. All Methodists in New Zealand and in Australia have gotten together into respective general conferences. We have previously noted the get-together movement among Presbyterians, Methodists and Congregationalists in Canada. Presbyterians in this country are trying to unite and deputations are going back and forth between half a dozen smaller bodies. Nobody as yet pretends to say when the world conference may be called. It is agreed, however, that much educational work is still to be done before it will be expedient to call it.

Joy Is Everywhere.

There are souls in the world who have the gift of finding joy everywhere and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—Frederick W. Faber.

The Time of Duty.

Let us do our duty, and pray that we may do our duty here, now, today—not in creamy sweetness, but in active energy; not in the green oasis of the future, but in the dusty desert of the present; not in the imaginations of otherwhere, but in the realities of now.—F. W. Farrar.

Add to Human Happiness.

Every generous nature desires to make the earning of an honest living but a means to the higher end of adding to the sum total of human goodness and human happiness.—Frances E. Willard.

LINCOLN'S RELIGION CREED OF SERVICE

Despite Lack of Sympathy With Theologians and Orthodoxy Emancipator Was Firm in Belief in Christ.

HUMANITY HIS ONLY DOGMA

Nature Poured Itself Out to Maker in Every Act of Daily Life, the Rev. Preston Bradley Points Out.

BY THE REV. PRESTON BRADLEY.
(People's Church.)

Once more the ceaseless turning of the years has brought back to us the anniversary of the birth of Abraham Lincoln. During this week many gatherings will be held commemorating his life and his work. Speeches will be made, songs will be sung and incidents of his wonderful life will be told anew. How fortunate we are in having such a heritage as we have in the life of Lincoln. How fitting it is and how beneficial to the people that they contemplate again and again the life of this character.

He defies analysis. His most intimate friends and neighbors can tell us but little about his genius. The finest type of literary genius has used his biography as a medium for its expression. Yet they all seem to be so unsatisfactory. There is an inexplicable charm and power about his life that seems to challenge the art of the biographer.

Much has been written about him as a statesman, as a lawyer, as a politician, as a President, as an orator and as a diplomat, but not much has been given us about his religion or his personal views of religion. I think perhaps the reason for this is that he was so busy living a truly religious life that he did not have time to talk much about his religious conceptions. Lincoln had the highest type of religion.

RELIGION OF HUMANITY.

His religion was one of humanity and service. From the time when in the winter, as a young man down in Indiana, he rescued a little kitten from the icy waters by plunging into the stream, until the last night that he walked out of the White House for Ford's theater, his life had been one deeply imbued with a high and strong religious impulse.

His religion corresponded to a remarkable degree with the religion of that other great Leader and Teacher who preceded him by nineteen centuries.

Lincoln's father and mother were, at the time he was born, Free-Will Baptists. After they moved into Illinois his father united with the Christian or Campbellite Church. Lincoln himself at the time of his marriage took a pew in the Old First Presbyterian Church of Springfield. This he occupied until he removed to Washington. At Washington he likewise attended the Presbyterian Church.

The significant fact in view of these conditions is that Lincoln never united with any church and never had what is generally understood in orthodoxy as a change of heart.

He said on one occasion, after being asked why he had never joined a church, that, "Whenever any church will inscribe over its altar as a qualification for membership the Savior's statement of the substance of the law and the gospel, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and soul." Lincoln had no sympathy with the theologians.

BLASPHEMY CHARGED.

He repeatedly declared that it was blasphemy for a preacher to 'twist the words of Christ around so as to sustain his own doctrine," and he often remarked that "the more a man knew of theology the farther away he got from the spirit of Christ." Needless to say that with this attitude the clergy did not take kindly to him, for it is a matter of record that the ministerial associations did what they could to defeat him when he was a candidate for office. Especially did they disagree with him on the proposition of slavery. Lincoln was too big for the limitations of a creed, and he was too deeply religious to have any dogma.

John G. Nicolay probably knew Lincoln better than any other man, and he says "Lincoln did not believe in anything that did not appeal to his reason. He did not believe in the atonement as it is generally taught, nor did he believe in miracles."

But Lincoln did recognize the hand of Providence in his own life and in the events of his country. He felt the need of seeking out a quite lonely place where he could pour out the longings of his soul to the great universal good.

Lincoln's religion was his unswerving honesty, his moral standards, his efforts in behalf of the despised and rejected of men, his faithfulness to his cause and in the noble service to his country. His life had running through it a deeply religious current. It tempered and vitalized every act of his life.

To me I can find the crystallization of his religion in the words he used to his best friend, Mr. Speed, when he said, "Die when I may, I want it said of me by those who know me best that I always plucked a thistle and planted a flower where I thought a flower would grow." Here is religion enough for any man. Lincoln did not make theological speculations about the future.

He knew that the future would be all right if he only took care of the present. When he saw his duty he did it. Nothing could keep him or prevent him from that. What a wonderful life and how deeply and sincerely religious. With heavy burdens resting upon him, with friends proving untrue and disloyal, with a great grief gnawing away at his heart, still he went on. Now he belongs to the ages. More and more in the light of present events we are beginning to realize what his life meant to this country. He made mistakes, he faltered more than once, but in the midst of his failures no man could question his sincerity.

This is the most satisfactory test of a man's religion. This is why, my friends, that Lincoln to me is the highest type of a truly religious man.

The Inter Ocean Sermon Supplement—Published Every Monday

GREATEST TEACHER IS ONE'S ENVIRONMENT

No Man Can Escape Education of His Circumstances, Though He Flees Professors, Says M. M. Mangasarian.

DENIES BERNARD SHAW'S VIEW

Rationalist Lecturer Points Out That Where Uneducated Succeed in Life They Receive Aid of Learning.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

It is not enough to be a person. Everybody is that. What is wanted is the educated person. Strictly speaking, there are no uneducated people. It is simply impossible to reach the age of 15, 18 or 50 without receiving, even despite ourselves, an education.

You may not go to school, you may never read a book, and you may even manage to keep away from all teachers, but you cannot escape receiving an education. There is one teacher whose school is always crowded. Among his pupils there are no truants. The hands of this teacher are never taken off our shoulders.

His name is Environment. The school is just as much an environment as the street, but the former is selected environment—environment planned. The latter is environment that happens. Street and school are the two educators, but the one is an intelligent teacher, the other a blind. There is no possible way of escaping an education of some kind. If we do not make our environment, our environment will make us—that is to say, if we do not let the school educate us, the street will; and the street may educate us into defectives or undesirables.

Everybody is bound to have a teacher; that question is settled. No one is free to say whether or not he shall be taught. He is only free to choose his teachers.

WHAT EDUCATION IS.

The word "education" is derived from a Latin root which means to lead or bring out of. But to educate means more than to unwrap a mind. Education means putting in as well as drawing out. The most valuable things in the mind have been really put there from without. If this is true, then the teacher is an active rather than a passive agent in all cultural work. Moreover, the only way to draw anything out of the mind is by putting something into it first. That is the way we make the earth give us our daily bread, and that is the only way to make the mind give us our daily thoughts. We may compare the seed which the farmer sows to a vaccine made out of the product of the earth itself, and with which the soil is impregnated. Ideas are a vaccine, too, made out of the product of the mind and introduced into the mind by the teacher for purposes of fecundation. We send our boys and girls to school for this mental inoculation.

EDUCATION IS AN INOCULATION.

Now and again prosperous business men who never were educated are pointed out to us to prove that education is not one of the indispensables, or that the only way to be educated is by not going to school. In his usually extreme phraseology Bernard Shaw says that "the vilest abortionist is he who attempts to mold a child's character." His advice to teachers is "Hands off." But that is not sound pedagogy. Keep your hands off the earth, for instance, and you will have a wilderness where now there is a garden. Let there be a relaxation of sanitary measures and Chicago will become as foul as Bagdad. And why does not Mr. Shaw keep his hands off the public? Why does he keep writing plays for the instruction of the people? Mr. Shaw, whom so many regard as a prophet, takes another fling at the schoolmaster when he writes: "He who can does; he who cannot teaches." Speaking of himself, he complains that his education was interrupted by his schooling. This is a slap at the school and a sop to the street.

HALF TRUTHS DANGEROUS.

Half-truths are dangerous. It is admitted that some men have been killed by physicians, and others have been ruined by their teachers. It is also admitted that some unschooled men have made signal successes in life. But the uneducated successful business man avails himself of the services of education. He uses the telephone, the telegraph, the wireless, and the quotidian newspaper; he is surrounded by expert accountants, efficient lawyers and a civilized medium in which he operates.

His merchandise is carried on stout bottoms that plow the seas at the rate of 600 miles a day, or in steel cars across the continents at the rate of sixty miles an hour. He has the latest intelligence at his breakfast table, informing him of the price of cotton in Liverpool and of wool in Aleppo. He owes his country to the mariner's compass and his publicity to the printing press. His engineers detect the hidden gold in the bowels of the earth, and the chemist with his science turns into by-products the waste of his factories. In short, he eats out of the hand of the educated man, the man who has conquered knowledge and then belittles education. Like the naughty boy, he stones the branches which have filled his lap with fruit.

The same is true of the healthy man who does not believe in the contributions of medical science.

His water is filtered, his food is inspected and his milk is pasteurized for him. He, too, eats out of the hand of the creator-man, but throws stones at his savior. The psychology of this is exceedingly interesting; to use a homely phrase, it is a case of sour grapes. What we do not possess or cannot reach, we belittle.

He is an educated person who has achieved the highest culture possible for him under given conditions. The educated man is not a specialist, but a man of rounded and broad attainments. He is not a functionary, he is a man. "The fit shall survive," says nature; it is the purpose of education to make the greatest possible number of people fit for survival.

HEROES OF NATION DEMOCRACY'S PROOF

Washington Rich, Lincoln Poor, Both Lacked School Learning, Both Were Educated, Says The Rev. F. W. Millar.

BY DR. FREDERICK W. MILLAR.
(Kimbark Avenue Universalist Church.)

At this season of the year we are reminded of two of the greatest men this republic has produced, Washington and Lincoln, whose birthdays are being celebrated throughout this country.

In this day, when certain teachers would have us believe that the rich are getting richer and the poor poorer, it is well for us to remember that we meet to honor one who was of the richest men of the colonies; the other, one of the poorest men of his time.

Washington and Lincoln illustrate the great truth that in this republic true manhood is supreme, and that it may be attained by rich and poor alike. Washington used his wealth as an opportunity to devote himself to the service of his country, and Lincoln never dreamed of being overwhelmed or oppressed by the consideration that he was poor. He showed what is still true in this nation, that any man who has it in him—and who cares—can brush aside the obstacle of poverty and rise to the highest and best of which he is capable.

In the technical sense of the word, these two great men were not educated, for neither ever had any university education at all, yet they were educated as nobly and as grandly as any man that has ever trod the soil of our land. Lincoln has produced orations which will stand as classics through all time and that compare favorably with the finest products of ancient Grecian culture.

It is well for us to cherish the memory of these great leaders who were raised up by the Ruler of Nations. Let us never forget the spirit and temper in which they met the obstacles of their time and, by the help of God, overcame them.

We must bear in mind that greatness means not only native ability—it means opportunity, a great cause to call it forth. Thousands with the possibility of greatness in them have led commonplace lives. Had there been no Civil war the greatest generals on both sides would have been practically unknown. Grant's life would have been regarded as a rather commonplace failure. If there had been no war possibly Lincoln might have been recognized as a somewhat extraordinary lawyer—but that is all. For greatness needs not merely the latent ability, but the opportunity.

BRIGHT CLOUD OF SCRIPTURES

Appropriateness in Honor Paid Great Army of Christian Saints.

The "bright clouds" of Scripture are supposed to be the clouds illumined by lightning flashes. The cloud of witnesses referred to by St. Paul is not so described, and yet what can be brighter than its glory? A glory undimmed it is by the passing of centuries, and yet there seems to be a kind of appropriateness in the celebration of All Saints' day. The first of the year's "melancholy days" is rightly set apart as sacred to the memory of those of whom the world was not worthy, those who lived at a time when it might be said that to be a saint was to be a martyr. The noble army claimed by all Christendom, the army that fought under the church's gonfalon when that church was holding its own against fearful odds, should naturally have its memorial day during nature's period of mourning.

The cause for which it fought has been won, but the fighters, scorned by Jew, scoffed at by pagan, burned at the stake, torn by wild beasts, while a merry crowd looked on and applauded, could see this triumph only through the vista of the ages, and with the telescopic vision of faith. To the eyes of the onlooking Gallios of the dark ages theirs was already a lost cause, and their perseverance only one of those periodical madnesses to which poor humanity has been prone ever since the peopling of our planet. And yet in those days of rampant paganism was proved the saying of eighteen centuries later: "Men will flock into a persecuted church like moths into a candle." Nothing of man's devising could prevent the spread of the new faith. When we read of the fearful events of the first centuries of the Christian era we are sometimes inclined to doubt if the saints of olden time were made of the same weak clay as ourselves. Were they, like ourselves, descended from that disobedient pair in Eden, who fell at the first temptation, who gave credence to the first lie ever uttered on earth? Fortunate we are that, being weaklings by comparison, we live in a more enlightened age. The newspapers of today tell no tales such as those that passed from mouth to mouth in bygone times as the news of the day.

And yet it is well for us to bear in mind the presence of those unseen witnesses, as only too much of what we see and hear would seem to justify the assertion of the modern thinker that "the religion of Jesus Christ is still far from being accepted by what is called the civilized world as a scheme of life." The Christian of today has his enemies, persecutors, and slanderers, though the law of the land is now on his side.—The Living Church.

Coming Near to God.

I understand perfectly well the stories which men tell us of the tremendous struggle that has shaken them, body and soul. If only they could come into the presence of their Father! But I know that no such struggle is a necessary experience of the human life. I know that the great life of man, coming near to God, is meant to be the most natural fulfillment of his human existence. I will think no man's experience an unnatural one, because it has not been shaken by terrors and fears. I know that the experience which pictures all our experiences opened, under the skies of Nazareth and on the sweet waters of the Lake of Galilee, peacefully and calmly into the perfect knowledge that he and the Father were absolutely one.—Phillips Brooks.

REAL VALUE OF LIFE EXISTS IN THE SOUL

Present Generation, Thinking in Terms of Biology Rather Than Faith, Has Lost Sense of Humanity's Sanctity.

LAW NOT A CHECK TO CRIME

Back of Safety-First Movement Is Needed Deeper Appreciation of Price of Spirit, Says the Rev. L. W. Sprague.

BY REV. LESLIE WILLIS SPRAGUE.
(Wellington Avenue Congregational Church.)

The value of human life is in the soul. The generation that values the soul will value men, women and children.

It is the genius of the Christian religion, as of the Jewish faith, that it exalts the spirit, teaching that every life is from God, is dear to Him, and is therefore of divine value and infinite worth.

Our generation, particularly in America, has been thinking in terms of biology, not of faith. It has therefore lost something of the sense of the sanctity of human life which the finer spiritual culture of the past developed.

The appalling number of murders, the still greater number of suicides, and the frightful slaughter of human life in our mills and city streets is tolerated by a civilization that values conservation of human resources only because this generation prizes property higher than person, possession more than man.

Back of the safety first movement, back of the effort to secure legislation against industrial accidents, and back of any movement to check murder and suicide there is needed a reaffirmation of the value and infinite significance of the soul.

Life is the gift of God. Life in a man is a part of God. Each life belongs to the whole of humanity. The lowliest and least of humans are still members of humanity and children of God, joint heirs with Christ.

Every disregard of the preciousness of one life is disregard of the value of humanity and is sacrilege toward God. Every murder, every suicide, every preventable fatality is an attack upon humanity and an assault on God.

Let humanity arise to defend itself, its integrity and its meaning. Let every one who believes in God resent the assault upon Him by working for a recognition of life's sacredness and for laws and customs that shall put an end to the slaughter of the most precious item in all God's world—a human life.

Faith.

My friends sometimes wonder why it is that I face losses without regrets, never condemn my neighbors for their words or acts, and face the world with calmness in my eyes and in my heart. The contentment that is mine is due to the faith that is mine. I believe that I am merely an extension of a great executive who is all powerful and all just, that I am doing His work always; that other men and women are also obeying Him, and that He is using all men and all things in the working out of a purpose too great for us to understand. As a minor employe in a great corporation cannot fully understand executive orders all the time, so do men sometimes fail to understand the commands of God. But my faith in His power and in His wisdom is so great that I calmly accept the life He commands me to live. The more firm my faith becomes, the greater is my contentment of spirit. I do not tell you that you should believe as I do. I do tell you that this belief yields me happiness. I hope that it, or some other, will produce for you the same result.—Thomas Dreier.

A Great Believer.

In his last letter to his sister, Stead wrote: "I am very hopeful about everything, as usual. The great thing is to keep believing, trusting and going ahead."

This is the secret of life of a man whose influence will abide for generations in the life of humanity. He was a great believer and therefore he was a man of hope.

He knew the difference between belief and trust. He saw that a man's faith might be kept very much to himself and so have no power; that it must be made the basis of trust. That means that he gave himself up to an active following of that in which he believed. He grounded his trust on his faith and then he put trust to the test and went ahead. It came at last to an act of the will and he chose to follow the faith in a spirit of trust into enterprises that cost him abuse and a prison. That, however, made no difference with Stead. He was still "very hopeful," whether he were in the midst of success or failure.

This is a great confession of faith with which to go down either from the deck of a sinking Titanic or loved and shielded at the end of peaceful years.—The Advance.

The Lesson of Columbus.

The logbook of Columbus is said to have borne repeatedly the entry, "This day we sailed on." That is all. Behind lay defeat; ahead lay hope; aboard ship seethed distrust. In the face of fear and suspicion and tradition, Columbus sailed on. The lesson is one for life.

Destiny Is Upward.

Our destiny is upward. The lift is under us, so that there is no pressure in life that seems, to the devout spirit, equal to the assurance that "underneath are the everlasting arms."—Thomas R. Slicer.

The Glory of Life.

To be a strong hand in the dark to another in the time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life.—Hugh Black.

Competition of Christians.

If Christians must contend, let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and the elm, which shall make the most noise in the wind.—Jeremy Taylor.

TRUMBULL KEPT UP WORK OF LINCOLN

Had Much to Do With Actual Liberation of Negro Race After War, Says the Rev. Jenkin Lloyd Jones.

The Rev. Jenkin Lloyd Jones, according to his annual custom, celebrated yesterday morning the birthday of Abraham Lincoln, giving a study of the continuance of Abraham Lincoln's mission in history after his death.

"The emancipation proclamation," said the pastor, "only freed the slaves of disloyal owners and it went no further than the conditions of war would permit. The states remaining loyal, or, the readmitted treasonable states, could still claim slaves by sanction of the national and state constitutions. The Thirteenth, Fourteenth and Fifteenth Amendments, together with the civil rights bill, were necessary before the shackles were permanently broken from off the limbs of human beings in the United States. But unshackled limbs did not make freemen. The dignity of the human soul implies a freedom to act, to assume responsibility, to discharge obligations, and in a democratic state the right of suffrage.

TRUMBULL'S PART.

"All this plus to the emancipation proclamation owed a large part of its initiative and still larger part of promotional vigilance to Lyman Trumbull, Lincoln's faithful colleague from Illinois, whose first entrance into the United States Senate was the result of Abraham Lincoln's magnanimous withdrawal of his name in the interest of his friend, and then Trumbull went to the Senate the first time by a single vote. 'Any effort to put enmity between you and me is as idle as the wind,' wrote Lawyer Lincoln to Trumbull, his colleague on the circuit.

"It is well perhaps that Jan. 1, 1863, the date on which the proclamation went into effect, should become in the popular mind, the pivotal point around which the love and gratitude, the enthusiasm and the devotion of the friends of liberty should gather. It was a dramatic event to be commemorated by annual festivals and ever deepening celebrations. But it is untrue to Lincoln's memory to overlook his great lieutenants—Sumner, Trumbull, Carl Schurz and the rest of them who did picket duty on that battle line which extended beyond Appomattox.

THE REAL BATTLE.

"For after bullets and bayonets had done all they could do, after the physical struggle was won, then the longer, more trying and oftentimes more critical battle for freedom really begun. The war with guns was bitter and long and cruel, the sacrifice in blood was indeed costly and tragic. But this was but a prelude to the fifty years to follow, not yet finished, in which the weapons are ideas and the battlegrounds courts of justice, and wherever man meets man—black, white, yellow or red—contending for the right to life, liberty and the pursuit of happiness in proportion to their merits.

"It is quite the fashion, even among the descendants of those valiant leaders in the bloodless battle for justice to the enslaved, to deplore the 'amendments' and to regret the 'civil rights bill,' and with patronizing concessions admit that it was a 'mistake to grant the right of suffrage to the black man before he was prepared for it,' etc., etc.

"Men who affect logic and claim intelligence point to the dark and troublesome days of reconstruction as evidence of this mistake. I believe that the profounder statesmanship and clearer ethical vision will prove that the fathers were more nearly right than their condescending and compromising sons.

MILITARY NECESSITY.

"The logic of the situation demanded it as a military necessity. The war for freedom was not finished at Appamattox. The colored man who did valiant service with his bayonet might be and was needed to continue the fight with his ballot. But it is urged he was not prepared to intelligently handle the ballot.

"So was it urged and with force that he was not prepared to handle intelligently the musket. He rose promptly to the first efficiency and is rising to the second efficiency. Law must ever outreach our practice—that is what it is for. There is an educational power in a just law, and in that crisis, and to this day in many cases, the enslaved was a more educatable student in the school of suffrage than was the enslaver.

"The deplorable story of the carpetbaggers is more a reflection upon the white man than the black man. If the colored vote was marketable, wherein lies the greater disgrace, with the man who buys or the man who sells the vote? Which at the bar of justice is more reprehensible, the ignorant black man reaching after his citizenship, though crudely and blindly, or the white man, who, defying the Christianity and patriotism he professes, stoops to the outrages of the Ku-Klux Klan and the barbarities of the innumerable lynching outrages.

MENACE OF BALLOT.

"The ballot is menaced by mental ignorance but more menaced by ethical torpidity, and in the long judgments of history freed men, reaching after freedom, were less a menace to law and order than free men blinded with prejudices rising in armed rebellion against the democracy they professed.

"The 'amendments' and the 'civil rights bill' associated therewith, were ideally right and they are yet to be realized. The time is fast approaching when the last coward who will be willing to sneak to the ballot box under the mantle of a treasonable grandfather who marched in the army of treason will be dead and buried, and the unholy ingenuity manifested in the state constitutions that sought to evade or defeat these constitutional amendments will remain to be enforced by the enfranchised white descendants of slave-holding parents. And they will see to it that illiterate white and black will be alike denied the right of suffrage under the law. And that the competent voter, white or black, by the same token, will be allowed [illegible] privilege."

REFORMERS WELCOME INQUIRY, SAYS PASTOR

The Rev. M. P. Boynton Scores Politicians for Attempt to Investigate Societies for Civic Uplift.

MEMBERS ARE DOUBLY TAXED

Have Worked Untiringly to Give Chicago Better Government—Hope Expressed for Influence of Women.

BY DR. MELBOURNE P. BOYNTON.
(Woodlawn Baptist Church.)

Chicago is blessed with a lot of healthy reform and civic bodies made up of public-spirited people. These organizations cover a wide range of interest, from the neighborhood improvement clubs to the city-wide lawmaking and law-enforcing bodies.

I have lived in Chicago about twenty years, and in all that time we have never had efficient city government. This low grade government has made necessary a sort of supergovernment by the volunteer organizations that now cover the field.

The watchful citizens who thus organize have taken on a double tax in funds and time to bring about certain reforms by pressure on the elected officials, which progress in government would not come about by the volition of the aforesaid officials.

Until Chicago can elect a higher type of government it will be necessary to support these supergoverning bodies known as reform organizations.

What progress would this city have made against organized, commercialized vice if it had not been for the activity of the ministers who demanded the appointment of the now famous vice commission? How much improvement would there have been in the city council if there had never been a Municipal Voters' League?

NEED OF WATCHFUL EYE.

How much efficiency would there be in the city hall without the watchful eye of the volunteer Municipal Efficiency Bureau?

How long would it have taken for the police department to reform itself if reformers had not uncovered the graft and fatty degeneration of the police force?

What a glorious time the saloons would still be having if the Anti-Saloon League and the other law-reforming bodies had never been born?

How even more dark and dangerous Chicago's night would be if the voice of the Midnight Mission had not been heard in her streets at the midnight hours?

Thus we might list many other reform bodies, among the women as well as among the men, which have come into being to protect this city in her higher life. The reformers, for the most part, are unselfish, patriotic, high-minded citizens who serve until the day shall dawn when righteousness will fill the city hall even as the politicians now overflow it. When that day comes few, if any, of the reform bodies will be needed. What this city languishes for is efficient government. Just as Chicago was lifted out of the mud of the low marshes, so she must be lifted out of the mud of low politics.

The light of that new day already is seen on our shores. Its rays have brought into bold relief the policies and expensive methods of our present city government. It is hard for some politicians to dodge this light; it dazes and confuses them.

REFORMING REFORMERS.

Is this the reason why some of our city fathers are proposing to reform the reformers? Do they believe that turning the light of publicity on the reform bodies will hurt the men and women who have thus doubly taxed themselves for this city's redemption? Why, my friends, these organizations flourish in the light. They will welcome all the investigation that can be ordered. They have everything to gain by such widespread advertising as would come in the public hearings afforded by the city council. Let the politicians remember that light turned on the reform bodies will make the light now shining on the city hall all the fiercer and the sooner remedial. However much it may be desired, no automatic light cut-off can be placed that will shut off the light when it swings round on the city hall.

It will do no harm to know once more who make up the governing bodies of the reform organizations. Such public recognition is about all the glory many of the reformers will ever get in this world. By all means start that investigation; let us have the honor rolls of the city written into the records of the city council. When these lists are completed we shall have the name of about every man and woman of real public spirit in the city of Chicago inscribed on these honor rolls.

MANY HAVE STATE CHARTERS.

But it will be quite another matter to secure the names and addresses of all the people who have subscribed toward the funds and work of these reform bodies. Our council may find that most of these reform organizations have charters from the big state of Illinois, whose seals they cannot break. No, the names of the thousands of men and women who have furnished the sinews of war will lie in perfect safety under the big seals of old Illinois. The state is likely to protect the men and women who have kept Chicago within speaking distance of decency during the last twenty years.

By the way, why not publish the names and addresses of all officials and stockholders in any kind of automatic cut-off concern? How about that little ordinance that proposes to compel every flat owner to install a certain gas cut-off? Is that thing patented? Is it made by a monopoly? Is any plumber at liberty to invent such a device and can property owners buy what and of whom they please? Light the gas a bit. Gas light isn't the best, but it will help some.

I have a vision. I see a broom; it's a big one! There is a strong hand on the handle; it is the hand of a woman! Housecleaning comes in the spring! The brooms that sweep in the spring—have something to do with the case!

CHURCH IS FRIEND, NOT FOE, OF LABOR

Henry Ford's Remarkable Distribution Scheme but Carries Out Wishes of Auto's Maker's Minister Father.

BY THE REV. J. P. BRUSHINGHAM.
(South Park Avenue M. E. Church.)

The Rev. J. P. Brushingham, D. D., preached Sunday morning in the South Park Avenue M. E. Church upon "The Contribution of the Church in a Practical Economic Way." This sermon is the second in a series upon the church, its fundamental functions and teachings. The series, together with the "Go-to-Church" Sunday movement, will continue until Easter.

He said, among other things:

The Chicago Federation of Labor answered the invitation of the "Go-to-Church Sunday" by passing a resolution inviting the "clergy" to visit "the Federation" and learn lessons in "applied Christianity." I accept the invitation and will attend (D. V.) the very next session. I do this with the distinct understanding, however, that the church and ministry are already deeply and devoutly interested in the betterment of "labor conditions."

Henry Ford, the multimillionaire motor maker's recent thrilling announcement, which makes us feel anew that the Golden Rule of God means the Golden Age of man, is the son of a humble Methodist minister, who when alive was an honored member of the Rock River conference of the M. E. Church.

REAFFIRMED PROGRAM.

The last general conference of the same church reaffirmed the "immediate program" of the federal council of the churches for "one day's rest in seven," a reduction of the hours of labor and "a living wage."

The same conference peladed for that degree of leisure for all, which is a condition of the highest human life; for the highest wage that each industry can afford and for the most equitable division of the product of industry that can ultimately be devised.

May I, also, say that over one hundred years ago John Wesley's local preachers organized trade unions.

I regret to say that every corporate body in the church has not always lived up to this high practical ideal, but any institution may claim to be judged not by exceptional instances but by its general trend.

RELATIVE VALUES.

Industrial equity, leisure, hours and wages are values on the "lower trail" of life. There are values on the "upper trail" which the church only contributes. "Man shall not live by bread alone."

Thousands were turned away last week at Ravenswood when the obsequies of a clergyman were observed. Why not? For had he not worn himself out carrying the "Light of Life" across the thresholds of widows and orphans among Chicago's poor?

The work he did was as difficult and economically practical in preaching and practicing justice, integrity, mercy, love and forgiveness as if he had shoveled sidewalks, builded bridges or handled dry goods. The church and clergy have to do with the destiny of childhood in things temporal and eternal, on the higher altitudes of life, and cannot justly be accused of not touching the life of the worker closely enough to make him feel that the church and ministry are of any importance.

DISCUSSION OF MATERIALISM

Dr. Samuel Johnson's Argument on Properties of Cogitation.

It was never supposed that cogitation is inherent in matter or that every particle is a thinking being. Yet if any part of matter can be devoid of thinking, what part can we suppose to think? Matter can differ from matter only in form, density, bulk, motion or direction of motion. To which of these, however varied or combined, can consciousness be annexed? To be round or square, solid or fluid, great or little, to be moved slowly or swiftly, one way or another, are modes of material existence, but all equally alien from the nature of cogitation. If matter is once without thought, it can be made to think only by some new modification, but all the modifications it can admit are equally unconnected with cogitative powers. To urge that matter may have qualities with which we are unacquainted is to determine against that which we know, because there may be something that we do not know. We cannot set hypothetical possibility against acknowledged certainty. All that we know of matter is that it is inert, senseless and lifeless; and if this conviction cannot be opposed but by referring us to something that we do not know, we have all the evidence that the human intellect can admit. If that which is known may be overruled by that which is unknown, no being not omniscient can arrive at certainty. We cannot deny nor explain the union of matter and spirit. If we deny the existence of spirit we are bound to explain how matter can think and reason. There is only one explanation that does not usher us into inextricable confusion, and that tells us "that God made man out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul."—Dr. Samuel Johnson.

An Interesting Conference.

At a recent meeting of the Chicago Church Federation council, some of the leading preachers were asked to discuss "The Dominant Note in My Preaching." Among those taking part in the discussion were: Dr. H. L. Willett, Disciple; Dr. W. T. McElveen, Congregationalist; Dr. M. P. Boynton, Baptist, and Dr. C. B. Mitchell, Methodist.

Dr. Willett held that no preacher really has more than one great thing to say throughout all his preaching, believing that his own first duty was to interpret the character of God.

Dr. McElveen confessed his own dominant note to be reconciliation, a ministry to body, mind and soul, an objective expressed in Paul's favorite word, "riches."

Dr. Boynton, the Baptist minister, saw his duty to teach Christ as the normal man, the type best fitted to face the conditions of life, and Dr. Mitchell, the Methodist spokesman, came out fervently for the good, old-fashioned doctrines of individual redemption.—The Advance.

MAN'S IMMORTALITY SEEN IN PROPHECIES

God Created Man Perfect and Prepared Earth for His Permanent Abode, Is View of Scripture Student.

BIBLE DOES NOT SPECULATE

Authority of God Behind Forecasts, Says Speaker—World Big Enough to Support All Men Now Dead.

BY W. T. RICHARD.
(International Bible Students' Association, Recital Hall, Auditorium.)

When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?—Psa. viii., 3, 4.

Although the saying has become proverbial that "the greatest study of mankind is man," yet, strange to say, there are few subjects upon which man is more confused than this one. While scientists and evolutionists theorize on the subject the Christian demands a "thus saith the Lord," no matter how reasonable these theories may seem.

The Bible does not speculate, but as the revelation of God speaks with authority and emphasis, giving God the glory for His original creation, Adam, in the divine likeness, and lays upon man the blame for failure to maintain that likeness and for a fall into sin and all the consequences of sin—mental and moral impoverishment unto death. The Bible view honors God again in revealing to us His mercy and magnanimity toward man in his fallen estate, in the provision for man's redemption and for his restitution to his original condition, at the hands of his Redeemer, during the millennium.

Science classes man as one of and the chief and king over earth's animals, and to this the scriptures agree. The scriptures nowhere declare, either directly or by implication, that a spark of the divine nature is communicated to every human being. This assumption is made by those who desire to construct a theory and are short of material for it, and has given birth to the doctrine of hell torment for the wicked.

If man cannot be destroyed it is held that he must exist to all eternity, in either bliss with God or in torment apart from God. Those who hold this doctrine think of man as having a soul, instead of being a soul as the scriptures declare, and are puzzled by Isaiah's prophetic statement of Jesus, that "He made his soul an offering for sin." "He poured out his soul unto death."

MAN A SOUL BEING.

The scriptures unquestionably teach that man is a soul or sentient being; that his right to existence under Divine arrangement was forfeited by sin, and that he is now under the curse or penalty of the Divine sentence, death; that man's privileges and rights were all purchased by the man Christ Jesus, who gave Himself as ransom (or corresponding price) for all; and as a consequence that death is not to be counted as everlasting extinction, but merely as a temporary sleep, from which the world of mankind will be awakened by the Redeemer in the resurrection morning of the millennial age.

God's plan of salvation for the race of Adam is to extend to each member of it, in the millennium, the offer of eternal life upon the terms of faith and obedience, but there is no suggestion anywhere that immortality, the Divine nature, will be offered or granted to any except the church of this gospel age, "the little flock," "the bride, the Lamb's wife." For the others of Adam's race the offer will be "restitution" to life and health and perfection of human nature—the same that Adam possessed as the earthly image of God before his fall into sin and death. And when at the close of that age all the obedient of mankind shall have attained all that was lost in Adam and redeemed by Christ—then all, armed with complete knowledge and experience, and hence fully able to stand the test—will be tested severely, but individually, and only those found in fullest heart sympathy as well as in outward harmony with God and His righteous arrangements will be permitted to go beyond the millennium into the everlasting future or "age without end." All others will be destroyed in the second death—"destroyed from among the people."

PEOPLE ON EARTH.

The greatest estimate of the number of human beings born in the last 6,000 years is 28,000,000,000, and Bible students very generally agree that the earth, when she shall "yield her increase" upon the lifting of the curse and by the wonderful systems of irrigation and intensive farming which are revolutionizing modern agriculture, will easily provide for this number of people. Thus the promise that "every man shall sit under his vine and fig tree" will be fulfilled.

Surely the great Jehovah, who before the foundation of the world purposed this great plan of salvation for all the obedient of mankind, who "created not the earth in vain, but to be inhabited," who in due time sent His own Son into the world as a man to die and redeem the race, will not be satisfied until the knowledge of His glorious character shall "fill the whole earth" and "all shall know the Lord, from the least to the greatest of them."

Let us not for a moment doubt His ability to perform all His good pleasure concerning man, for does He not declare: "Behold, I am the Lord, the God of all flesh: Is there anything too hard for me?"

Exit Little Red School.

The United States bureau of education, in a recent bulletin, recommends that the familiar little red schoolhouse should be given up for good, and that it should be replaced by the consolidated country school, with modern improvements in heating, lighting, and sanitation.

The Inter Ocean Sermon Supplement—Published Every Monday

TEMPTATION FATAL IF RESPONSE IS GIVEN

Allurement of Sin Great or Small, According to Concupiscence of Person Tempted, Says the Rev. C. A. McKay.

HOME TRAINING IS SAFEGUARD

If Growing Soul Is Given Taste for Good Reading and Clean Conversation It Will Be Fortified in Hour of Need.

BY THE REV. CLAUDE A. M'KAY.
(First Congregational Church, Ottawa, Ill.)

Lead us not into temptation, but deliver us from evil.—Matthew vi., 13.

Why need we pray, "Lead us not into temptation," while our Bible tells us, "God tempts no man," and our idea of God forbids us to think of Him as deliberately leading us into temptation. Modern scholars come to our rescue, telling us that the reading that is preferable is: "Lead us so that we go not into temptation." We do walk boldly yet blindly into temptations, hence the need for such a prayer. How fearful to be left in this world, where life choices are being made almost hourly, with no sense of leadership. We climb the mountain with confident step and hopeful outlook, with a dependable guide leading the way. At the start we say to our guide, who knows the daring of ignorant climbers no less than the mountains' pitfalls, "Lead us so that we go not into perilous places."

Life is a perilous mountain climb. Those who have thought they needed no guide and those who have had blind leaders are falling all about us. To some we can reach out a brotherly hand and help; others are so self-confident, so indifferent to warning, that our short arm cannot save them from the deadly avalanche or dizzy precipice.

Who dares proceed without a guide! We are to be disappointed if we think none will take the risk. The mountain guide fastens a rope about his waist and then about ours. That is not freedom (as some count freedom), but it is safety. Because we are prone to sacrifice safety for so-called "personal liberty" we need the leadership of God's spirit.

OCCASIONS OF EVIL.

The very word "temptation" usually suggests the allurement at the brothel door, the occasion which induces the hasty word or rash burst of temper, or the foolish following of passion. But these are not "temptation" to all men; none of them tempt some men. The sting of temptation is like the stroke of lightning—it strikes only where it has an attraction, a complement. The stench from a barroom door may be to nineteen men who pass only a foul odor, but to the twentieth man it may be a disguised slave-driver with fiendish fascination. At one time this foul odor was as disgusting to the twentieth man as to the other nineteen, but to be "a jolly good fellow" he took the python's egg into his system and hatched and nourished the demon which is now his merciless master. "Every man is tempted when he is drawn away by his own lust," the book of James puts it; and no psychologist can make a better diagnosis. A temptation is strong or weak according to the size of the "lust" (or proneness to do evil) in the one who meets the temptation.

The danger that is to come to the boy or girl who goes to the city, or for the first time faces life alone, is not always in proportion to the external allurements. Such allurements must find a counterpart, an affinity, in the boy or girl's make-up.

That appetite or passion or ignorant daring or thirst for adventure may have been allowed or even cultivated by the parent while the child grew up. If in that growing soul under the parental roof there is planted and nourished and cultivated a taste for the company of good reading and wholesome conversation, a passion for the support of the weak and the defense of the right, an abhorrence of even the appearance of evil, and a noble self respect, that soul will be fortified like ancient Troy.

GARB OF FRIENDSHIP.

Still we need to be led, because sin never comes to us bare or unattractive, but with plausible inducements and seemingly worthy incentives. It wears the garb of friendship and the odor of cherished associations. "Surely, in vain the net is spread in the sight of any bird," the Proverbs tell us. The bait, not the net, is in sight. Lord, lead us so that the temptations we meet shall be proportionate to our strength. Shield us from fatal self-exposure. Put us on our guard according to our inclinations to sin.

The oak needs the storms to try it, else the roots will not strike deep and the fiber grow strong; but the storm must be tempered to the oak's power to resist. We do not understand that the Lord is asking us to pray to be led clear of all temptation. Such a life is unthinkable in this world. Moral strength, like muscular, is measured by its resisting power.

We cannot with appreciation pray "Deliver us from evil" until we have decided what "evil" is. A man escapes from the Iroquois fire by climbing over the bodies of helpless women and children. Did he escape an evil? Is it not an evil to be feared, to be burned to death? Last October an orphanage at San Antonio, Texas, burned in the night. Six sisters perished in the flames rescuing children. Was this an evil which befell them? What was the evil to be feared on the deck of the Titanic, a watery grave or an ignoble escape? What is the evil we fear and would be delivered from?

Three words tell us what Jesus called evil—"contamination," "neglect" and "indifference."

A child wanders onto the railroad tracks and is delivered from the approaching train by the quick, strong work of a friend. Are we to expect God to miraculously disentangle us from the mesh into which we have deliberately or carelessly walked?

Or shall our petition include the request for wisdom to discern evil as evil, for the disposition to abhor that which is evil and cleave to that which is good, for strength to overcome evil with good.

GOD FORGETS NONE OF HIS CREATURES

Christ's Love of Flowers and Birds Cited in Sermon by the Rev. J. Morrison Darnell of Hinsdale.

BY THE REV. J. MORRISON DARNELL.
(Unity Church, Hinsdale.)

One of the things which we have forgotten is the divinity of the commonplace. If the average minister should go into his pulpit and take a lily with him and preach from it instead of a text out of the Bible, some of the good deacons would be shocked, and say: "That is not the gospel; that is not religious preaching; that is not what we came here for. That is a lecture. That is an essay. That is secular."

Yet I have heard of a preacher who did that same thing. As he passed through the fields he found the lilies growing there and he preached a sermon from the text; and he saw the birds flying over his head and from that common thing he preached a sermon on the protective care of God. He loved them all. He knew that the Father was in and through all things that live. He knew it because he lived so close to the great heart of God that, seeing the folly of hate and malice and the naturalness of love and beauty, he became one with the Father and the supreme expression of His will. So sublime did that peasant-prophet live that men have confounded him with the Deity and confused him with the Maker of the worlds.

Supremely did Jesus feel the immanence of God. He well knew that God was not partial but universal. Men have forgotten their kinship with the father in the strife and turmoil of a busy world. Yet the everlasting deity of Moses and Abraham and Isaiah and Jesus and Paul is ever with us. Whether it be in the wilds of Africa or the jungles of India or in the shadow of St. Peter's, there is to be found the Father. God is not confined into sacraments nor limited by creedal lines. Fathers at their work benches weave epics and mothers by the kitchen stove spin love lyrics as divine as ever were created by priestly pen.

Neither at Jerusalem nor Samaria do men exclusively worship the Father. There is rapidly coming the wider Christianity of Jesus, a sort of universalism created out of the unities and universals of life. Men can now enter a Roman cathedral, a Buddhist temple, a Mohammedan mosque, a Quaker meeting-house or go into the forests where the Druids worship, if there were any, and find something to respect and to admire.

God has not forgotten any of them. Perhaps it is even the same Christ who enlightened Buddha and who inspired Mohammed that also was in our Lord Jesus. Let us see God in everything. Let us find His Christ in all the religions and all the creeds. Have we not been told that other sheep had he? Is not God a spirit and must we not worship Him in spirit and in truth. Verily there is divinity in much that we have not even noticed, let alone investigated and understood.

BOSTON LAYMEN'S LEAGUE INTERESTS SOCIETY IN N. Y.

Officers of Massachusetts Organization Visit Seabury Association to Explain Methods.

The work of the Laymen's League in Boston has attracted the attention of the Seabury Society of New York, and an invitation having been extended by the latter organization, several of the league's officers went to New York on Washington's birthday to explain the methods of work followed in Boston.

The letter from the Seabury Society officers says, in part: "We have been at work for some years trying to do some of the same work in New York that you seek to do in Boston and its vicinity. We find the difficulties great, but that the rewards in satisfaction on our part, and appreciation by the church, amply pay for all our efforts. The great need is for efficiency in the work of the church; the same up to date methods that are in industrial plants, and money put on offertory plates made to earn full value."

The work of the Laymen's League of Boston, which is made up of the officers of the men's clubs of the Episcopal parishes of Greater Boston, is of a diversified character and includes church ushering, singing in choir and serving on vestries, and committees for parish work.

One parish has a standing committee on forward movement, another has a hospitality committee, still another is banded together to remodel the parish-house, and several take an active part in people's forums conducted on Sunday evenings. Three clubs have reported visiting the institutions of the Episcopal city mission and giving entertainments, and one club is engaged in social service work. Thus do the activities of the Laymen's League and its contributing men's clubs cover a wide field of activity.

IMPERATIVE NEED OF PROPER INSURANCE UPON CHURCHES

Parishes Should Pay Heed to Protection of Property at All Times, Is Warning.

The burning of two of our churches in Chicago on one Sunday, the result of extreme cold descending upon the city Saturday night after a long moderate spell, illustrates once again the imperative need of adequate insurance on church property.

Both these churches were well insured, though not against total loss, and the insurance money, the nucleus of a new building fund for each, creates the difference between the splendid optimism which starts both parishes at work to rebuild on a better scale and the approach to despair that would otherwise be inevitable.

The common impression that churches entail very little fire risk is a mistaken one. Churches are constantly burning, as our news columns repeatedly testify. Let every parish look to its insurance policies and see how adequately it is protected. Let every parishioner, and particularly every vestryman, make it his business to know.—The Living Church.

FIRE TYPIFIES GOD'S SPIRIT IN THE SOUL

A Favorite Symbol in Biblical Language, It Represents Intensity of Impulse for Virtue Against Evil.

FLAME MAY BE QUENCHED

Divine Impulse Must Meet Response in Mankind if It Would Be Conserved, Says the Rev. Hy. S. Alkire.

BY THE REV. HY. S. ALKIRE.
(Park Methodist Church, Bloomington, Ill.)

Quench not the spirit.—I. Thess. v., 18.

Fire has ever been a favorite symbol in Bible language. Religious rites and spiritual phenomena have been more frequently characterized by the emblem of fire than in any other manner. God has so often "answered as by fire." It was "a pillar of fire by night." It was "a chariot of fire." It was "cloven tongues like as of fire." And in our modern day, poet, orator, songster and editor speak of "refining fire, "revival fires," etc. Perhaps we borrow the emblem from the ancient fashion of altar fires for the propitiation of the people's sins.

Fire, confined, is a very useful servant. It gives cheer, warmth, light and joy. Unconfined it becomes a destructive force and makes havoc of life and property.

St. Paul infers that passion is a fire in the human breast. Joseph Addison declares that "Patriotism is the noblest passion that stirs the human bosom." Love is a passion, and it can consume one. Lust is a fiery passion, and can utterly burn up mind, body and soul. Love of liquor can become a conflagration in men's veins.

After the death and burial of Christ two men stood by the way, earnestly discussing the sad events which had so quickly followed upon each other. A third man drew near, and seemingly exposed his ignorance by asking concerning their conversation. Later they were again together in an upper room, and when the scales had left their holden eyes they exclaimed: "Did not our hearts burn within us while He talked with us by the way?"

THE SPARK OF SPIRIT.

From this we can easily deduce the thought that the Holy Spirit is a spark from God's great anvil. It warms and stirs and lights men's lives if we will not quench its lovely flame. But Paul infers that it is possible to put it out. He warns us not to "Quench Him."

Quench introduces another natural element—that of water. Fire and water have ever been natural and violent enemies. One seems determined to destroy the other. Fire will consume water, and send it scurrying into the clouds. Water will flood fire and destroy its ravaging powers.

But there are several ways to extinguish fire:

By smothering—I can never forget a tragic scene of my boyhood. An old time Christmas tree was being given. A fine young fellow was bedecked to represent old Kris. In moving about the tree his cotton-covered cap caught fire from one of the candles, and in an instant the whole figure was a mass of roaring flames. Overcoats, blankets and rugs were hastily seized and wrapped around the unfortunate Santa Claus, but he inhaled the flame and went up in a chariot of literal fire.

CONFINING THE FIRE.

By confining fire it will burn out. Out of the great prairies men will run their teams and engines ahead of the sweeping flame, plow several wide furrows around its path, and leave it to die from lack of fresh fuel.

But dashing on cold water is the most familiar way. Our modern fire boys will mount dangerous ladders and scale tottering walls and freeze their hands fast to the icy hose in their brave efforts to save life and property from the fearful blaze. Their risk is great and their compensation only too trifling in return for the exposure and danger constantly falling to their lot.

My friends, I have given you these three thoughts for a purpose. If fire can be smothered, confined and extinguished, so the holy fire which God sends into human hearts may be extinguished. If the impulse has come to you tonight to be a better man it is the breath of God blown upon your soul. He is the author of every impulse for good. Satan never inspired any one to do a good deed. God is the author of all good. Many men feel that they ought to enter upon a cleaner, nobler life. At times the impulse burns deeply into their hearts. But questionable amusements or shady business ventures smother the good desires. Men will see their duty very clearly, definitely and postpone dischargement for a few more years—plow around the decision and let it die out for want of further consideration. And some men will immediately dump cold water of doubt or devilish desire upon every suggestion that might lead to purer living.

CASE FOR GOODNESS.

Why trifle with God? Why imagine that you can let the serpent of sin wrap his slimy coils about your moral powers, thinking that you can snatch him loose and hurl away at will. He is injecting deadly poison into your will and resisting power each day, and soon will crush out the last spark of strength and hope.

Why imagine that you can live alone and do as much good as if in some live church? The most glowing coal, pulled out away from the fire, will lose its brightness and warmth in a very short time.

Why hate your enemy and lose your own spiritual life, when you can "heap coals of fire upon his head" by doing good to him? Remember that church members can do many things that real Christians cannot do.

Has God warmed your heart with noble impulses to build manly and womanly characters? Then do not "quench His holy spirit." It will be your heavenly guide along the earthly way, and some day lead you into the presence of a reconciled God.

Not a "Yellow Journal"—The Inter Ocean is carefully edited, prints all legitimate news.

PAINE BELIEVER, SAYS JENKIN LLOYD JONES

First Words of Most Criticized Work Shows Hope for After Life—Argument Is Not Wicked, Pastor Avers.

Jenkin Lloyd Jones in his Washington memorial service yesterday said: "Washington cannot be estimated properly by neglecting his associates or forgetting that he was nobly surrounded. This country was born not through the triumphs of the sword but out of the achievements of the pen. The ingratitude of this Republic has reached its maximum in the persistent defamation of one who merited and received the unmeasured praise of his contemporaries—the man whose words won battles and whose arguments brought terror to kings and triumphs to democracy.

"Thomas Paine's 'Liberty Tree' was the 'Marseillaise' of the Revolution. In the inner councils of the few friends in Philadelphia when the word 'independence' even choked the sagacious Franklin it was the staymaker from England who jumped to his feet and, with flaring eyes, said: 'These States of America must be independent of England; that is the only solution of the question.' Then he brought forth his arguments, so clear and convincing that the cautious Washington clasped his hand and said: 'Put these ideas in a book.' Here, perhaps more than at any other one place, was the birth of American independence.

"Washington's advice was taken and in due time 'Common Sense' appeared, a book discussing the fundamentals of government and showing how democracy must supplant monarchy. In the darkest days of the Revolution, when the Army was discouraged and melting away from hunger and cold, then appeared the unparalleled series of appeals, sixteen in number, entitled 'The Crisis.'

APPEALS ARE READ.

"Washington had them read to the regiment at evening parade. The battle of Trenton was won by the countersign, taken from the first appeal of Paine, 'These are the times that try men's souls.'

"When the Continental Congress was bankrupt, and even Washington was blue, it was the clerk of the Pennsylvania House of Representatives who started the private subscription fund with £500 of his own, which grew to the efficient fund of £300,000. The next year he went to France and returned with 16,000,000 livres, six of them a gift and ten of them a loan. His last bulletin concluded with: 'The times that tried men's souls are over and the greatest and completest revolution the world ever knew gloriously and happily accomplished.'

"Washington invited him to his house and praised him. Congress complimented him and voted $3,000 in recognition of his services. Jefferson wrote him: 'It will be your glory to have steadily labored for this independence with as much effect as any man living.'

THE AGE OF REASON.

"Why this heartless reaction, this shameful neglect, this mountainous ingratitude? Because he wrote 'The Age of Reason,' part of it in a Parisian prison cell, with only the Bible as a companion. The first sentences are these:

"'I believe in one God and no more; and I hope for happiness beyond this life.

"'I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy and endeavoring to make our fellow creatures happy.

"'The word of God is the creation we behold. It is an existing original, which every man can read. It cannot be forged; it cannot be counterfeited; it cannot be lost; it cannot be altered; it cannot be suppressed. It publishes itself from one end of the earth to the other. It preaches to all nations and to all worlds; and this word reveals to man all that is necessary for him to know of God.

"'I trouble myself not about the manner of future existence; I content myself with believing, even to positive convictions, that the Power that gave me existence is able to continue it in any form and manner he pleases, either with or without this body; and it appears more probable to me that I shall continue to exist hereafter than that I should have had existence, as I now have, before that existence began.

"'The world is my country; to do good my religion.'

"In his last will he reaffirmed his unshaken faith in God and unwavering hope for continued existence. 'The Age of Reason' is one of his poorest books. It would long since have been forgotten had it not been so splendidly advertised by the dogmatists. The argument may be crude, but it is not wicked. His destructive work was in the interest of a higher construction.

ESTIMATE OF BIBLE.

"His estimate of the Bible was far more conservative than that of many respected clergymen in good orthodox standing today. He but anticipated the methods, and, to a degree, the conclusions, of the higher criticism.

"He was gentle with animals and tender with children. In a profound sense he was a believing heretic, and the ridicule and the deliberate falsehoods heaped upon his memory only witnessed to the ignorance of his critics and the bigotry of the Christians that assailed him.

"The day of Thomas Jefferson is yet to come. Thomas Jefferson, who, to his credit, be it said, befriended Thomas Paine when he was friendless, has outgrown the slander of ministers and the distrust of churchmen. Thomas Paine, who was not one whit more radical than the great second President, is to have his day. When the Republic does justice to the memory of Thomas Paine, as a statesman and patriot, then tardily will the church come to see that Thomas Paine's denials were in the interest of higher affirmations, and that he was a believer and not a denier—one of the forerunners of that church based on the Golden Rule, for which Abraham Lincoln waited."

Bravery in Goodness.

To do an evil act is base. To do a good one without incurring danger is common enough. But it is the part of a good man to do good and noble deeds though he risk everything in doing them.—Plutarch.

U. S. IS BEST FITTED FOR GOSPEL TIDINGS

Calvin H. Swingle Believes Nation Is Represented in the Biblical Prophecy Referring to Glorious Land of Liberty.

HAND OF PROVIDENCE SEEN

Work of God Carried On in Protection of Oppressed of All Lands, Says Lecturer Before Bible Students.

BY CALVIN H. SWINGLE.
(International Bible Students Association, Recital Hall, Auditorium.)

Ho! to the land shadowed by wings (divine providences), which is beyond the waters of the ends of the earth.—Isa. xviii., 1.

The birthday of Washington naturally directs our minds to the birthday of these great United States.

Although the Christian recognizes his special allegiance to the Heavenly King and sets his affections chiefly upon the heavenly home and feels a broad kinship with the entire groaning creation of every nation, people, kindred and tongue, he, nevertheless, is bound to feel grateful to God for America and the torch of enlightenment which it has lifted before the masses of humanity.

In no other country could the blessed Gospel message, especially the "harvest" message of our day proclaiming the near approach of the millennial reign of our Lord Jesus Christ, have been so untrammeled in its proclamation and so widely and freely heralded. And nowhere, except under the free institutions of this favored land, are so many minds sufficiently released from the fetters of superstition and religious dogmatism as to be able to receive the truth now due, and in turn to bear its good tidings abroad.

It was, we believe, for this very purpose that the providence of God has been, in a measure over this country. There was a work to be done here for His people which could not so well be done elsewhere, and, therefore, when the hand of oppression sought to throttle the spirit of liberty a Washington was raised up to lead the impoverished but daring liberty-lovers on to national independence.

REFUGE FOR OPPRESSED.

Here has been afforded a refuge for the oppressed of all lands. Here, separated from the old despotisms by the vast ocean wilderness, the spirit of liberty found a breathing place and the experiment of popular government became a reality. Under these favoring circumstances the great work of the Gospel age—the selecting of the true Church—has been greatly facilitated; and here we have every reason to believe the greatest spiritual harvest of the age will be gathered.

The United States of America we believe to be a subject of prophecy. The prophet, Isaiah, in the eighteenth chapter and in the words of our text, unquestionably refers to this glorious land of liberty.

The first word of the chapter, "Woe," should more properly be translated "Ho!" Thus Professor Young's translation reads, "Ho! to the land shadowed with wings." The wings are supposed by some to represent the eagle wings so conspicuous on its coins, seals, bank notes, etc., in its emblem of liberty. To us, however, the wings would more particularly symbolize divine providence caring for this land. Bible students will remember that God frequently used the eagle and its wings as symbolical of divine care and protection. True, the promise, "He shall cover thee with His feathers and under His wings shalt thou trust" (Psa. xci., 4), is not made to the United States nor to any earthly nation, but to the church, the "holy nation"; nevertheless, in a sense the affairs of earthly nations are supervised in the interest of the "peculiar people" who God is now gathering out of all nations, peoples, kindreds and tongues to be the bride of Christ.

TREATMENT OF VANQUISHED.

Look, too, at the history of this nation. We are far from claiming that it is perfect, nevertheless no other nation on earth has such a history. We, as Christians, are opposed to war on general principles, and yet we must acknowledge that some causes of war are more just than others, and of this more just class the wars of the United States seem to have been—wars which had some apparent necessity and not undertaken purely for conquest. In every instance the victory has been with this favored nation, and in no instance has she treated the vanquished ignobly.

This is the second statement of the prophecy. In ancient times little was known of the world's size, and Ethiopia was called the "ends of the earth." As, for instance, the Queen of Sheba came from Ethiopia, "from the ends of the earth," to hear the wisdom of Solomon. Interpreting the text from this standpoint it would mean "beyond the waters of the ends of the earth"—a very fitting manner in which to describe America, as yet unknown and not intended to be pointed out particularly at that time. We have, then, the prophecy thus: "Ho! to the land shadowed by wings (divine providences), which is beyond the waters of the ends of the earth."

To what nation does the message go? We answer, it goes to the "holy nation," the royal priesthood, the Lord's true sheep, whoever and wherever they may be; those who hear His voice and who follow Him. The description fits no other nation. It is "a nation scattered and polished (R. V. "smooth"); to a people terrible (in their experiences) hitherto; a nation meted out (whose course and experiences in life the Lord has measured out for them for their highest welfare) and trodden down (as a part of their necessary experiences), whose land the rivers divide (R. V.)." The reference to the rivers may be taken as a suggestion that the river of death separates this "holy nation" from its inheritance on the other side of Jordan—their citizenship, says the apostle, is in heaven.

Let us show our appreciation of this glorious land in which we have been favored to live by co-operating with the Lord in sending forth His swift paper messages. "Go, ye swift messengers!"

LIFE OF LINCOLN LIKE BIBLE STORY

Became Leader of Nation in Its Greatest Crisis From Lowly Origin—Wild Oats Not Part of Career.

Dr. Duncan C. Milner gave an illustrated address at the South Side Sunday Night Club in the Methodist Church, South Park boulevard and East Thirty-Third streets, upon Abraham Lincoln. Attorney George W. Underwood read Lincoln's favorite scripture.

Dr. Milner said in part:

"Abraham Lincoln is one of the greatest figures in the world, and the greatest in the United States, at least, during the nineteenth century. The story of his life is a strange one, resembling a myth or Bible story. Born in a floorless and windowless cabin, reared in such limited circumstances, he grew to be the ruler and leader of a great nation in the greatest crisis of its history.

"He said after he became President, 'All I am and hope to be I owe to my mother.' He grew up in a rude pioneer community, but there was nothing of the ruffian or the blackguard in his actions. He was free from vice and sensuality, and never sowed any wild oats.

"It was his ambition to save his country, and he did. When I was a boy my one great ambition was to be like Napoleon. He seemed the acme of greatness to me, but when I grew up my ideas changed and Lincoln became my hero. Lincoln was a devoutly religious man. He learned the Bible at his mother's knee and was a lifelong student of its pages and quoted it frequently in his daily talk and in his letters, speeches and massages.

"The Rev. Dr. William Bishop, who knew him well, said: 'The crowning glory of Abraham Lincoln was the grandeur of his Christian character.' It is no exaggeration to apply the beautiful thoughts found in Corinthians xiii. to him and say: 'Abraham Lincoln suffered long and was kind—envied not, vaunted not himself, was not puffed up, did not bear himself unseemly, sought not his own, was not easily provoked, thought no evil, rejoiced not in iniquity, but rejoiced in the truth.'

"John Hay, who probably knew as much concerning Lincoln as any one, said of him: 'The more I study his life the more he grows upon me. I firmly believe that he is the greatest character since the time of Christ.'"

EPISCOPAL RECTOR IN PLEA FOR UNITY OF CHURCHES

Philadelphia Pastor Declares Presbyterian Ministers Should Be Invited to Episcopalian Pulpits.

The Rev. Robert Johnston, D. D., pastor of the Episcopal Church of the Savior, Philadelphia, advocates sweeping aside canonical restrictions and the absolute freedom of clergymen to invite Presbyterian ministers to preach in Episcopal pulpits. In a speech on "Church Unity" before the Presbyterian Ministers' Social Union, one hundred prominent Presbyterian pastors being present, Dr. Johnston, according to the Public Ledger report, held that churchmen should not leave it to their children or grandchildren to obliterate denominational prejudices, but, if they believe in church unity, should enter boldly upon the task now. He contended that there is such undeniable evidence that God is working through the Presbyterian Church that for Episcopalians to deny it would render them "guilty of atheism, or denial of God."

"It is high time that we cultivate a Christian temper," continued the Episcopal rector. "It is not a Christian temper which holds that a clergyman who preaches in a Presbyterian pulpit is guilty of schism.

"We recognize that the prophetic office has never been associated with ordination, but is always the inflowing of the spirit of God into the heart of man. We have evidence of the spirit of God working in this manner in the Presbyterian Church. If this is true, why should I not be permitted to invite a Presbyterian minister to exercise the prophetic office in an Episcopal Church? I don't mean inviting him as a Christian man (our canons provide for that), but as a Christian minister. I don't mean to have him preach on the chancel steps, but in the pulpit. If we are not willing to do this, then let us stop talking about church unity.

"We ought to be willing to confine our dogmatism within the limits of knowledge. It is idle to ignore that modern knowledge is making inroads upon some of our cherished beliefs. Christ said, 'Lo, I am with you always.' And when He said it He meant that He is with Presbyterians as well as Episcopalians, and with others who are neither Presbyterians nor Episcopalians."

TWELVE TO FIFTEEN PRELATES TO BE APPOINTED IN MARCH

Seven Names Mentioned Outside of Italy as Probable Recipients of Catholic Honors.

Catholic church news is carrying the names of twelve to fifteen prelates, nearly all of whom are said to be certain of elevation to the Sacred College of Cardinals at the March consistory. The number is large, but deaths in the college membership have been many of late, and some other cardinals are incapacitated by age or illness. Outside of Italy some seven names are given. These include the Archbishop of Vienna, the Archbishop of Toledo and the Primate of Hungary. Archbishop Hartmann of Cologne is sure to be honored, because now there is but one German cardinal. Two Dominicans are mentioned. These are Mgr. Frowirth, nuncio at Munich for the last six years, and Mgr. Esser, who is secretary of the Index at Rome. Some talk of the elevation of Archbishop Carr of Melbourne, Australia, is also heard.

No mention is made of any American, North or South, or of any Irish or English prelate.

Five Italians, so reports say, are to be included in the list of new cardinals.

Recently several deaths have occurred among cardinals.

POLITICS AND FADS HURT CITY SCHOOLS

M. M. Mangasarian Points Out That Efficiency Is Decreased by the Multiplicity of Subjects in Curriculum.

NOT ADEQUATE FOR DEMANDS

Some Classes Have Seventy-Five Pupils Under One Teacher Because of Congested Conditions, Lecturer Says.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

We seem to be very proud of our public schools. Certainly the idea of which they are the embodiment is beyond criticism. The state places within reach of all future citizens the greatest gift it can bestow upon them—an education. I should have revised that statement; the state does not offer an education, but the opportunity to secure one. No power on earth could educate a person against his will. He could be compelled to go to school, but that is not the equivalent of an education. Even the statement that the state offers an opportunity to secure an education needs revision. Does the public school as it exists deserve to be called an opportunity?

Chicago, for example, is supporting an army of 7,000 teachers and spending nearly $13,000,000 per annum to make the public schools an educational opportunity for the young of the nation. But are they that? If all the children in Cook county went to school and remained there until they were graduated, there would not be room enough nor teachers enough for them. Some schools resort to the double shift, and some teachers carry as many as seventy-five in a class, owing to insufficient accommodations. Yet we have a compulsory education law which compels parents to send their children to schools which cannot accommodate them.

A CLUMSY SITUATION.

That has the appearance of being a clumsy situation. Besides, if a boy is poorly nourished he cannot be educated, exceptions aside. He has got to have blood before he will care for brains. He dreams of a kitchen and we offer him a school. It will not do. The three R's will not take the place of the three B's—bread, butter and broth. There are philanthropists who propose that the state should also feed the school children. It is less expensive, they say, to instruct well nourished children than starving ones. But the boys and girls in rags should also be clothed. If feeding comes before reading, so does clothing. The child with the gaping patches is no more educable than its hunger-pinched fellow. But after the state has fed and clothed the children will it be able to stop there? What about the dingy homes the pupils come from? But where is the state going to get the money to play the Santa Claus? Observe how, if you start with the proposition that the state owes anybody an education, by a necessary momentum the first step—that of teaching—carries you to the second step—that of feeding, and that to the third—that of clothing, and that again to housing the children, etc. Even if the city of Chicago had an exhaustless gold mine, in my honest opinion it would still be a question whether the state could successfully play the role of an educator.

To begin with the state or the local political body is too pressed with immediate questions to take any comprehensive interest in educational matters. The first law of nature is self-preservation. Its own political continuity is the paramount interest of a political party. Everything else, schools included, are a means to that end. Strictly speaking, there are no public schools. The Chicago schools are Mayor Harrison's schools.

THE MAYOR'S SCHOOLS.

When Busse was mayor they were his schools. If Dunne had been elected they would have been, as they were once, the schools of Mayor Dunne. It is neither possible nor desirable to have a public school in the sense that everybody shall have a finger in its management. All schools are private, and we have to choose between the mayor's schools, directed by his business board, and the other schools. Is the school of a politician, who is the creature of the political hour—pledged to make appointments, to redeem party pledges or to nurse political prospects—liable to be a better school than one which is altogether out of politics and devoted exclusively to education? Politics has been a sort of evil genius to the schools, not only in the city, but also in the state. Just as molasses draws the flies, a public fund always attracts gamblers and parasites.

But even more dangerous than these political hangers-on are the "faddists," which descend upon the schools like a flock of blackbirds, with their deafening babble.

VARIETY OF DEPARTMENTS.

The result is that the public schools are undertaking to teach almost everything imaginable. No department store has as many departments as the public school has. From Latin to needlework and from designing to cooking—every branch of physical and mental activity seems to be embraced in the curriculum.

Our fear of the Asiatic immigrant, which is a real one, because he has demonstrated his ability to compete successfully with the average American laborer, is also a proof that the public schools have not even placed the rank and file of the nation beyond the menace of competition from the unschooled and semi-civilized Asiatic. We need an education that will make the American people collectively superior. We need a school that will graduate men and women who will be equal to the complex problems of our complex civilization. Every day newer and more intricate questions challenge our wits. A make-believe education is like the castles children build in the sand and which the rising tide sweeps away. We need intensive education, and we cannot expect that from the political teacher who has one eye on the pupil and the other on the voter.

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SCHOOLS BEST USED AS SOCIAL CENTERS

Legislation Has Increased Leisure Time of Workers and Its Disposition Affects City, Says Judge Pam.

YOUTH NEEDS PROTECTION

Jurist Declares Community Will Derive Benefit From Uplift Work as a Preventive of Crime.

BY JUDGE HUGO PAM.
(South Park M. E. Church.)

A well known writer on civics said that in the final analysis the character of the city as to its being well governed depends upon the character of its citizens.

The starting point of character building, or its synonym—habit-forming—in fact, of everything desirable or undesirable—is thought.

Our every act, if we examine it—namely, if we are introspective—is preceded and given birth to by a thought. The act repeated forms in time the habit, and the sum total of our habit stamps or molds our character, which means life—destiny—so we have thought on the one hand and life and destiny on the other.

Let us not delay until the wave of crime or the scourge of pestilence arouse public opinion, nor let us be derelict in our duty to the men and women who have peopled this nation and have made its success possible, namely, the foreigner. Without him our country would still be undeveloped, whether he has lent us his brain or his brawn—merely, his good will or his wealth.

It is not enough that we have given better conditions than possibly they have departed from at home. Our duty lies in giving them the best conditions—the same conditions which surround either natives or foreigners more fortunate—that is the duty we owe to the distressed and needy, who still must make their way, and perhaps may never succeed.

USE OF SCHOOLS.

It is not the purpose to discuss all the elements of municipal insurance, viz., the police, fire, health department, etc., as is shown by the subject, but merely that of the public school, and that subdivision which has been started, but is only in the process of development, namely, the social center.

Number of public schools devoted to this purpose in New York and Chicago:

New York, 44; Chicago, 22 (six having been added recently).

Wherein lies the great necessity of the public school as a social center?

We contend that social centers having been recognized in part as a development of the public school system should practically be entirely under the control of the public school system of the city, leaving, as we have mentioned before, to private initiative the working out of other problems, such as the housing problem, etc.

In these days of advanced legislation bringing about a greater leisure time, the disposition of leisure time in a great measure affects the development of the individual and the corollary thereof, the good name of the city. Hours for men and women are being shortened. Half holidays are being granted.

This added responsibility of taking care of the leisure time can best be met by the increase of the number of public schools that are used as social centers. Therefore, in the future public schools should be built in anticipation of this use and adapted for that purpose.

LEISURE OF YOUTH.

Let us first, however, concern ourselves with the leisure time of the young boys and girls, many of them wage earners at 14, who must have further preparation for life, that is, every phase of life, namely: That of the home, industrial, social and civic.

The age of adolescence—the age that may spell ruin for our girls, or the life of a drunkard or gambler for our boys—is the formative period of their lives, making for either usefulness and happiness, or indolence and crime, either benefactors or malefactors.

How great a factor in the daring crimes the youth has been can be observed by a study of the history of criminology in the last five years.

For this purpose we need the public school buildings. We do not ask that they be rearranged or built anew, so that luxury may abound, but merely that they have the necessary equipment for the recreation of mind and body. There should be good sanitation, large grounds, where there may be outdoor sports—also that there may be dancing and gymnastic work both winter and summer.

The schoolhouse today is open about five hours. It should be open at least twelve hours.

The home is the unit once removed from the neighborhood. The home may be a unit for good or bad. They must be in the main for the good, if the neighborhood is not to suffer. Let none of our neighborhoods be pointed out as plague spots in our cities.

We have dealt so far with the necessity of these schools as social centers, as they affect the people's welfare, thus making for better or healthier state of mind, a cleaner and sounder body. We now come to a phase of the subject wherein the city itself is the direct beneficiary.

There are needed buildings in districts for local meetings to discuss public affairs and develop public sentiment. In addition to other activities of our cities, such as schools, police stations, fire departments, fire stations, there should be local centers of civic life. The places of meeting of men and women should be under opportunities in no way doubtful as to the surroundings, and necessarily especially removed from viciousness.

The public school is the only institution that meets the demand for local centers. Democracy needs local social organization entirely independent of outside influences, save those making for the betterment of the neighborhood.

Men and women who have worked by day, either in their homes or at their occupation, have neither the energy nor perhaps wish to incur the expenditure of attending meetings down town. Necessarily opportunities should be given them close at hand for that purpose. These centers therefore should become a meeting-house or clubhouse belonging to the people, where education, recreation, citizenship, are to be cultivated, all leading to the making of the good citizen. This will lead to the ideal city so splendidly described by Benjamin Harrison as far back as 1880.

THE IDEAL CITY.

He said: "The ideal city must be a city where people diligently mind their own business, and the public business, and do both with a decent regard to the judgment and the rights of other men; a city where there is no boss rule in anything; where all men are not brought to the measure of one man's mind, or to the heel of one man's will; a city where citizens are true and brave and generous, and who care for their own; a city having a community spirit, but not the communistic spirit, where capital is respected but has no temples; a city whose people live in homes where there is room for a morning glory or a sweet pea; where fresh air is not delivered in pint cups; where the children can every day feel the springyness of nature's green carpet; where people are not so numerous as to suggest that decimation might promote general welfare; where brains and manners, and not bank-ratings, give standing to men; where there is neither flaunting wealth nor envious poverty; where municipal reformers are not hysterical, but have the habit of keeping cool; where the broad judgment of a capital, and not the narrowness of a province, prevails; where the commerce in goods is great, but not greater than the exchanges of thought and neighborly kindness. We have not realized all these things; we count not ourselves to have attained—but we follow after."

FINDING PASTORS EQUIPPED FOR COUNTRY WORK IS TASK

Massachusetts Takes Step Forward in Offering Short Agricultural Course to Preachers.

One of the biggest problems of the church of today is to find well-equipped pastors for the country churches. The natural leader in all rural advance, in the uplift of country life is the preacher—by his position both within and without the church. Massachusetts has done something toward the matter by holding a rural conference at the Agricultural College in Amherst each summer, to which the country ministers are especially invited. The various denominations have done something to interest their pastors in rural betterment and to train them for it.

It has remained for the Middle West, out of its own need, to lead the way to any actual solution of the problem. The Christian denomination, or Disciples of Christ, is very strong in that part of the country and has many churches, especially in the rural sections. It has been more difficult than in New England to meet the need for trained ministers.

So the denomination has an industrial theological college in Nashville, Tenn. It maintains a dairy, a sawmill, a poultry department and several other branches of agriculture. Several hundred students are enrolled. Men are enabled to earn their way while they study, and many valuable men become thus available who could not take a regular college and divinity school course.

What is more to the point, they are in sympathy with the needs of the country church and in touch with rural life. They are fitted to be leaders in all the program of rural betterment and become enthusiastic in it.

So well has the plan succeeded that the same denomination has determined to found a similar institution in Western Kansas to meet the needs of that state. It is expected that it will be located in the sugar beet region, and the raising of sugar beets will be the main dependence of the farm.

Kansas needs country preachers who could partly live off the land, yet educated and trained as leaders, who will be willing to stay by and with the country churches.

The next move will be for New England to send her future country preachers for at least a part of their course to the State Agricultural College. Already President Butterfield and others have given valuable courses of lectures at the theological seminaries with this end in view.

TAGORE, HINDU POET, WINNER OF NOBEL PRIZE, IS DISCUSSED

Benjamin Fay Mills Lectures on Character of Litterateur's Philosophy at Besant Hall.

Benjamin Fay Mills, who is to spend the next two or three weeks giving lectures in Chicago, opened his series with an address in Besant hall, 116 South Michigan avenue, last evening, under the auspices of the Chicago Theosophical Association.

His topic was the famous Hindu poet, Rabindranath Tagore, who has lately received the $40,000 Nobel prize for literature.

Mr. Mills referred to the introduction of the Hindu literature to America by the Swami Vivekananda and others at the Parliament of Religions in this city in 1893. It came like the discovery of a new world.

He said that Tagore was one upon whom it might well be said that "affluent Fortune emptied all her horn." "He is descended from a family of wealth, renowned in India for its character and ability for a thousand years," said Mr. Mills. "He himself is endowed with great personal beauty and is a statesman, philosopher, educator, poet, social reformer, editor, singer, composer and historian, excelling in every respect. He is called 'The Soul of Bengal,' and his hymns are sung at the great religious gatherings and his poems chanted in the homes and highways of his native land.

"He has recently been lecturing at Harvard University and other Eastern centers, charming his listeners of all sorts.

"His philosophy combines the best wisdom of the Orient and Occident, ancient and modern.

"The bestowal of this prize of the first magnitude by the Western cities almost marks an era in the appreciation by the energetic and restless Western world of the calm, contemplative and wise East.

"The fascinating character of Tagore's prose and poetry must be felt to be appreciated."

In the afternoons of the coming week at 4 o'clock in Besant hall Mr. Mills will give extracts from his four published books, with illustrative interpretations.

CHRIST'S LOVE IS SEEN IN MIRACLE

Jesus Showed Himself Friend of Afflicted in Healing of Youth Blind From Birth, the Rev. T. C. McKnight Tells.

MET ENMITY OF PHARISEES

Trial Which Followed Working of Wonder Is Described in Allegory Founded Upon Biblical Story.

BY THE REV. THOS. C. McKNIGHT.
(Reformed Presbyterian Church.)

The burning sun of Palestine had not yet attained its highest point in the horizon when, as the crowds began to gather for the morning sacrifice, a poor man, blind from his birth, groped his way to his accustomed seat in the streets of Jerusalem near the entrance of the temple, where he solicited alms from the worshipers as they went to and from the holy place.

The home from which he had felt his way as at midnight was a veritable testimony to the truthfulness of that saying which had fallen upon Jewish ears in the days of Moses, when it was said by Him who spoke from heaven, "The poor shall never cease out of the land." The father and mother were past middle life. But it was not because of their age that their hair was gray, deep lines were drawn upon their faces and a look of care was in their eyes. Day by day they carried a great burden. Their lives were lived in the constant shadow of an abiding sorrow. Their only boy, who was the father's pride and the mother's joy, was a son of affliction. His eyes had never opened to the light of the sun. They had told him of the beautiful scenery on the Sea of Galilee and on the hills about Jerusalem, but he had never been able to appreciate it for himself. Gladly would the mother have given him her own eyes if such had been possible. Willingly would the father have made any sacrifice that would have made possible the opening of his son's eyes. But the case was hopeless; there was no remedy. Never since the world began had any one ever been known to open the eyes of a man that was born blind. This terrible affliction, together with their extreme poverty, which made it necessary for the blind son to make his living by begging, make it easy to understand the plaintive stoop of the parents' shoulders and their careworn expression.

ANOTHER MAN.

In striking contrast with this man who from his birth had not seen the light, there was in Jerusalem at this time a man who had been making the strange claim that He was the Light of the World. He had twelve disciples. As these twelve men were going into the temple with Jesus they saw just ahead of them in their path the blind man sitting in his usual place.

Already many times Jesus, who had never learned in the schools, had astonished not only his disciples but the scribes and Pharisees as well with His answers to the most difficult questions. At the sight of the blind man, with whose history they were no doubt acquainted, a difficult question suggested itself to the disciples. It was purely a Jewish question in the manner in which they asked it, but it was a question that has attracted the thought of men in all ages of the world. It was the question of suffering as the direct or indirect punishment of sin. They were familiar with many instances in which one or another sin was said to have been punished by an immediate stroke, and not a few that had been punished by death. But since this man had been blind from his birth, the question of sin before his birth at once suggested itself to their minds.

The Jews had a common belief that the merits or demerits of the parents would appear in the children.

Jesus cleared the question a great deal in His answer. When He had put aside their alternative as to whether it was on account of the sin of the man or his parents He told them that the affliction of blindness was in order "that the works of God might be made manifest in Him." They were trying to understand the reason of the calamity as regarded its origin. Jesus sought to show them the reasonableness of it in regard to the purpose He was about to make it serve.

CHRIST'S MIRACLES.

How strange was the answer to their most difficult question! Was it not after all a begging of the question? What strange thing was He proposing to do? All Jerusalem was in a constant turmoil because of what He had already done. Twice at least He had been in danger of His life. Would He risk performing any more miracles? He had turned water into wine, multiplied the loaves and fishes, healed the sick, cleansed the lepers and even shown His power over evil spirit to such an extent that they obeyed His voice. Only a few days before He had found it necessary to escape out of the temple secretly because the Jews had taken up stones to kill Him; for he had claimed to be the Son of God. Would He dare to work a miracle on this blind man that would prove His former claim? Or could He heal a man that was born blind?

Catching his breath between the words the messenger told his story. "The man that is called Jesus opened your son's eyes this morning." At first the parents could not believe, but finally they were more than persuaded, for presently the son, who had felt his way out of the house in the morning, came running home with greater joy of heart than he could express in words. When they were all gathered about the family table the son told his awe-stricken parents the wonderful experiences of the morning; told them how he had overheard Jesus saying to the men with Him that he was the light of the world, how that He had anointed his eyes with clay and sent him to the pool of Siloam to wash, which, when he had done, he came seeing. When he had told his story they all kneeled and poured out their hearts to God in thanksgiving.

But the man's joy of heart and that of his parents was soon to be turned into perplexity. The scribes and pharisees had a bitter hatred of Jesus. They had tried in their hot haste to stone Him to death in the temple, and now in their cooler moments they were more determined than ever that He should be put out of the way. They had tried mob violence on Him, but that had failed. As the boys of the street would say, He had given them the slip and left them standing, looking at one another in a strange perplexity because of their enemy's unusual and secret escape. Now they will seek to accomplish their foul purpose by a less violent plan, but none the less wicked. He had evaded the mob, they will now try the more sure method of legal procedure. But Jesus was still hidden from them. Their only hope was to drag the man to whom He had given sight into the court and question him concerning the miracle that was commanding the attention of the entire city. Although this was illegal, yet it was not beneath the scribes and pharisees. They were determined to catch Jesus, whether lawfully or unlawfully. Illegal procedure would be a little thing for men who would stoop to mob violence.

Finally court opened with a long prayer by one of the Pharisees. The prosecuting attorney began to question the witness. He spoke with the greatest of dignity. "What do you say of Him, in that He hath opened your eyes?" A deep silence filled the courtroom. Every eye was fixed upon the beggar in the witness' chair. The parents could almost hear their heart beat in that awful silence. What would their son say to the question that was ringing on every ear? He was in the camp of his benefactor's enemies. They had threatened to stone Jesus, because He had claimed to be the Son of God. If the witness should confess that He was of God would they not stone him also? And would he, like Jesus, be able to escape out of their hands? Great was the suspense. A beggar sat before magistrates and powers.

WAIT FOR REPLY.

A question was asked him. All were waiting to hear his answer. It must have been given him by the Holy Ghost. For he spoke as one who had taken no thought what he should speak. "He is a prophet." After a few minor questions he was dismissed, for the Pharisees suddenly came to the conclusion that the man had never been blind at all and that it was all a trick that Jesus was working upon them. They therefore called the parents to the witness stand. With trembling hands the husband helped his wife into the chair, and, standing at her side, turned his face to the prosecuting attorney, who asked them three questions, one after another: "Is this your son? Was he born blind? If so, how, then, do you account for the fact that he now sees?" With quivering lips the husband spoke: "We know that this is our son, and that he was born blind. But by what means he now seeth we know not; or who hath opened his eyes we know not; he is of age; ask him; he shall speak for himself." A deep silence again filled the courtroom. The Pharisees and scribes of the land looked at one another in consternation. Again they called the man to the witness stand. The attorney in a warning voice said to him: "Give God the praise for this miracle, for we know that this man is a sinner." By this time the witness has more confidence in himself. Some unseen power was helping him mightily. He spoke with the greatest assurance concerning his own experience. "Whether he is a sinner or no, I know not; but one thing I do know, that, whereas I was blind, now I see."

WITNESS GROWS BOLDER.

Again they asked him, "What did he do to you? How did he open your eyes?" With a boldness that seemed to the Pharisees a careless indifference the witness replied, "I have told you already, and you would not believe me. Why do you ask me again? Is it because you wish to become His disciples?" Then they reviled him and said: "You are His disciple, but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know from whence He is." Being now fully conscious of the purpose of these men to bring shame upon his benefactor, and with a loyalty that was newly born by a personal experience, and being wondrously helped by Him Who is invisible, the man answered and said unto them: "Why, herein is a marvelous thing. If this man were not of God He could do nothing." His bold confession had determined his fate. He was about to experience what his parents feared when they took the witness stand. The scribes and Pharisees cast him like a stone out of the synagogue, saying as they did so, "You were altogether born in sin, and do you, who have all your lifetime been a blind beggar, which proves in your own body that you are a sinner—do you attempt to teach us?"

The news of this action by the court was heralded throughout the entire city with unusual rapidity. Even Jesus, Whom the scribes and Pharisees could not find, heard about it. And when He heard that they had cast him out He at once set about to find the man. He had come into the world to seek and to save that which was lost. He had come to seek out the lost sheep of the house of Israel. He must find this man whom the pharisees had cast out, and presently He did find him, and in the spirit of helpfulness known only to the Great Teacher He asked the outcast, "Do you believe in the Son of God?" Recognizing in Jesus the friend of the outcast, the man asked for information. "Who is He, Lord, that I might believe?" And when Jesus explained that He Himself was the Son of God the man answered:

"Lord, I believe." And he fell down at His feet and worship Him. Then, when Jesus had spoken a few words to the Pharisees who were standing by, He lifted the man to his feet and let him go. Slowly he walked home that day, meditating in his heart and saying to himself as he went, "Behold, what manner of love!"

CHURCH TO MARK BIRTHDAY

Oak Park Congregational Will Be 25 Years Old in April.

Preparations are being made by a committee appointed by the Second Congregational Church, Oak Park, for observing the twenty-fifth anniversary of the church, the celebration to be held from April 26 to May 3. The Second Church is one of the oldest and largest in Oak Park.

Spirit Kindles Thought.

So closely woven is the Spirit of God into the human soul that this most glorious fact of religion is often overlooked. The Holy Spirit does not lead us directly into new thoughts, but kindles those that we have.—David Fyffe.

LECTURER SEES DAWN OF THE MILLENNIUM

Dr. L. W. Jones Tells International Bible Students Twentieth Century's Inventions Fulfill Daniel's Prophecy.

WONDERS OF AGE FORECAST

Bible Foretold Better Methods of Transportation and Spread of Knowledge Thousands of Years Ago.

BY DR. L. W. JONES.
(International Bible Students' Association, Recital Hall, Auditorium.)

"He that sat upon the throne said, Behold, I make all things new."—Revelations xxi., 5.

The promise of a new day has long been before God's people. It was hinted to our first parents 6,000 years ago that eventually "the seed of the woman should bruise the serpent's head." This means that Satan's power will be crushed and mankind delivered from sin and death.

A still more explicit promise was made to Abraham, "In thy seed shall all the families of the earth be blessed." For centuries Abraham's posterity waited for Messiah, but even Jesus' disciples, who recognized Him as the "sent of God," were disappointed that His kingdom was not immediately manifested. Still the prophecies respecting Messiah's kingdom were repeated and amplified in Jesus' parables, and finally in the revelation which He gave to His church.

God's people are awakening, after all these centuries, to a realization of the fact that we are living in the dawn of a glorious epoch. Blessings have come down like a gentle shower, so quietly that mankind in general do not realize that the earth has entered into the "times of restitution" foretold by St. Peter, Acts iii., 19-21.

MANY ASLEEP.

Many are still asleep; others confused; faith in the Bible with many is a thing of the past, and they are seeking a solution along the line of evolution, claiming that a nature God is operating by blind force under a law of the survival of the fittest, overlooking the fact that there were great characters in the past with whom few today may be compared—Shakespeare, Socrates, St. Paul, Moses, and others.

The Bible explains that the wonders of today are foregleams of Messiah's kingdom and its blessings; that we are in the day of Jehovah's preparation for the kingdom of His Son. Daniel's prophecy (twelfth chapter) contains numerous signs of our times. This prophecy is noteworthy because Jesus attested its genuineness. Note the first declaration God made through Daniel respecting our day, "Many shall run to and fro." This can refer to nothing else than the wonderful traveling which is a feature of our day and to no other. It is less than a century since the first crude locomotive was built, and about 105 years since the first steamboat was tried by Fulton. There was practically no opportunity to run to and fro until within the past fifty years. Now the world is gridironed with rails.

VOYAGES ARE SHORTENED.

Now the ocean voyage of five and six months is cut down to as many days by mammoth vessels carrying from 3,000 to 4,000 passengers. He declared he himself had fulfilled much of this prophecy in his extensive travels in the interest of Bible study and research, having crossed the Pacific once, the Atlantic three times, sailed on many other waters and ridden on steam trains in various countries, Japan, India, Egypt, etc.

Who knew, at the time of Daniel's prophecy, of these wonderful facilities for running to and fro? Only the Almighty, and He gave this as one of the particular signs of the ending of this age—the dawning of a new dispensation—the long promised Messianic kingdom.

Knowledge shall be increased, is the second proof given by Daniel. Whoever dreamed a century ago of the conditions which now prevail, when practically every human being in civilized lands from 10 years old and upward is able to read and write? Think of it! Even fifty years ago the making of tallow candles was an industry in nearly half of the homes of humanity. Only then did petroleum begin to enlighten the world; then came coal gas, and now electricity. Already the hours of labor are greatly decreased, giving time for study, improvement and pleasure, and yet we are only in the infancy of these blessings God has for the world. We are in the dawning of the millennium.

Every preparation is being made for the dissemination of knowledge world-wide. Telegraph wires and cables connect the civilized world, and now the wireless methods. The printing press, in connection with our great newspapers, as well as other publications, is one of the wonderful preparations of God for the spread of knowledge.

WORK OF THE PRESS.

Through the means of the press the world is learning that many things considered by our forefathers as absolute certainties are but absurdities; such, for instance, as our creed idols—idols which blaspheme God's holy name, character and government. Verily, the increase of knowledge is a positive proof of the inspiration of Daniel's prophecy and equally proves that the new age is dawning.

Daniel's third proof, "The wise (toward the Lord) shall understand." Bibles are in every language, with many helps to understand and leisure to study. All over the world classes of Bible students are forming, irrespective of denominational lines and prejudices. The "wise" are trimming their lamps and having them well supplied with the oil of the Holy Spirit, and are understanding the things hidden from past generations and ages.

A TIME OF TROUBLE.

One more token of the end of this age, and the dawning of the new dispensation, "There shall be a time of trouble such as there never was since there was a nation." I will not dwell upon this dark picture, the clouds of which we see hanging all about us as manifested in the various difficulties, social, financial and ecclesiastical. We regret that unpreparedness for God's mercies and blessings make necessary a great time of trouble, but it is coming nevertheless, as all thinking people who are cognizant of the signs of the times will attest, for they all declare with one voice that something is about to take place. Our Redeemer foresaw this trouble, but He bade His followers to rejoice even in the midst of the trouble, because it marks the day of deliverance from the power of sin and death.

Messiah's kingdom will be much more than a beneficent reign, giving mankind temporal blessing and knowledge. In connection with this knowledge, the way will be paved for the sinner to be reconciled to God. He who redeemed the world with the sacrifice of His life is to be the great Mediator between God and men. Forgiveness of sin and help out of the fall are the glorious promises of the scriptures.

MASSACHUSETTS HOLDS 24TH STATE CONFERENCE OF BOYS

Younger Classes in Bay State and Rhode Island Y. M. C. A. Assemble at Lawrence.

The twenty-fourth state conference of boys in the Massachusetts and Rhode Island Y. M. C. A. was held at Lawrence last week. The preparation service had the Central Methodist Church from 4 to 5 p. m. Friday, to be addressed by the Rev. George A. Gordon, Boston, on "A Boy's Ideals." The annual banquet was held at the state armory from 5:30 to 7 o'clock. Greetings were given by the Hon. Michael F. Scanlon for the city, the Rev. Herbert G. Mauk for the clergy, President Dean Webster for the association, and F. Raymond Clee for the boys.

Response was made by Gilbert West, president of the Pittsfield conference. The Friday evening service was held in the Central Methodist Church, with an address by the Rev. Oscar E. Maurer, New Haven, on "A Boy's Church Ideals."

Saturday morning addresses were made by the following speakers: Head Master Gaylord Douglass, Wilbraham Academy, on "A Boy's School Ideals," and Dr. Dewitt G. Wilcox, Brookline, on "A Boy's Physical Ideals." In the afternoon an address was given by Sherwood Eddy of Asia, followed by a sectional conference on "High School Boys," by Ivan P. Flood of Newark, N. J.; "Preparatory Schoolboys," by Frederick Davis, Brown University; "Wage-Earning Boys," by C. C. Robinson, New York; "Grammar School Boys," by Charles A. Jenney, Brockton, and "Rural Community Work," by E. P. Conlon, secretary for Norfolk county.

Saturday evening had an address by Captain Jack Crawford. All the Saturday meetings were in the Central Methodist Church. Sunday afternoon at Trinity Congregational Church, Clarence C. Robinson, international secretary, spoke in a young men's meeting of delegates and boys over 15 years, and at the same church, Sunday evening, H. W. Gibson, state boys' secretary, made the closing address, with a stereopticon presentation of "How the Y. M. C. A. Is Helping Boys Realize Their Ideals." An efficiency shield was presented by the state boys' work committee to the association showing the best percentage of increase in boys' work during the year. The Lowell Association won the shield for 1912.

UNITED MISSION CAMPAIGN OF PROTESTANT CREEDS BEGINS

Ten Per Cent Increase in Membership Is Expected by Methodists in Movement.

Last week witnessed the opening of the great united missionary campaign, or personal canvass, by the Methodist, Presbyterian, Baptist, Congregational and all large and small Protestant bodies in the country, save only the Protestant Episcopal. It originated with their respective missionary societies, but its purposes have broadened until it covers the whole range of Christian activities. It is to conclude on April 1, or in some bodies on Easter Sunday, which comes this year on April 12.

Through action of their men, taken in October last, Methodists put forth the most comprehensive plan of all. It contemplates a 10 per cent increase in membership of all Methodist churches; the enlargement of endowment and attendance upon all Methodist secondary schools and colleges caring for children and especially for boys in such fashion as never before was done; a new emphasis upon the social service of Methodist churches, and if possible a vast increase in the regular giving of money by all Methodists. Special stress is to be laid upon increase in Methodist men and women who annually give away a tenth of their incomes.

Baptists have in hand, for the period, a series of conferences, relating to foreign missions in particular, but including in their general aim all Baptist causes. They are making great use of the centennial of Baptist foreign missions as founded by the Rev. Adoniram Judson in Burma, and are combining with it the common campaign of other bodies in this country.

The new commission on missions, appointed by the last national council of Congregationalists, has named a large committee, districted the country, prepared a great company of speakers and enters upon the most comprehensive campaign in the history of the denomination. Like some others, the commission lays the responsibility for action upon the men of each church. President King of Oberlin heads the commission, and its active leader is the new secretary, the Rev. Hubert C. Herring. The campaign covers all Congregational benevolences, and is quite as much educational as financial.

Silent Prayer.

Now and then we have five minutes in special revival services for what is called silent prayer. But most of us do not know what to do with that five minutes, and think it is a long time, and are glad when some vocal exercise brings it to its close. There was silence for half an hour in heaven, but if there is silence for half a minute in a prayer meeting we grow restless and uneasy. That there should be quiet opportunity for hearing that inaudible voice, I am inclined to think this is the highest and rarest of Christian experience.—Lyman Abbott.

If you want the best you must read The Inter Ocean.

MUTUAL LOVE IS MARK OF CHRISTIANS

No Other Motive Power Could Send Modern Disciples of Christ Over Entire World With His Message.

DEEDS BEST EXPLAIN GOSPEL

Church Founded on Brotherhood Cannot Be Self-Contained—Reaches Out to World, Asserts Minister.

BY REV. CLAUDE ALLEN McKAY.
(First Congregational Church, Ottawa, Ill.)

By this shall all men know that ye are my disciples if ye have love one to another.—John xiii., 35.

On the evening of the betrayal Jesus and His disciples remained in the Upper Room at Jerusalem until late in the night, in a long heart to heart talk. It was then that Jesus looked far out into the future to the time when men would need to know the trademark of a Christian. That time comes with every generation. It is a need of our own time.

Once God's people were known by their nationality. To be a Jew by birth or adoption was to be one of the chosen people. No one color or race or tongue could serve such a purpose now. If all the disciples of Jesus should meet today there would be such a medley of tongues that onlookers would cry out: "What is the common tie, what is the distinguishing feature, that gives this conglomerate mass a oneness?" The Author of Christianity named the standard. It is broad enough to include peoples of all ages, conditions and races, yet strict enough to admit none who are unworthy. It is liberal enough to include people of all creeds, yet not loose enough to include the bigot, the vicious or the grossly selfish. "By this shall all men know that ye are my disciples if ye have love one to another."

CHRISTIANITY A CHILD OF LOVE.

Love has become the badge of Christian discipleship not alone because its Founder named it, but because it is the only true emblem of its nature. Christianity is a child of love—not of sentimentalism, but purposeful, sacrificing, sympathetic love. In five words John iii., 16, explains the birth of the Christian religion: "God so loved the world."

No father ever gave a son to the world who so fully and accurately represented the mercy of his father's justice and the justice of his father's mercy as did Jesus. And no son ever so preserved and enriched his heritage as is that of the all Father in the Christ, speaking daily through the lives of Christian men and women. But it is a love story, of which the world never tires.

It is more. It is a subtle and irresistible force which knocks at the heart door, and when admitted begins to make all within and without in tune with the Infinite. It commands attention. No man with normal eyes can fail to see that it is ever at work healing crushed and sinful lives, consecrating home circles and enlightening and liberating nations. No man with ears to hear has missed the new notes of righteousness, joy and peace. Men are sure sooner or later to ask who started such a movement and what motive power carries it on from age to age. There is no investigation the Christian church covets so much. It will be found, in spite of hidebound creeds and narrow-minded adherents, to be a love-born movement, with love as its motive power.

THE MOTIVE POWER.

No other motive power could command men and women and youth to master 400 languages and dialects that it might speak to peoples of many tongues. No other motive power could send disciples wherever the sun shines, "to suffer many things for his name's sake." No other motive could win to its service the strongest men, the most unselfish women and the noblest youth.

Only such a motive explains the gifts in talent and treasure, great and small, which are continually dedicated to its mission.

If any other motive is substituted for a time, it is false; it will prove false. The church was born of love, it lives because of love, its mission is a love-ministry. Don't pity the church that so weak a thing as love must serve as its motive power. Consider, I pray you, what men have done, as history and literature testify, when driven by the motive power of love—love of friend for friend, love of home and native land, love of truth, love of freedom, love of God! Try to set a limit on what men can and will do for love's sake. Consider how little that is worth while has been done with any other motive power.

The pyramids of Egypt, the Magna Charta and Plymouth Rock, as well as Bethlehem and Calvary are unexplainable if the love motive be excluded. I rejoice that the church of which, let us trust, we are a part, is born of divine love and has as its central and vital motive the most impelling, yet the purest motive known to humanity.

Like the Dead sea, which has an inlet but no outlet, which, instead of clothing its shores with vegetation, allows them to become a desert, so the Church of Christ cannot be a self-contained, self-satisfied, self-serving body, else it, too, will become dead. The outlet must be a love ministry. The Master has laid out the program—and, oh, such a program! In it love for our friends has been given a new meaning, love for our neighbors has become a responsibility and love for our enemies has been made possible.

Uses of Religion.

They are very simple, these uses of religion. Only to help men, midmost a world of infinite mystery and beauty and progression, to understand their situation, to touch their eyes that they may see the wonder and the glory all around them, and to attune their ears to all the voices that resound on every side, and to lift up their hearts with gladness, trust and joy to the Supreme Eternal Spirit—John White Chadwick.

The Inter Ocean Sermon Supplement—Published Every Monday

TOO MANY CHURCHES, MINISTER DECLARES

The Rev. Frederick E. Hopkins Points to Denominationalism as Useless Enthusiasm and Reckless Extravagance.

CREED COMBINATION IS URGED

Pastor Sees in Union of Sects Possibilities of Greater Service—Easier Support—Less Burden on Congregations.

BY THE REV. F. E. HOPKINS.
(Park Manor Congregational Church.)

For many years an editor expended a great amount of money and used his fine ability publishing a weekly religious paper established exclusively for the purpose of bringing the scattered sects of Protestantism together, because he hoped in this way a great and powerful church might be organized. It was a nice dream, but it did not come true. His paper was sold by the creditors, and the good man died, and his heirs inherited the name and fame of a martyr, and yet the greatest piece of extravagance and the most useless type of enthusiasm anywhere exhibited, and which might be labeled denominationalism, continues draining pocketbooks and wasting precious talents.

In many villages with fewer than a thousand inhabitants we have found five churches, with five more or less discouraged ministers and congregations, and not one could give a good reason for unwillingness to join with either of the others; however, not one will do it; but all will admit it would be a splendid thing if they could get together.

But as it took the statesmanship of Washington, Jefferson, Franklin and a good many others a long time to convince the colonies it would be a fine move for Massachusetts, Connecticut, New York, New Jersey and so forth to forget their likes and dislikes and, coming together, form a more perfect government, called the United States; so it is taking a good deal of time to persuade Congregationalist, Presbyterian, Methodist and Episcopalian and some more of like precious obstinacy that a big neighborhood church with one or two thousand members, and a minister able to direct the work of such a church, would be far more convincing and influential than several little tumble-down, poverty-stricken last year's theological bird's nests, maintaining more or less irregularly a crude sort of service, with men in their pulpits who are tramping and temporary Ephraimites of the order the Bible calls "a cake not turned"; in other words, half baked.

But our large cities, which level so much, are doing a strong and steady service which helps religious leaders who are wise enough to see the trend of things and improve their opportunity.

Precisely as in a very short time after coming to a big city people discover it is character and not nationality that counts, so Christians find that talking about their denomination is not going to get them anything. The thing that has weight is life and service. This spirit is growing. Today we receive twenty-four new members. They represent seven nationalities and six denominations. It is enough to say that all are Christians.

I know a place where there is a stone with "W" on one side, which means Wisconsin. "I" on the other side means Illinois. Just below the bank flows the Mississippi. To which state does it belong? Jesus said: "I give you the water of life." Does any particular church own it?

SAYS CHRIST IS CENTRAL FORCE FOR ALL PERSONS

Pastor Declares Scene at Calvary Has Become Center of a New Spiritual World.

The Rev. H. Lester Smith preached recently on "The Uplifted Christ." A large number of his friends and the friends of the church gathered to greet him.

"The uplifted Christ on the cross on Mount Calvary has become the center of a new spiritual world," he said.

"From it have gone out through all the world lines of mystic energy, of such marvelous potency that the attraction of Christ has become the marvel of the world.

"Up until the crucifixion of our Lord the dominant lines of force in human lives was centrifugal—or center—fleeing. Men were surging away from God. Society and the race lacked a central rallying point and a power to gather them around a common purpose.

"The individual found the same difficulty in organizing his life. He found that he had a divided kingdom upon his hands. The reason would urge one course of action, the heart would urge another and the will would urge still another.

"Until Jesus Christ was lifted up on Calvary neither religion, philosophy nor any branch of human wisdom had provided any force sufficient to bring all the powers of human personality to a focus organized around a common center; but somehow the story of the crucified Lord planted in the heart of a man by the Spirit of God grips the whole man.

"Jesus Christ in the individual heart thus becomes the center of a new life, and His love becomes the new force of spiritual gravitation which reaches out and grips the whole man and binds him to the common center.

"The greatest claim of our Lord is that He will draw all men unto Himself.

"This is a tremendous claim, but history seems to promise its fulfillment."

Not Afraid of God.

Not long since we heard a minister remark that he knew persons who were more afraid of him than of God. They would do things in God's presence that they would not dare to do in his or some other minister's presence. In the presence of God they would swear and indulge in idle talk to a disgraceful degree, but if a minister chanced to be by they would conduct themselves in a very becoming manner.—Selected.

GOSPEL MESSAGE WARPED AND TWISTED

Many of Its Joyful Notes Lost Through Influence of Human Error and Superstition, Says Bible Lecturer.

BY G. A. HALL.
(International Bible Students' Association, Recital Hall.)

"He hath put a new song into my mouth, even praise unto our God." "And I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne * * * and no man could learn that song but the hundred and forty and four thousand."—Psa., xl., 3; Rev., xiv., 2, 3.

It is not a literal song that is referred to in our texts, but rather a symbolic and poetic expression representing the thought that a new theme, a new message, has been received into the heart, which is so happifying that it fills the heart with praise and thanksgiving unto God. It is the scriptures' joyful message, harmonious and metrical—the "glad tidings of great joy which shall be to all people"; the divine plan of salvation, as we are now privileged to see it revealed in God's word, in all of its completeness, beauty and harmony, from Paradise lost to Paradise regained; the selection and exaltation of the church to be associated with Jesus in the restoration or "restitution of all things, spoken by the mouth of all the holy prophets since the world began." (Acts iii., 19-23.)

It is this happifying message which so stirred the hearts of the prophets and apostles of old, and caused them to sing praises unto God in the midst of their greatest trials and difficulties and persecutions. We remember, for instance, Paul and Silas, who were cast into prison, and with their feet in the stocks and their backs lacerated and bleeding, lifted their voices in song and praise unto God. Nothing but this glorious message, the "glad tidings," could have had such a wonderful influence over their hearts and minds.

But since the death of the apostles a great change has come over the church, as amply attested to by the many schisms and isms of our present day. The songs of triumph and confidence in the Lord have faded from the hearts and died on the tongues of many who are the Lord's nominal mouthpieces. Many of the joyful notes of the glorious song of Zion have long been lost sight of and forgotten.

REVIVAL FORECAST.

The implication of our text is that in the end of this age the song of triumph, of faith, of confidence in God, of the harmonies of His word would be revived, but would be, "as it were, a new song." It is not actually a new song, for it is the old, old story of the "Lamb of God, which taketh away the sin of the world"—the Lamb of God who, as the King of Kings and Lord of Lords, is soon to set up His kingdom for the overthrow of the reign of sin and death among those whom He redeemed by the sacrifice of Himself. This old, old story became so warped, so twisted, so forgotten, so covered with human tradition and superstition and error and "doctrines of devils" that when now it is being resung it is, "as it were, a new song."

Here is illustrated the proverb that "truth is stranger than fiction," for many of the Lord's dear saints have had the ears of their understanding so perverted by false teachings respecting predestination to eternal torment, etc., that they do not know the song of Zion when they hear it.

The real story of the cross—the love of God behind it and the blessings of God before it, first for the "elect" and subsequently for the nonelect—is indeed a wonderful story.

The real gist of this song, which comparatively few are singing and appreciating at the present time, is stated as follows: "Having the harps of God, they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee when thy righteous acts are made manifest."—Rev. xv., 3, 4.

THE SYMBOLS.

The symbolic harp symbolizes the word of God, which is the source and the accompaniment of this song (Psalm xxxiii., 1-4), which is, "as it were, a new song." It is the song or message of Moses and the Lamb, because Moses, in the Law and the Prophets, told the story of blessing and restitution eventually to come to the whole world of mankind through the merit of the sacrifice of Christ, "The Lamb of God, which taketh away the sin of the world."—John I., 29.

Notice that feature of this new song which refers to God's righteous acts, righteous dealings, and assures us that this ultimately shall be seen by all mankind, and that all then seeing will be reasonably expected to worship.

The fact is that the righteousness of the divine government of the world is not yet manifested to any except a faithful few. To the majority the ways of the Lord are dark, mysterious. Not only do they see divine permission of calamities but divine permission of sin, of crime, of blasphemy against the holy name, of false doctrines, of superstitions. Many, indeed, wonder at these things, and some are inclined to doubt altogether that there is a supervising Providence. Nay, worse! Many think of God as a powerful God, but without love or sympathy, and ready and willing to permit the majority of the human race to be tormented forever. Alas! how is it possible for those who are under these delusions of error to honor God in their hearts or to sing this song, "True and righteous are thy dealings, Lord God Almighty"?

Those who are faithful and will appreciate the song and will have their hearts filled with the spirit in the words of our text can joyfully say, "He hath put a new song into my mouth, even praise unto our God."

The Good Natured.

God bless the good natured, for they bless everybody else.—Beecher.

SOCIAL CONTRACT BEGINS AT HOME

Man an Eternal Debtor to His Fellows for Protections, Privileges, Products and Pleasures, Declares Pastor.

IS BORN INTO LIBERTIES

Inhabitant of Great City Has Duty to Those Whose Keynote in Life Has Become a Plaintive Minor.

At a Masonic service in the First United Presbyterian Church, New York, the pastor, the Rev. George H. McClellan, Ph. D., preached a strong sermon, "A Man's Social Contracts."

He took two texts, one from Micah vi., 8: "What doth Jehovah require of thee?" and the other from Book I., chapter seven, of Rousseau's "Social Contract," "The act of association includes a reciprocal engagement between the public and individuals." Dr. McClellan said in the course of his sermon:

A man's first social contract begins at his fireside. From there, stretching far beyond the sanctities of the hearth, are the wide vistas of community relationships, and still further beyond are man's general relationships to society, from which he receives his protections, privileges, products and pleasures. No man should forget that he is an eternal debtor to society. The bestowments of millenniums of human association are his to have, to hold, to transmit. The material abundances, the spiritual inheritances of eons of progress make up the category of his possessions. And at what infinite cost have they been purchased? Tonight, from the mountain tops of human progress, we may view the passing panorama of that pitiless struggle of the past that begins to unfold in the gray dawn of history.

First, are those unwritten chapters of paleolithic man's struggle with nature and wild beasts for his existence. Then follow those unnumbered and untold internecine conflicts among savage tribes. Empires rise and establish themselves on human slavery. For the first seven millenniums of human history nine-tenths of the human race are under the slavemaster's lash. They are driven by the taskmaster's lash to their arduous labors, and for seven thousand years those weary millions bend under their burdens beneath the shadow of the pyramids, or march across the Babylonian plains and the desert wastes of the East to extend the sway of Assyrian despots.

Liberty's torch glares across the western sky for a moment as two centuries of Athenian democracy give rights of citizenship to one-fourth of its population. Its light is eclipsed for the next five centuries by the imperialism of Rome, and while Roman legions make fresh conquests despotism rules the world for half a millennium. Barbarians, sweeping down from the north of Europe, overrun what is left of a disintegrating ancient society. Was Liberty slumbering beneath the ruins of Despotism? No, it was silently flowering out in Christianity. Later it emerges in Christian knighthood, wrestles with the Plantagenets; secures the Magna Charta, extends itself in Puritanism and hurls into oblivion the "divine right of kings" of the Stuarts. Through the French Huguenots it overthrows the tyranny of the Bourbons and the Medici, and through the French proletariat completes the overthrow in the enactment of that most lurid drama of history—the French Revolution.

Meanwhile, religious democracy has entered the torture chambers of the Inquisition and the furnace fires of the Reformation, and has trailed along the bloody path of the Thirty Years' War—all in the name of conscience. Education, too, has demanded democratization, and the Humanists have entered damp monastic cells to rescue the truth, perishing with the rotting pages of books stored away in dark crevices. It has resurrected the forgotten classic philosophies and vitalized them with its renaissance, leaving meanwhile to the tireless energies of Bacon, Darwin, Spencer, Edison and a legion of other pathfinders in scientific discovery the task of further ventures in the unexplored arctic of truth.

This, my brethren, is an epitome of that toilsome struggle up the steeps of the past, an epitome of that struggle from which have come liberty, citizenship and education; out of which have been born our protections, our pleasures, our wealth and our privileges.

In the light of such historic bestowments, ingratitude is monstrous. Let no man say that "he liveth unto himself." Ninety-nine hundredths of all that a man is and has he owes to society. He is born into his possessions; his legacies and liberties meet him on his natal day.

Domestic, community or national treason always shows a base disregard for the priceless benefactions which the present institutions bring to the individual. And yet there are treasonable and segregative tendencies in every municipality from Maine to California. No program looking toward greater solidarity can overlook the presence of these elements. The progeny and extreme individualists, the bigot, the hypocrite, the moral leper, the ghoulish plunderer, the social laggard, the anti-social straggler. These disintegrate society's bonds quite as much as the delinquent and defective classes strain them.

We have also here in America divisive tendencies among groups; differentiations that are harmful to the social well-being. They are racial, religious, industrial, social, commercial differentiations. They are continually coming to the surface of our social life as the aftermaths of those overstrains within our body politic. We recognize them in ethnic prejudice, class interest, economic selfishness, ecclesiastical bigotry and moneyed exclusiveness. The rents which these segregations have made and are making in the social web are ours to repair.

Our primary social obligations of today are of necessity interrecessional and preservative. Our tasks are to mediate between the privileged and the poor; to surround with protections the defenseless from the unscrupulous; to decrease the margin between waste and want; to reinforce the institutional supports of our national superstructure. And while the task is mighty in its rewards and afterglow of consecration, it has also warnings of getting together or getting left.

In this great metropolis we have our Shylocks, our Tiny Tims, our Jean Valjeans, our Scarlet Lettered womanhood, side by side with peace movements, religious enterprises and charitable endeavors. Here the cosmopolitan elements of the world's population gather and concentrate in vast throngs. To this port of entry swarm the commerce of the Orient the dark continent and the isles of the sea. Here the intensity of the struggle for existence is paralleled only by the intensity of the struggle for morality. Here stream in the young manhood and womanhood from the Southland, the Western frontier and thriving New England. Here emanate those industrial and social pulsations registered in every city in the land.

Nowhere in the world, then, are a man's social, religious, family and civic obligations so great.

Nowhere do a man's social contracts call for so much.

But a further role of manhood in this metropolis is to not overlook that particular part of the dark side of the shield of progress, which includes the descending class of humanity.

Here are those whom economic privations are cruelly driving back step by step. Here are found daily those who are stepping down in the social ranks with reduced salaries. You know them. They go about the streets heavy; they carry baggy umbrellas; they owe the butcher; their coat sleeves are frayed at the edges; you hear their deep monotone of despair. It is not a pleasing note. It is a quivering, plaintive minor, breaking through carefree warblings of those who are surrounded by creature comforts.

Dr. Gardiner, the distinguished musician, says that insects sing in F, crickets chirp in B and birds sing in D. City life's privations and its limitations change many a man's major to a plaintive minor. And many a man with kingly allegiances and eternal affinities with the skies is being forced vicariously to substitute his lower for his higher selfhood.

The reduction and, please God, the eradication of the causes that neutralize or destroy human happiness is an article in every man's social contract. To those impaired masses in society who suffer congenitally, who were born on the thresholds of pain; to those who have been marred by economic maladjustments; to that human wreckage incapacitated for happiness, the strong man is to go. He is to trace the black stream of misery back to its biological and economic sources. His is to relieve the strain, share the burdens which hang so heavy on the weak and which paralyze so much of human effort.

MINISTERS' INSTITUTE SEEKS TO BETTER LIFE OF FARMER

Dr. Warren Wilson, Country Church Expert of New York, Depicts Agricultural Evolution.

A remarkable and unique institute, in the interest of the country church in relation to the farming community, was held at Davis, Cal., recently. A letter from a minister to President Wheeler of the university led to the plan of a "Ministers' Week" under the auspices of the agricultural department of the university at the State farm. It was an occasion of unbounded hospitality, in which the university entertained all ordained ministers who could attend, without the slighest expenditure on the part of the guests, and the Southern Pacific and Santa Fe railroads furnished free transportation from all parts of the state. Some five hundred ministers were present and spent four days in receiving information upon farm methods and in round table discussions and conferences concerning the relation of the church to the community in its economic, social and educational life.

Through the efficient and tireless efforts of a member of the faculty of the agricultural department, Professor Crocheron, a program of varied interest had been arranged and was carried through with signal success and profit. While there was an avowed and maintained purpose to avoid any attempt to make agriculturists of the ministers, almost all phases of agriculture were explained and discussed, including soils, livestock, poultry, irrigation, plant culture, citri-culture, etc., with the end in view of enabling the minister to understand better the interests and problems of his people.

Among the most notable features was the address of Thomas F. Hunt, dean of the Department of Agriculture, upon "What the Country Life Movement Means." Dean Hunt has taken to that state a new sense of the breadth, attractiveness and possibilities of the country life. In his address, which met with warm approval, he declared that through his experience in studying country life, he had come to see that, great as is the value of conservation, it is secondary in importance to that which the Pilgrim and Puritan contributed to American farm life. He pointed out how essential to the life of the community is the home and how vital a part the church has to fulfill in creating the atmosphere in which the home, the school and the spirit of neighborliness and co-operation can thrive.

Dr. Warren H. Wilson, New York, the country church expert, superintendent of the department of church and country life of the Board of Missions of the Presbyterian Church, a speaker of unusual clearness, force and charm, aroused much interest by his graphic narrations of the evolution of farm life in America and his convincing statements of the need of co-operation—and that of a kind suited to their especial needs—among farmers and of the intimate relation of church and school to economic conditions. Acting President D. P. Barrows made a significant address upon "Country Communities and Social Life" and Judge Shields one upon "The Relation of Educational Work to the Farm." Hygiene was presented by members of the faculty and "The Country Farm Library" by Miss Eddy of the state library.

Another item of the program which aroused much interest was an illustrated lecture on the "Conservation of Wild Life" by Professor W. F. Bade of Pacific Theological Seminary.

Good Breeding.

Nothing can constitute good breeding that has not good manners for its foundation.—Bulwer Lytton.

SACRIFICE IS PRICE OF A BETTER LIFE

Jesus Held Out No Inducement to Followers Other Than Ostracism, Persecution, Dungeon and Cross.

SELFISHNESS HALTS PROGRESS

Chicago Cannot Be City of God Until Citizens Think More of Municipal Decency Than Personal Interest.

BY THE REV. W. T. M'ELVEEN, PH. D.
(First Congregational Church, Evanston.)

Jesus held out no meretricious inducements to those who wished to become His disciples. He frankly told them that allegiance to Him would mean persecution and ostracism and might mean the dungeon and the cross. Those who became His followers, He said, would have an increasing inner joy, but they would have many outer tribulations. They would know inner peace and that inner peace would qualify them to be competent warriors in this wicked world.

Jesus' life and teaching were the contradiction of the animus of the social order of His time. The world was in many ways corrupt and His gospel was a distinct declaration of war against all forms of corruption. It was rotting and He was the salt that would arrest its decay. It was dark, and He was the light that would illuminate its gruesomeness. It was ungodly, and He was godly, and it is the very nature of godliness to irritate ungodliness. Between righteousness and unrighteousness there is a deep, ingrained antagonism. They can't exist quietly side by side. They must have it out with each other.

What Jesus was and said was a standing indictment of many of the customs and the conventions of that age. He and the world in which He lived and labored were moral opposites. Because He was not of that world that world hated Him. And if that world persecuted Him it would persecute His disciples.

AUDACIOUS CANDOR.

With audacious candor Jesus told the men who were to be His followers that they would be misunderstood and maligned and perhaps imprisoned and killed. "Ye shall be brought before governors and kings for My sake; ye shall be hated of men for My name sake." You will be set at variance with many with whom you are now amicable. Former friends will be hostile to you. Members of your own homes will be your foes. Your father and your mother may forsake you. Life will not be easy or soft. You will know exquisite delights of soul, but there will be battles to fight, burdens to carry, hardships to endure and difficulties to overcome. "But he that taketh not up his cross and followeth Me is not worthy of Me."

As the great Italian liberator, Garibaldi, stood before a crowd of raw recruits he said: "Fellow citizens, I have no rewards to give you, but desolation, loneliness, wounds, losses, privations, and perhaps death. But if you will join my army we will give to our brethern a free Italy." History tells us how the noblest youth of Italy rallied to that call, and how Garibaldi organized those recruits into the greatest army Italy ever had. So Jesus appealed to the heroic in men.

CHRISTIANITY'S TASK.

There is a soldiery corner in almost everybody's heart. Children love to play soldiers. At the sound of marital music our footsteps naturally correspond to the drum-beat. The call of Jesus was a clarion call for service that would involve sacrifice.

Christianity's task is to convert earth into heaven. The heaven of by and by is glorious, but it is too far away. Your task and mine as followers of Jesus is to make heaven a present reality. Every step in the history of an ameliorated civilization costs. When it is wickedness you are dealing with the ameliorating effects must be purchased at the expense of somebody's comfort and felicity. Many would like to make this earth heavenly, but they would like to abide in comfort while they are doing it.

The world's redemption costs, and they don't want to pay for it. Making earth into heaven is high priced work. It is self-sacrificing work. It means more than the expenditure of money; it means the surrender of comfort and convenience; the giving of time and energy.

Chicago will never become the City of God as long as the majority of its citizens think more of their personal happiness than they do of municipal decency, more of their dollars than they do for righteousness. Those who make any real contribution to this world's moral advance can be neither cowardly nor lazy. If Christianity is to dominate this world its modern incarnations must be both heroic and indefatigable.

PASTOR DECLARES HOPE IS GUIDING STAR OF THE WORLD

Christian Knowledge of Life to Come Explains Self-Sacrifice That Characterizes the Church.

"The Christian Hope" was the subject of the Rev. C. C. Gibson's sermon at the Waterman Avenue Evangelical Church, in Detroit, recently. He pointed out that, after all, life is hope of something, saying, in part:

"'We are saved by hope,' says the apostle; and this is applicable to earthly pursuits as well as in the scriptural sense. Hope is our guiding star in this world. Hopelessness is the worst state of all.

"The Christian's hope is the one explanation of the self-sacrifice of the Christian church. This hope is an expectation of all necessary good for time and eternity. It is characterized as living, good, joyful, courageous, pure and, best of all, it is sure and steadfast.

"Worldly hopes finally will be exhausted; they promise naught beyond this life, are often disappointing; but the Christian's hope is grounded in the unchangeableness of God and His word and cannot fail nor disappoint, but will be more than realized."

SCIENCE SEEN AS GAIN FOR RELIGION

Pastor Tells Congregation It Helps the Moral and Spiritual Life—Megalomaniacs Are Scored.

"The Victory of Science a Gain to Religion" was the Rev. Dr. L. Walter Mason's subject in the First Unitarian Church in Pittsburgh. The minister said in part:

"On a former occasion I developed the fact that science reveals the method by which God creates and sustains the universe; that the unfolding truths of science really constitute a continuous revelation. And by so revealing the relatedness of all the unity of nature and of life, it shows that there can be no separation of the sacred and the secular; that while man may make a profane use of his life or the world they are divine things he is putting to such base ends.

"Tonight I wish to speak of some of the practical gains which come directly or indirectly to the moral and spiritual life from science. First, from the applied sciences in so knitting the world together, that the people of all the world are being made one family in trade, travel and study. The network of railroads, steamships and telegraph lines, bringing the human race together, are with each passing year making each part more and more dependent on the whole. Among primitive races warfare is the natural vocation of man; women are the workers and men the fighters. And during a large portion of the history of civilization war was the most honored business open to men.

WAR BEING OUTLAWED.

"But today war is being outlawed as an inexcusable disturber of business and the peace. The civilized nations are very impatient with the little domestic war going on in Mexico. If it were not for the applied sciences do you suppose that England and Germany would be suffering heavy losses because of a quarrel among the people of Mexico? The applied sciences are making the human race one family, with a common interest in peace.

"And in the second place, man's enlarged experience in the world increases his understanding of his fellow men—of his ability to enter into sympathy with them—the truth expressed by Charles Lamb when he said: 'I could not hate any man I knew.' When a man declares his hatred and intolerance of any nation, party or church, it is an unwitting confession of his own narrowness and poverty of soul.

DIVERSE INTERESTS.

"In addition to the indirect influences on moral life, the diversity of interests opened up to us by modern science may equip us with many resources for moral and spiritual victories. One of the most insistent lessons of psychology is, that the surest way to overcome temptation is to be able to turn the attention to other things, away from the tempting thing. The poor monk who fled to the desert in the attempt to destroy the physical in him, only fixed more fatally his attention on the physical. Modern education succeeds better by directing the attention to athletics, to nature studies, to books and to all the innocent charms of social life. The poor man who has nothing to meet temptation with but his will has a very much harder time than he who can turn his attention to some other interesting and innocent occupation.

"Human nature always avenges itself on the people who have narrowed down the range of their interests. A single 'insistent idea' is a characteristic of insanity. God has made our lives wonderfully complex so he may come to us through many channels."

CAMPAIGN OF CATHOLICS FOR 1914 LARGELY MISSIONARY

Education of American Priests for Service in India Is Among Principal Projects.

In the United States the largest project of Catholics for the coming year is missionary, and both home and foreign. The home part, with headquarters at Brookland, Wash., the seat of the Catholic University, has for its motto the making of America Catholic. Not organically related to it, but in close sympathy with the Brookland plans, is the Catholic Extension Society of Chicago. In foreign work efforts are making to establish permanently the new seminary on the Hudson that is to educate and send abroad young American priests for service in China and India. In Catholic affairs of the world America is to take a larger part during the year to come than ever before. Cardinal O'Connell of Boston is the mainspring of this new force. The present pope is advanced in years, and some plans await a younger man in St. Peter's chair, but in spite of this the new plans are going forward rapidly. Considerable advances are being made by the Catholic Church in Rome, and Cardinal O'Connell is assisting in them. They are in part in the management and equipment of the Vatican, and in part in parish churches of Rome, some of which have been in need of restoration. In Paris and Vienna American ideas are being adopted in parish management in some measure, and considerable progress is being made in both cities and throughout all of France.

Church unity plans, both through the commissions and through the federal council of churches, are to be pushed vigorously during the year. Three high commissioners, one Presbyterian, one Congregational and one Disciples of Christ have just sailed for England to labor with English and Scotch free church people to induce them to join more heartily in unity plans that have their incentive in this country. Old Catholic, Waldensian and other little known bodies are naming commissions and coming in. The federal council carries out the wishes of all Protestant churches in getting ready during the year for Christian work at and in connection with the San Francisco Panama exposition.

Whole Universe a Unity.

The whole universe is so linked in a delicate and irrefragable unity that it caused Francis Thompson, the mystic poet, to write, "Thou canst not stir a flower without troubling a star."

SEES SAVONAROLA AS A GREAT REFORMER

The Rev. Preston Bradley Declares Sincerity of Purpose Is Appreciated Even by Those Who Deny Doctrine.

PRAISES HIS GREAT COURAGE

Pastor Asserts Chicago, Nation and Church Have Need for Men Who Can Remedy Religious Aristocracy.

BY THE REV. PRESTON BRADLEY
(People's Church.)

Savonarola belonged in a very peculiar way to the age in which he lived. This fact makes it very difficult for us to get a true perspective of his life and work. Before we can have any clear conception of the man it is necessary for us to know the political conditions which surrounded him.

Art, literature and religion were gradually being demoralized. He lived in an age of scholasticism, but the morals of the people were becoming more and more corrupt. The condition was so bad and discouraging that when this sensitive, religious young man was awakened to the true condition he determined to leave it all and spend his life in seclusion and retirement. He became a novitiate and was soon noted for his scholarship and his ability along literary lines and philosophical research. His work and education instead of making him more the recluse only intensified his interest in humanity and in his people.

His real work was started when he was appointed to preach in St. Mark's in the beautiful city of Florence. At once he went to the difficult task of arousing the people of the city to the terrible condition they were in. The church was silent. Those in authority were as corrupt as the people themselves.

PROBLEMS TO SOLVE.

Grave and serious political problems were pressing upon them, demanding solution. Savonarola refused to be merely the spokesman of his church, with its creeds and rites, but he manifested an interest in the politics of the day.

He was the pioneer in the movement which resulted long afterwards in the separation of the church and state. He refused to have his tongue bridled by either ecclesiastical or civil authority. He had the courage of his convictions. Needless to say his work soon spread to the Vatican.

He was called to account for his utterances. Not once did he flinch or take back a single word. He had spoken the truth and was willing to stand by it. His life was a continual warfare. He gained in his following as the time went on until the reaction came.

Then the tide turned. Prison walls did not dampen his ardor. Excommunication had no effect. He kept true to his colors. Not until his execution in the public square of Florence did he cease to utter his mighty denunciations against the evildoers in high places. The gold of Lorenzo could not buy him.

As we today gaze back across the centuries at the character and personality of this mighty warrior and martyr we cannot help but feel the fire and the enthusiasm of his life. In the political struggles of the day he was always on the side of the democracy and advocated a form of government similar to the earlier experiments of Athens. It is not any wonder in the view of more recent history that he readily fell in disrepute with those in authority in his church.

SINCERITY ADMIRED.

It is true that we of the more liberal mind today cannot accept his theology, but we can feel the throbbing sincerity of the man in everything that he said and did. At the end he paid the price which many more have paid since for his advanced and independent position.

What is the lesson in the life of Savonarola for the modern warrior against corruption, graft and religious intolerance. We need men of his type today. Men who are'nt afraid. Men that the rich pewholders in the church cannot buy the words that come from their lips. We need more men with the big vision.

The church is being challenged today as never before in all her history. She must meet the challenge successfully or be relegated to the back seat in the vehicle of civilization. The tremendous power of money is felt not only in the business world but in the religious world as well.

The church was never intended to be an aristocratic, high-toned place of worship for the rich man exclusively. It must place itself on the side of the poor and despised of men. It must become a mighty power in so changing economic and social conditions that it will no longer practice charity. What the people want is not charity but opportunity.

NEED OF HIS KIND.

The pulpit needs more men of the spirit of Savonarola. It is true that if they speak the truth as they know it in their hearts they will probably lose their pulpits, but why be concerned about that. Something is radically wrong with the present system of things. The task of the preacher is not one of keeping alive traditions and worn-out systems of theology but in speaking a vital present-day message. I am wondering this morning how many men there are who today are merely preaching the millinery of religion who would face a scaffold or a stake for their ideas. How many would go to a cross?

It is this type of men who will revitalize the church and save it, if it is ever saved. Not the type of men who bow down in the presence of wealth and ease and refinement in their church and tickle the ears of their congregations with sickly platitudes.

It will be the Savonarolas that will do the work. They will do it in the face of everything. They are the type of men who will die for their cause. We need a Savonarola today. Chicago needs one. The so-called poor and outcast need one. Some one who isn't afraid.

The Inter Ocean Sermon Supplement—Published Every Monday

GERMANY IS DEBTOR TO MIND OF GOETHE

Progressive Ideas Which Distinguish Nation Today Given No Small Impetus by Poet of the Fatherland.

LOVE OF TRUTH HIS PASSION

Like Schiller, He Stole Away to Forbidden Lore of Hellenism, Which He Made Religion, Says Mangasarian.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

When I speak of Goethe you know who I mean; but what do I mean by religion? What is the last thing you would part with? That is your religion. Socrates said: "Renouncing the honors at which the world aims, I desire only to know the truth, and to live as well as I can, and when the time comes, to die." Why is not that as good a religion as yours or mine? By the religion of Goethe we mean the thoughts and ideals which he would give up everything else to conserve. This is not the customary meaning of the word religion.

"Thou shalt love the Lord thy God with all thy mind and with all thy strength," commands the text, but anything else that you love with mind and might is your god. There are no irreligious people; everybody has a religion. Goethe intimates that whoever has art and science or culture does not need religion. Well, it is because he has one already.

"Let us live for art," spoke Victor Hugo. He gave his heart to art. Could a god worshiper give more than that? Giordano Bruno gave up everything—reputation, comfort, freedom, life itself—for science. Has anybody given up more for Christ or Buddha? Suppose, then, in reply to the question, What is this or that man's religion? instead of saying, "He is a Buddhist, a Christian or a Jew," we would say, "The service of man is his religion."

CAUSE OF HUMANITY.

What could be more adorable than the cause of humanity? Mention a loftier or a more difficult duty.

"What shall it profit a man if he should gain the whole world and lose his own soul?" ask the scriptures, and we answer, "What shall it profit a man if he save his own soul and lose his world?"

To contribute to the advancement of humanity the highest gifts, the noblest devotion and the most heroic unselfishness are required. What religion has ever exacted more than that from man? In worshiping the gods we expect to receive; in serving humanity we expect to give. It is not begging for favors but conferring them that lifts us.

No man has done more for his country than Goethe did for Germany. That country is under lasting obligations to the colossal mind of Goethe for its political rehabilitation, its industrial expansion, its artistic development, and for the philosophical and scientific leadership which it commands today.

Germany has arisen to an eminence which is the envy of her rivals. For the progressive ideas which distinguish the German of today he is indebted to the poet of the Fatherland. Never did any people have a more practical teacher than Goethe was to the Germans.

LUTHER'S PROPAGANDA.

Martin Luther, great in moral qualities, lacked the intellectual equipoise to prevent his propaganda from splitting the country into two hostile camps, each wasting the other to the bone and converting the land into a sectarian camp. Goethe's thought and poetry on the other hand was like the refreshing dew that falls from the white wings of a dove. The Germans lost their heads under Luther; Goethe helped them to recover their reason. Luther made them fanatical; Goethe rationalized them.

Under the preaching of Luther the Germans neglected the things pertaining to this world—the arts, the sciences and the humanities—hypnotized by the mirage in the clouds; under the teaching of Goethe this mirage lost its sinister spell upon the German mind, and then the world, as if by magic, dropped its ugly rags and became lovelier than any dreamland of theology.

Luther gave the Germans a catechism; Goethe gave them bread, with beauty. The star of Luther is setting; the sun of Goethe is rising. In Southern Italy one meets with a shrine almost at every prominent street corner, and you will find in the mind of every awakened German a shrine to Goethe. At the age of 12 Wolfgang Goethe was confirmed. His parents were not so devout as Schiller's.

A LOVER OF BEAUTY.

The mother of Schiller made her son kneel daily at her side in prayer. But Schiller, like Goethe, soon wearied of the catechism and made love to bigger books. In his "Gods of Greece" Schiller's speech becomes golden as he invokes "the glory that was Athens'." "Come back, return to us, O charming world," he sobs. "Where art thou, Greece, thou springtime of nature," he cries again, and tears like rare jewels drop from his eyes.

This poem of Schiller's so alarmed the Lutherans that they accused him of being a pagan. You know that Goethe himself was called "The great heathen." Is it not curious how the mind turns toward truth and beauty as naturally as the eyes turn to the light? Thus these two boys confirmed in the catechism steal their way to the forbidden lore of Hellenism.

Among the great teachers who helped to educate Goethe may be mentioned the works of Shakespeare, Voltaire, Spinoza, the philosopher Herder and Lessing, who had one of the most liberal and liberalizing minds of the eighteenth century. The first important lesson Goethe learned, and which became the commanding article in his religious creed, was to free one's self from all preconceptions and to judge men and ideas on their merits alone. Truth reveals itself only to those who can do this.

"The first and last thing demanded of genius is a love of truth," says Goethe. This love of truth was his [illegible] his religion.

BETTER DAY HAS DAWNED IN CITY

Pulpit and Press About to See Accomplishment of Good Sought in Long Crusade, Says Dr. F. W. Millar.

BY DR. FREDERICK W. MILLAR.
(Kimbark Avenue Universalist Church.)

Chicago is a marvel of growth. Within the memory of its oldest citizen it was a village. Today it has taken its place among the great cities of the world. Its best people have been so busy in developing its resources, building stores and factories that are the wonder of the world that they have had little time to devote to the wrongs which have corrupted our politics. Consequently graft and misrule have prevailed—the saloon and its attendant evils have debauched the young and wrecked the lives of many.

For years organized religion has been seeking to better conditions by reaching the individual, but little was done, because there was money in commercialized vice for those who engaged in it. Insanitary tenements have flourished where multitudes of children have been cursed rather than born into the world. Our alleys are filthy, many of them unpaved; our streets are dirty and not properly lighted, and our garbage system is a disgrace to this great city. For nearly twenty years we permitted the garbage to be taken from our avenues and boulevards and dumped into the stock yard district where the poorer classes live and toil—and that without protest.

Thank God, a better day has dawned for Chicago, when pulpit and press, the rightful creators and conservators of public opinion, are united to crush these evils. Good men must combine or be ready to take the blame for the political corruption that exists, for by neglecting their plain duty they add to the strength of the enemies of society.

One hopeful sign of the times is that men of wealth are coming nearer to the poverty of the alleys and are finding out how the labor of women and children is being exploited, and are doing what they can to apply the needed remedy.

They are seeking to bring to justice the corporation that by its vast resources has escaped just taxation, and are securing the passage of laws that will force these corporations to contribute to the welfare of the community.

Y. M. C. A. STARTS MOVEMENT FOR LARGER CONGREGATIONS

Join-the-Church Campaign Is Occupying Attention of U. S. Associations During Lent.

Under a common agreement the Young Men's Christian Associations of the country are prosecuting a join-the-church movement during this Lent. Association workers in a score of cities are asking men if they have church letters and are finding by the hundreds letters that never have been presented.

These are transfers given by churches the men have left behind, but which have been allowed to remain in their trunks and have not been given to churches in the cities in which they have settled. Workers say that when the men are asked why they never have presented their letters they reply that ministers never have given them an opportunity.

Associations are holding Lenten classes to teach boys and men that the Y. M. C. A. aims to supplement the churches, and not to supplant them, and that it is a temporary stopping place, not a permanent one. Without sacraments, it is not a church. They are telling boys and men that the churches need them, and that they need the churches, both in equal measure. The effort is making by association workers to see if they may not double the number of men usually gotten into churches and into their work during the Lenten season.

Associations have just now two money raising campaigns in hand. One is for a $125,000 project at Albany for the Y. W. C. A. and the other is for a $600,000 one in Detroit for the erection of four new buildings.

In the latter, emphasis is to be given to industrial work for men and boys.

In increasing degree, associations are establishing separate buildings for boys and elevating the boy problem.

They are giving also more attention to industrial instruction, better to fit men for skilled work and to secure positions.

METHODIST CHURCH SOUTH WISHES TO CHANGE NAME

Term "South" Misnomer Since Much of Membership Is in North, Is Contention.

The Methodist Church South has joined the ranks of churches which desire a change of name. Many members of the church declare that the word South is a misnomer, since the body has churches in the North, in the Northwest and on the Pacific coast. The question is one of several to come up at the general conference, a quadrennial body, which meets in May in Oklahoma City. The impression prevails that the change of name project will be beaten this year, but that by 1918 it will carry, and that the Methodist Church South will thereafter be known as the Methodist Episcopal Church of America.

Another question of importance in the minds of many Methodists of the South is whether the general conference controls Vanderbilt University. The trouble grows in part out of the Carnegie pension matter, and has long agitated educational circles of the South. In a slightly different form, it is the old matter of whether the university shall be a general educational institution or be tied up to a religious body.

For some years the matter of union of the two great Methodist bodies North and South has been discussed, and two or three conferences of committees have been held. It now is stated that the project is dead, and will not come up in any form at the approaching general conference. Hopes have been expressed by church unity leaders that bodies bearing similar names and polities might lead in unity efforts. The Methodists so far dash these hopes. The same record is making by other bodies, but the church unity leaders, like the world peace optimists, toil on.

WORLD IS STEADILY GROWING BETTER

Period of Exposure Has Accentuated Darker Side of Life Despite Progress of Man Toward Better Things.

HUMANITY IS NOT ALL EVIL

Achievement in Civilization—Development Has Been Steady Without Retrograde—Is Reflected in Religion.

BY THE REV. PRESTON BRADLEY.
(People's Church.)

This is a period of turning on the light. Graft, greed, crime and sin are being uncovered and exposed to view. Crookedness in any line is being mercilessly flaunted to the four winds of the earth. The conscience of the nation has been aroused. The people are continually on the alert to detect misplaced confidence and betrayal. The old days have passed away.

The nighttime of wrong is turned into the daytime of expose. The muckraker and yellow journalist have been long on the job. They sweep everything in front of them and spare no one or anything.

All this emphasis upon our wrongs and our ills would have a tendency to make us think that we were in a deplorable condition. One would almost think that we were on the verge of the bottomless pit. One would be led to almost conjecture that civilization was a failure and that we were retrogressing instead of progressing.

If we listened to only the stories of crime, failure and sin that are given to us, indeed, things would look rather dark and discouraging. But there is another picture and there is another side. With the complexity of our present social life, with all of our problems and anxieties, it would be strange indeed if there were not much that is wrong and blighting.

Our great cities continually growing greater, our population continually growing, and our means of communication bringing us nearer and nearer together, we naturally know more about each other than at any other previous time.

ON PATH OF PROGRESS.

But I think, my friends, that we are just beginning to travel the great highway of achievement which leads on and on into a new and better condition of things. The main principle in the whole idea of evolution is perfection.

This is true in nature. There is never a reversal. This is true in civilization as well. We are gradually coming into a finer appreciation of all that makes life worth living. In politics, in science, in art, in literature, in music and all along the way we are beginning to interpret the old in such a way as to give us inspiration for a new and better. The work which is being done in all departments of life is but indicative of our growth and expansion.

It is true that we are just beginning to understand and interpret the great voices of the past. This, however, does not reflect on our morals or the degree of our civilization. Our struggles of the past had to be in order that we may appreciate what we had to gain. We are compelled to work out our own destiny. The theory that the pessimist tells us about when he says that we are placing dollars above men is fast becoming a thing of the past. We think more of human life today than ever before. We think more of a highly developed character than ever before. A great premium is being placed on goodness. The toleration and the freedom which we enjoy today is not the license and demoralization of yesterday.

Outside of the fact that there is a great reawakening in all lines of human expression, to me the most hopeful sign for the future lies in the condition that we find in the religious world. The morals of a people have always been closely allied with their religion. We are gradually getting away from nonessentials into a greater field of expressing a vital religion. Men are beginning to think for themselves.

WORLD IS BETTER.

The world cannot help but grow better when the most vital element in all civilization is given such an impetus. We will get down to bed rock very soon. We will then begin to so labor for every man having the opportunity to live a great life. We will bring about such a condition that men will cease to embrace a religious faith for the purpose of being assured some happy place in which to spend eternity. They will take the new idea because it will enable them to find peace and contentment here and now.

The world is surely and gradually growing better. The present speaks only of a higher and greater. The social conscience has been aroused. Genius in science is bringing to us unheard of discoveries.

Lasting and valuable experiments are being made in governmental contributions. The people are taking a new and deeper interest in art, music and literature. They are cultivating a finer appreciation. All this but bespeaks a higher order. There are more good men than bad men in the world, there are more smiles than tears, more sunshine than clouds, more successes than failures and more love than hate.

NEW LECTURES AT Y. M. C. A.

Dr. Charles Bayard Mitchell Will Give Series on "The Seeking Christ."

Today noon will begin a new series of lectures at the Y. M. C. A. Auditorium, 19 South La Salle street, entitled "Lenten Meditation." The first lecture will be given by the Rev. Charles Bayard Mitchell, D. D., pastor of St. James' Methodist Episcopal Church. The subject is "The Seeking Christ."

Power of Christ.

It is not in any peculiarity of his nature, nor in any mysterious relation that he sustains to the Supreme, nor in any official position that he holds as the alleged Messiah or Christ of the Jews, but in the moral power of His great character that the incalculable worth of the Man of Nazareth consists.—W. H. Furness.

MAN'S NATURE IS DUAL, SAYS SPEAKER

W. Burr Allen Describes Mental Characteristics by Study of Physical Functions of Human Body.

BY W. BURR ALLEN, M. D. D. Q.
(The Chicago Theosophical Association.)

One great stumbling block to the progress of the world lies in the fact that the minds of people in general have not grasped the idea that duality is necessary in all manifestation. The electric current has two poles, and the electrician must recognize them before he can harness the force. The two sexes are nature's great proclamation of this duality. No form exists that was not previously conceived, and there is no manifestation without spirit and matter, the former being the positive and the latter the negative force. We talk glibly about them and then go on acting as if only one of them was in existence. Some take the side of matter and some the side of spirit. The truth is they are counterparts of each other. Man is a dual being, and there is nothing in one part of the duality that has not its analogy in the other.

One of the best ways to comprehend this is to study the physical body of man, following its analogies. It is conceded by many men of science that the various parts and organs or glands of the body have a life of their own, but an organ is a congregation of living cells, each being an individual in its place. When they have fulfilled their purpose these cells die of old age, leaving young ones in their places.

This is true of the cellular structures of the whole body except the nerve cells. They are permanent and endure during the life of the man. If it was possible to strike away every other cell from a body and leave the nervous system intact and in place, we would have every part of the outline of the man's body, even to his most minute features. Every cell in the organic man receives its life and guiding force through a tendril from a nerve cell. So every collection of cells forming an organ or muscle get their guiding impulse from a given center in the spinal cord, and through that from a specific center in the brain. As the brain is the organ of thought, the mind of man is the supreme being to the cell.

Those who except any doctrine of the brotherhood of man must acknowledge that every man is a cell in the body of humanity. Carrying the analogy further, the ego is the analogue of the nerve cell, the former existing during the life of the divine man, the latter during the life of the physical man. The body cells of the various parts of the physical man drop away, to be replaced by others; the physical bodies of the ego also drop away to be replaced by others, until the ego has completed his work and the divine man stands forth.

As the mind of the physical man is the supreme being to the body cell, the nerve cell being its organ of communication, so is the mind of God ever playing upon the mind of man, through the ego, His organ of communication. "As above, so below," is an occult maxim, and it is thus that man is created in the image of God, and his physical body is the negative manifestation.

NEW EVANGELISTIC CAMPAIGN GAINS REMARKABLE SUCCESS

Business Establishments Close and Evenings Are Given to Services at Waynesboro, Pa.

A five weeks' campaign of evangelism has recently been accomplished in Waynesboro, Pa., called the Biederwolf Evangelistic Service, in which, nightly, the Gospel tabernacle was reached by the business men of the town in procession following the city band. Business establishments closed and evenings were given over to the services. Men and women to the number of 2,784 were counted, in seeking the new life, and the awakening touched the churches and communities for many miles around. A writer from the headquarters of the movement says: "The special campaign is being followed by a simultaneous campaign of five weeks in each of the co-operating churches, and is rightly termed 'A Campaign of Individual Evangelism.'

"In addition to the nearly 3,000 decisions, 850 persons pledged to devote not less than ten minutes each day to Bible study and prayer, 320 pledged to establish and maintain a family altar, 675 pledged to endeavor to regularly attend mid-week prayer service, 779 pledged to visit the sick, 712 pledged to give to their respective churches a stated sum for the Lord's work, 712 pledged to endeavor to lead at least one soul to Christ each year, 626 pledged to endeavor to regularly attend Sunday school, 144 pledged to take a teacher's training course, 323 pledged to assist their children in the preparation of the Sunday school lesson, 844 pledged to confess Christ in public meeting when opportunity to do so was given.

"The results of such a series of meetings cannot be tabulated in figures. The judgment alone will bring to light the immeasurable amount of spiritual blessing which came to hitherto useless church members.

"Several direct reasons for these great results are noted. First, the people and the evangelists believed it could be done, through God's help; second, the evangelistic party is made up of specialists in their various lines of activity. William McEwan, the soloist and choir leader, is known as the world's sweetest gospel tenor. The National Male Quartet is one of the best in the country. Mrs. Marie F. Brake is one of the most successful of women workers. Third, all with one accord put themselves to the task of bringing it about through prayer, and faith and work and word and even fasting.

"Heaven alone knows how much can be accomplished by the old gospel when the church, the bride of Christ, sets herself to her own cleansing first, and then to the bringing about of God's plans for the conquering of the world for the man of Galilee."

PATIENCE IS PLEA OF PRINCE OF PEACE

Strife in Everyday Life Is Discouraging Children in Schools and Increasing the Disregard of Debt.

SPIRIT INVADES THE CHURCH

Competition in Rescuing Souls Compared to Commercialism of Other Pursuits by the Rev. F. E. Hopkins.

BY REV. FREDERICK E. HOPKINS.
(Park Manor Congregational Church.)

Discontented, dissatisfied, unhappy, restless—these are the names of some of our thorns in the flesh. And as long as the thorns remain we shall not know much about peace. Our streets are filled with unhappy-looking, tired, colorless, suppressed children. One would suppose they were carrying icicles on their hearts. They are crammed into small homes. Punished for mistakes they would not have made if their parents were not bothered about so many other things that they do not take time to make boys and girls happy.

If there is an alarming thing it is a lonesome boy or girl hanging around the streets. It will not be long before Satan will give them a job, and parents will pay the wages out of broken hearts. Unhappy, tired childhood, how awfully contrary to the idea of childhood such a thing is.

Children go to school with dread. They spend the day puzzled because their brains are taxed with so many different things, and they are asked to learn to write or spell or read two or three different ways in ten years, and so few teachers really teach.

CHILDREN DISCOURAGED.

They come from school discouraged. Thus we are training a generation of restless human beings not to walk in the path of peace but in the ways of trouble. And if the school and the home and the church cannot find a way to make happy boys and girls, the sooner the home, the school and the church are reformed the better.

How many business men today find work a pleasure? Instead of there being friendly, big-hearted, broad-minded commerce between man and man, it is rivalry of the bitterest, competition relentless, war to the hilt of the knife. The so-called survival of the fittest means the triumph of the most brutal, selfish, cunning and tricky. Every year men try to beat last year's record. If the manager showed an increase of 20 per cent in 1913 over 1912, but cannot show a similar gain for 1914, the firm will ask him if he thinks it is in business for its health.

Nothing but grumbling, sour looks and threats if the salesman who sold $100,000 worth of goods last year does not this year bring his sales up to $150,000. And there is about as much sense in this as if you owned a horse that could trot a mile in two minutes, but you expected him to do as well as that every day.

CHANGE IN STORES.

We can all remember when we were satisfied to go down town to a good-sized store, pay a reasonable price for an article, and we were not ashamed to carry the parcel home.

Now we drill our way through a human wall in a commercial palace, demand an elevator every five seconds, restrooms, stationery and decorations. And who gets the money?

The people we have compelled to beat the men who run the same kind of a palace on the next corner. Can we afford a better apartment than the one we now have, and would we think of moving if we were not trying to live better than somebody else? What makes you think of an auto when ten years ago you would not have dreamed of buying a horse and buggy? Why leave the path of peace for the path of debt?

This spirit is in the church. Brother Torrey reports 5,000 conversions in three weeks. Brother Chapman says: "That's nothing. I converted 7,000." Billy Sunday adds: "Look here! Nothing doing. Them guys can't see me for my dust. Fifteen hundred hit the trail in Columbus at my meeting and I cleared up $30,000. See!"

And all this in the name of the Prince of Peace, "who did not strive nor cry, nor left up His voice in the street, and whose doctrine was 'Love one another as I have loved you.'"

CHARGES HERESY AGAINST METHODIST BOOK CONCERN

Conference Committee Reports Publication of Works Not in Accord With Church Policies.

[By the Associated Press.]

ASBURY PARK, N. J., March 15.—The Methodist Book Concern, by implication, was found guilty yesterday of publishing literature not in keeping with the policy of the church in a majority report from a special committee of the New Jersey conference of the Methodist Episcopal Church in the report which was adopted.

The committee on publication was appointed at the last annual conference after an attack upon Dr. George P. Mains of the New York East conference for alleged heresy.

Among the books and periodicals disapproved as not correct expressions of Methodism was one by Dr. Mains on "Modern Thought and Traditional Faith" and "The Graded Sunday School in Principle and Practice," by Dr. H. H. Meyers, assistant editor of the Sunday school publications of the Methodist Church.

Anonymous Work.

The work that does most of the world's good is anonymous. It is always astonishing to learn how unknown are most of the people who are doing the important things. They love their work more than their name.—The Christian Register.

One Hour a Day.

An hour in every day withdrawn from frivolous pursuits would, if properly employed, enable a person of ordinary capacity to go far toward mastering a science.—Samuel Smiles.

SOCIOLOGIST ASKS CARE FOR DEFECTIVES

Alexander Johnson, General Secretary of National Charities Conference, Speaks on "Fragments of Divine."

Alexander Johnson, general secretary of the National Conference of Charities and Correction, lectured recently on "Fragments of the Divine" at Boylston Avenue Unitarian Church, Seattle, Wash. The speaker said in part:

"There is a vast amount of waste in almost every department of life. Wasted time, wasted money, wasted opportunity and many other wastes. The greatest and most serious waste of all is waste of humanity.

"We are taught that man was made in the image of his Creator, therefore humanity must have in it much of the divine. But the image of God is often blurred, marred and broken by the errors and the sins of mankind. Among the happy and prosperous people who make up the majority of the population of our prosperous and free country we find a large number varying with certain conditions, who, if they were made in the image of God, are most dreadfully broken and marred.

"To save this waste of humanity, to restore it to a normal condition where that is possible, to foster and care for it and make sure, at least, that it does not increase, is one of the great duties incumbent upon us and is one of the chief purposes of that great national conference which begins its meetings in this city in a few days.

"Among the various classes of defectives to whom I have alluded, one of the most interesting, and at the same time the most socially dangerous, is that of the feeble-minded.

"For many years my work in life was to care for and to educate feeble-minded persons, and I am about again to give up my whole time and energy to promoting care of the kind. I want to take this opportunity to call your attention to the need of this care and to tell you some little of what the work includes.

DESCRIBES GREAT WORK.

"In dealing with the feeble-minded the most important thing to remember is the fact that no matter how mature they may be in body, they are always children in mind. A recent invention, which was first used in France and has been popularized in this country, is that of a measuring scale for intelligence. This is based on the theory that the mental age of a child or a grown person has a certain relation to the physical age, and in normal persons this correspondence is very accurate. In abnormal persons the mental development, or, as we say, the mental age, does not correspond with the physical age.

"Using the Binet test, as we call it, we are able to measure mental age with surprising accuracy.

"The use of the scale has enabled us to classify the great body of feeble-minded people into three well-defined classes, which we call idiots, imbeciles and morons. These represent mental ages as follows: Idiots, 1 to 4 years; imbeciles, 4 to 8 years; morons, 8 to 12 years. Adults of mental age of more than 12 years, according to the Binet test, while they may be dull or stupid, are not abnormal to the extent of being feeble-minded.

"Recent research has disclosed the fact that a vast number of those whom we call delinquents, who are in prisons or reformatories for offenses against the law, are really mentally defective. Some states are now providing special institutions for defective delinquents. But it is easy to see that every defective is a potential delinquent, simply because their knowledge of right and wrong, still more their self control, does not exist, and they obey the impulses of the moment or the temptations of bad people in whose hands they come.

BETTER CARE NEEDED.

"I want you to see how strong is the reason for complete and permanent care and control of the whole class of the feeble-minded. It is a fact of experience, that with kind care and intelligent common sense in management, and proper and permanent control, all the morons and more than half of the imbeciles may be so employed as to practically earn their own support. Without care and control they will wander about getting into all kinds of trouble and will be found in jails and prisons or other bad places.

"There are now in the United States probably about 200,000 feeble-minded persons; of these, only about 15 per cent are under proper care and protection. The remaining 85 per cent are neglected and are a great menace to the prosperity of the body politic. They are increasing more rapidly than the general population, because they are utterly reckless and irresponsible. One of the most important things which the state now has to do is to organize for their complete and permanent care, so that their marriage may be forbidden, their members diminish, and with them the number of the delinquents and paupers with whom they are intimately associated."

2 CHURCHES "DWELL IN UNITY"

Presbyterian Edifice Houses Episcopal Congregation, Victims of Fire.

The Normal Park Presbyterian Church and the Trinity Reformed Episcopal Church are located in the same part of the city. Last week, when the Trinity Church building burned, the Presbyterian Church promptly tendered the use of its building, and the offer was accepted.

The two churches literally "dwell together in unity," and even prior to the fire they were on most amicable terms. Pastor Caward says: "It is a bit of splendid good fellowship that exists between these two churches. There is scarcely an entertainment held by either at which many from the other church do not attend, and even contribute financially."

The membership of the Normal Park Church is about five hundred, and that of the Episcopal Church over two hundred. It is the purpose of Trinity Church to rebuild at once.

FAITH MEANS MORE THAN MERE ASSENT

Lecturer Before Bible Students' Association Quotes the Apostle James' View That Works Also Are Necessary.

YET BELIEF IS SUPREME THING

Adherence to God's Teachings Cannot Be Dropped for Works Alone, Is the Contention of John T. Read.

BY JOHN T. READ.
(International Bible Students' Association Auditorium.)

The scriptures show very clearly that all of God's dealings in the past have been with those who could and would exercise faith in him and in his promises. God has been pleased to place a premium on faith and, in fact, has refused to deal with us on any other basis. Noah and his family were saved from destruction because his faith in the Lord's word led him to build the ark as God had instructed him to do. Likewise it was through faith that Abraham received the great promise that in his seed would all the families of the earth be blessed. And so great was Abraham's faith that God later on confirmed this promise by His oath that, by two immutable things, as the apostle tells us, in which it is impossible for God to lie, the heirs of the promise might have strong consolation.

True faith means much more than a mere mental assent to the existence of God and the truthfulness of His word; as Paul says it is "with the heart that man believeth unto righteousness." In Hebrews xi., 1 the apostle defines faith as being "the substance or basis of things hoped for and the evidence or conviction of things not seen." In other words, faith is exercised only through having the two elements of mental assurance and heart reliance. Both the head and the heart, the intellect and the affections, are necessary to the faith that is pleasing unto God, and "without faith," we read, "it is impossible to please him, for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."

The apostle James in reproving some because their belief had not energized them into service, says, "Thou believest that there is one God; thou doest well; the devils also believe and tremble. Even so, faith, if it hath not works is dead."

INTELLECTUAL GRASP.

An intellectual grasp of the fundamental principles of Divine truth, viz., of the existence of a personal, intelligent God, the creator and sustainer of all things, and of his purpose and plan of redemption through His only begotten and well beloved Son, Jesus Christ, constitutes the foundation of faith; while trust and reliance to the extent of his promises upon the personal God who is the author of our being and who as a Father invites the implicit confidence and love of His children, make up the superstructure of faith.

Seemingly there are many people in the world who, because of the fall or because of ignorance, are not able to exercise faith, not able through the operation of their minds to have confidence in God or the word of His promise; therefore these cannot be blessed under the provisions of this gospel age for this is an age of faith. "According to your faith be it unto you." But these are not to have special or eternal punishment on this account, as many of our friends would have us believe, for it was through no fault of their own that they were brought into this condition, but they were made subject to vanity through the fall. Therefore God has made provision for them in the age to come, "when the knowledge of the Lord covers the earth as the waters cover the great deep." Then it will not be possible to doubt, "for all shall know the Lord from the least unto the greatest of them." They will all have instruction in righteousness and may all walk up the highway of holiness. But now, under the present conditions, faith is a difficult matter, therefore it is the more precious in God's sight and receives a correspondingly higher reward.

The basis for faith is a knowledge of "the faith," doctrine or truth of the Lord's word, a "thus saith the Lord," and belief based upon anything less than this is mere superstition, which is of little or no value in God's sight. Paul expresses the matter thus, "Faith cometh by hearing and hearing by the word of God." The Bereans were commended as being more noble than some others in that they searched the scriptures to see if the things told them were true, likewise our faith is weak or strong in proportion as we verify what we have accepted as truth by the Lord's word.

FAITH AND WORKS.

The doctrine promulgated by the Lord and the apostles constitutes the truth or the faith once delivered unto the saints, and we are admonished to put forth strenuous effort to retain these in their purity. "Contend earnestly for the faith once delivered unto the saints." This does not mean that we are continually to strive with one another over our particular beliefs, as many have done in the past, for we are witnesses that such a course brings only strife and bitter feelings. The scriptures say: "He that hath an ear, let him hear." They nowhere intimate that we are to perform a heroic operation with a sword and a battle-ax and put ears onto the spiritual deaf-mutes, but, rather, we are to present the word of the Lord as best we can and await the time when He will open all the blind eyes and unstop all the deaf ears.

Prayer.

I would not be found anywhere where prayer would be inconsistent.—Rowland Hill.

BIBLE PROBLEMS EXPLAINED
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The Inter Ocean Sermon Supplement—Published Every Monday

CONDEMNS PICKETING AS MOB RULE POLICY

M. M. Mangasarian Criticizes Miss Starr for Lending Moral Support to Campaign of Lawlessness.

LOGIC THE CIVILIZED WEAPON

Recourse to Demonstrations Excusable Only When Courts Deny Justice, Rationalist Lecturer Asserts.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

It has been my intention during the past few weeks to call your attention to the daily disturbances in one of the business streets and directly in front of a certain public building in our city. I have no first-hand information as to the real nature of the grievance of the young women whose street demonstrations finally caused the arrest of one of the founders of Hull House for her participation in the disorderly conduct of both union and nonunion sympathizers.

Basing my conclusions solely upon newspaper reports, I am led to make the following comments: The first man I feel justified in criticizing is the mayor of the city, who permitted riotous street scenes to continue for nearly a month. Without entering into the rights of the case, picketing in the public streets and interfering with traffic as a method of securing justice is contrary to and destructive of civilized government. And it is not enough to try to stop rioting on the streets—it must be stopped. And a government that is too weak to keep the streets clear and safe may be regarded as the chief culprit.

A weak government is responsible for 99 per cent of the lawlessness that menaces our lives and institutions. If I am correctly informed, the union invited the girls working in one of the restaurants to join the organization. It had the right to do so. The restaurant workers declined the invitation. How to induce them to change their minds and join their sisters in a strong organization was the question.

THE CIVILIZED WAY.

The civilized way would have been to convince the girls by argument and pleading of the advantages of belonging to an association. Of course that takes more time, but it is the only method that produces enduring results. What we secure through persuasion we can keep; the advantage secured through violence we may be robbed of by another act of violence. But the union girls adopted, I am sorry to say, an uncivilized method—the method of barbarism. They filled the streets in great numbers, blocking traffic, inconveniencing pedestrians, endangering life and limb and acting in a way which cannot by any stretch of courtesy be described as either becoming to women or orderly in general. A community that will approve of such behavior is more barbarian than civilized. If each of us is to take the law in his own hands and fight it out with his opponent in the public streets let us return to the jungle. If the union girls had first appealed to the courts and had been refused justice, there would have been some excuse for a street mob. But the girls took upon themselves the power of judge and jury and the court, and proceeded to pronounce sentence and to carry it out by holding up the business of the city and appropriating the streets for purposes of propaganda.

At this juncture Miss Starr, a worthy settlement worker, appears upon the scene. She believes the girls had a right to picket and that the police should not have interfered with them. That explains her expostulations with the agents of the law for which she was arrested. Miss Starr did not use her superior judgment and long experience to advantage in a critical situation.

LAWLESSNESS APPLAUDED.

Instead of explaining to the excited girls that the attempt to force unwilling people into their unions by mutinous demonstrations, or by threatening to ruin the business of a whole street, even if successful, could only be maintained by a constant resort to unlawful tactics—she spurred them on by applauding their methods. This was certainly regrettable.

I have a feeling that Miss Addams, had she been in the city, would have convinced her colleague that the streets are neither a court of law nor a hall of reason. No doubt Miss Starr believes herself to be a friend of the picketing girls. But is that the way to help their cause?

When arrested the lady pleaded that she was only exercising the American right of free speech. But why was she not also defending the equally American right of free action for the girls who refused to join the union? I believe it is a good thing to unite. Association, co-operation, organization, are essential to effective self-help. But people must not be clubbed into a union any more than into a church. If the girls on the streets had rights, so had the girls in the restaurant. Suppose Miss Starr had not been interfered with by the police, and she had succeeded in compelling the girls in the shop to join the union from fear. Such a victory would have been a dire calamity, not only to the business interests of the city but to the unions as well.

TOO HIGH A PRICE.

A reign of terror is too high a price to pay for any kind of victory. Our civilization would become something to be ashamed of, and Chicago would not be worth a song as a city to live in, if Miss Starr's tactics are to take the place of law and the courts.

But what about free speech? You have every right in the world to say and do what you please in the public streets or anywhere else; and the city has the right to arrest you if it thinks you have said and done the wrong thing. No one is arrested for saying what one pleases or for doing what one chooses, but for saying and doing the unlawful thing. Let the defendants prove they spoke the truth and acted lawfully. It is not liberty that is on trial, but disorder.

DR. BOYNTON ATTACKS CITY COURT CHANGE

Undue Haste Would Result From Revision in Procedure and Work Hardship on Offenders, He Says.

BY DR. MELBOURNE P. BOYNTON.
(Woodlawn Baptist Church.)

From unquestioned authority, rich in practical experience and wide knowledge of the things of which he speaks, I have secured the following information concerning the proposed act entitled "An act in relation to the Municipal Court of Chicago," showing why same should not be adopted at the election on April 7.

It is sought by such act to enlarge the jurisdiction of the Municipal Court so as to take over more than 90 per cent of the business of the Criminal Court of Cook county. The result of this can only be to further congest the business of the Municipal Court and render it unable to properly perform the duties for which it was created.

Under the old justice court system, which the Municipal Court superseded, it was possible to obtain speedy hearings in small cases involving $200 or less. This was greatly for the convenience of small and needy creditors, and it is of the utmost importance that such rights shall not be lost in the Municipal Court. The business of that court, however, has grown to such an extent that it is even now practically impossible to force a case to trial within a reasonable time. All that is necessary is to demand a jury trial.

Even non-jury cases, if contested, cannot be heard inside of several months, and the congestion is constantly increasing. My office has one non-jury case, started a year ago, which has never been reached for trial, although it has been on the trial call every day for more than six weeks.

CASES INCREASE.

The Municipal Court has been in existence seven years. At the end of the first year it had pending 8,616 cases which it had not been able to dispose of. At the end of the fifth year this had grown to 15,990, and at the end of the sixth year to 17,547. The report for last year is not yet published, but I am informed at the clerk's office that the number of undisposed cases is now greater than ever before. This, notwithstanding the fact that three additional judges have been added and the court is assisted by many county judges. During 1912 such county judges worked 1,343 days, equivalent to the whole time of five judges.

The Municipal Court has now all of the criminal business it can possibly take care of, and more. In 1913 there were 121,333 criminal and quasi-criminal cases and preliminary hearings instituted in that court, an increase of 14,864 over the preceding year. This is an average of 12,133 for each of the ten criminal branches of the court. Counting five hours a day and deducting the six weeks' vacation which the law provides, it would allow each judge an average of less than seven minutes for each case during the whole year. It is little less than a crime to dispose of cases at that rate of speed, involving as they do lives, families, homes and many other things besides.

It is this rush and hurry which results in sending about 5,000 people annually to the house of correction who have been there from two to two hundred times each. If this court had more time it could put into effect a system for the payment of fines by installments and thus prevent thousands of persons from going to jail who are now obliged to go from lack of ready money to pay their fines.

PRELIMINARY HEARINGS.

One argument advanced for the taking over by the Municipal Court of the business of the Criminal Court is that it will render unnecessary a large number of preliminary hearings of felony cases by the Municipal Court, the practice now being, when a person is arrested charged with felony, to take him into the Municipal Court for a preliminary hearing, which is a summary proceeding without a jury and intended merely to disclose whether there is or is not probable cause shown to hold him to the grand jury. The very fact that the adoption of this proposed act would do away with such preliminary hearings is one of the strongest arguments against it.

In 50 per cent of the cases no probable cause was shown and the defendants were accordingly discharged in probably one-tenth to one-twentieth of the time which would have been required had there been no preliminary hearing. If such preliminary hearings are abolished it will be necessary to impanel in each case a jury. This requires all the way from an hour to a week before any evidence can be heard, inasmuch as a defendant cannot waive a jury in a felony case. This will result in a great waste of time and will increase very largely the cost of the criminal courts. Thousands of persons will be locked up in jail awaiting jury trials who would be discharged speedily in a preliminary hearing.

IMMANUEL CHURCH DEDICATED

The Rev. Wm. Hattendorf, Pastor for Thirty Years, Preaches Sermon.

The new Immanuel German Evangelical church, Seventeenth street and South Michigan avenue, was dedicated yesterday with services in the morning, afternoon and evening. The church was erected at a cost of $35,000.

The Rev. William Hattendorf, who has been pastor of that congregation for thirty years, gave a sermon at the morning services. The Rev. A. Niedergesnes, president of the Northern district of the synod, also spoke.

At the Sunday school service in the afternoon a silk banner was presented by the Woman's Relief Corps. The Rev. H. Zumstein of La Porte and the Rev. Dr. Daniel Irion of Elmhurst College spoke. The evening sermon was in English.

LECTURE SERIES AT Y. M. C. A.

Second Address of Group Will Be Given at Noon Today.

Today noon the second lecture for men of the series of "Lenten Meditations" will be given by Dr. Cleland B. McAfee, professor at the McCormick Theological Seminary, at the Y. M. C. A. auditorium, 19 South La Salle street. His subject is "The Satisfying Christ."

CAPITAL PUNISHMENT NO CHECK TO MURDER

Shower of Tears and a Becoming Gown Make American Criminal Procedure Laughing Stock, Says Pastor.

SENSE OF JUSTICE WARPED

Old Law That Bodies Are "Temples of Holy Ghost" Should Be Heeded, Asserts the Rev. F. E. Hopkins.

BY THE REV. FREDERICK E. HOPKINS.
(Park Manor Congregational Church.)

The story of the way a woman lured an enemy into a tent, gave him his supper and afterwards when he was sleeping drove a tent pin through his brains and nailed his corpse to the ground, is a bit of scriptural melodrama the learned exegetes have strained their wits to explain.

The best they can do is to say, "The episode, like a landmark, denotes the progress of civilization." But the frequency with which women repeat similar crimes so affects our mental perspective that we cannot see where the progress comes in, particularly when "Not guilty" is so frequently the verdict. There must be a flaw in the police department when so many cases are accounted for by our cops that cannot be accounted for by anybody else. There must be a very poor light in the grand jury room when so many alleged facts in so many indictments look like mere shoddy when exposed in a courtroom.

Judges, the Bar Association and the chief of police ought to do some explaining. The gallows or the electric chair or any other form of killing a human being to satisfy justice is a relic of an antiquated and discarded theology. It is no longer in use, except it may be by one prominent evangelist, who is paid, he says, $20,000 a month for telling the crowd he believes it. Statesmen ought to take up the question of abolishing capital punishment and substituting something with more of a scare or preventive in it.

DUTY OF CHURCH.

Certainly the church has the serious duty of attempting to discover the reason for so many murders and acquittals. Along this line, notice that many of the accused came from foreign-born parents or they were born in countries where our idea of liberty has never been understood.

One of the most dangerous of poisons is often labeled "Personal liberty." With this in the system, if a man doesn't like his wife or a woman doesn't like her husband, or an employe don't like the boss, or people get into a dispute over what they think are their rights, they are very apt to take the law into their own hands and avenge themselves. Perverted notions of liberty can usually be traced to bad home training, previous social or political conditions or to the wild clap-trap of demagogues, who are the worst of intentional mischief makers.

Ignorance or indifference to the old law, "The body is the temple of the Holy Ghost," is another explanation of crime. A great idea has been recently submerged under loads of smut. Sound physical health as a condition of marriage is one of the purest and biggest ideas to which general attention has been directed. From our bodies are to spring the future citizens of this nation.

Neither church, college, school, science or anything else can make over easily or quickly what disease and sin unmake. What is vaguely called conversion or reform will never do it.

A HEREDITARY CURSE.

Kneeling at the altar and saying "I give my heart to Jesus" will not purge the penitent of a disease still rotting under a monument in the ancestral bones of those who bequeathed the curse with their millions to the third and fourth generations of men and women, not at all to blame, but all the same fearfully unfortunate. Until men and women learn to look upon their bodies as something sacred they will continue to lower every ideal by vice and go so far as to destroy life; and that in any form is murder.

We also have ourselves to blame for a mysterious type of tolerance. Really great beasts of prey do not arouse us like mere insects. We are zealous to protect laborers in the mines. To guard working people exposed to dangerous machinery. To abolish child labor and the public drinking cup. To arrest anybody who spits on the sidewalk. The automobile hog spoils the parks and boulevards for all who like a quiet stroll, but our children must not roller skate. And we want to turn out the aldermen who voted to compel us to wade through slime or to sit in the stench of rank old pipes and cheap cigars, added to other foul odors of one of the most disgustingly filthy street car systems in the world. But what is the matter with our sense of justice, our self-respect, our conception of our duty as citizens as applied to big questions?

Crimes of the most brutal and inhuman character are repeatedly committed and no one is found to blame for them. There was evidence enough to convince the police and to enable the grand jury to indict, and the state's attorney to prosecute. But a shower of tears, a becoming gown fitted over shapely corsets, an eloquent lawyer and a pot of money, and American criminal procedure becomes a laughing stock.

BAPTIST CHOIRS PLAN CONCERT

Mixed Chorus of 100 Voices Will Give Church Program Tuesday.

The Chicago Baptists' Choir Federation will give its first annual concert next Tuesday evening at the Association auditorium, 28 South La Salle street. There will be a mixed chorus of 100 voices under the direction of Edward T. Clissold, and the program will be composed of church music. Mrs. Ethel Geistweist Benedict, soprano; Miss Masie Hill, violinist; Edward T. Clissold, barytone, and Miss Ada Kelley, accompanist, will assist the chorus. The concert is to be given under the auspices of the Chicago Baptists' Young People's Union.

CALL OF THE DIVINE PERSISTS IN MAN

Still Small Voice by Ceaseless Urging Conquers Lure of "The Wild," Belief of Theosophical Lecturer.

BY WALTER G. GREENLEAF.
(The Chicago Theosophical Association.)

Everybody is familiar with the phrase "The Call of the Wild," and many have read the fascinating animal story of that name by Jack London. The tale is of peculiar interest to the student of evolution in its broader aspect, which is not confined to the development of forms alone, but takes into consideration also that of the conscious life animating the forms. It looks upon the world-process as being for the express purpose of evolving self-conscious beings within the universal life. It holds that this "growth of the soul" is a question of the expansion of what we may term germinal centers of consciousness into lofty spiritual entities whose powers, when the evolution is complete, will be as much greater than those we exercise today as ours are in comparison with the capacities of the animal.

This expansion of the potentialities of those germinal centers of consciousness into active powers akin to the divine is accomplished by experiencing all phases of life in form, not only in the physical world, but in subtler realms; and on our physical earth, not only in the human kingdom, but in an age-long previous training in the mineral, vegetable and animal kingdoms. Becoming a human being is not a matter of such simplicity as we have believed for many centuries—the creation by the fiat of God of a new soul when each child is born. On the contrary, it has been a task that has taxed the powers of splendid creative intelligences, themselves the product of former world evolutions far back in the aeons of eternity, who rose by experience and self-conscious effort to that lofty level of wisdom and power where they became willing and competent aids in carrying out the mighty plans of God. These are the morning stars who sang together, the sons of God who shouted for joy, as the Bible poetically images the taking up of their wonderful work when the logos of our solar system began his building of his "many mansions."

Under their wise and loving guidance the complex process goes on until the life animating the form of an intelligent domestic animal reaches a point where it becomes capable of union with a higher phase of consciousness. Then it is that the man comes into being—a dual entity, a wonderful and intelligent animal of the highest type, with a long heredity on his form side stretching back through the lowlier kingdoms of nature; and on his spiritual side limitless divine possibilities, which it then becomes his task to develop into actualities. Then begins the great struggle of man. From the animal aspect of his being, with its selfish tendencies of the past, sounds the "Call of the Wild," the surging of the passions, the lure of ease and self-indulgence. For ages it renders inaudible the "still, small voice," the invitation of his spirit, urging with ceaseless insistence toward that loftier and broader life which is the goal of evolution. Incarnation after incarnation that "Call of the Divine" persists until finally man listens, learns from it something of what he really is, a son of God nearing adolescence and capable of understanding the true purpose of life. Then he "grasps his whole individuality firmly and by the force of his awakened spiritual will recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality." That means the perfecting of humanity, and its rising into the next higher kingdom of nature, even as it has evolved from the lower into the human kingdom.

St. Patrick Hero of Humble Life

Name Honored by Thousands Because of Passion to Aid Humanity, Asserts Pastor.

BY DR. FREDERICK W. MILLAR.
(Kimbark Avenue Universalist Church.)

We have just celebrated the birthday of one of the heroes of the faith—St. Patrick. Unlike those of the common view, Alexander, Caesar or Napoleon, St. Patrick fought no battles, neither did he desolate provinces and kingdoms. He did not lay waste the fields of the husbandmen, destroy the fleets of the merchantman, nor reduce a nation to bondage by terms of a treaty which differs from robbery in nothing but name. And yet this hero of the long ago is honored by thousands today; bells are rung in his honor and multitudes gather in magnificent churches to hear of St. Patrick's all-absorbing passion for humanity.

Here we have heroism of the highest stamp; he conquered his enemies, not by destroying life, but by making them better. This heroism of the humble life is as worthy to be commemorated as if acted out by royal performers on the world's wide stage. The obscurity of the scene of this divine drama in a country less in size than the state of Illinois, and the lowly life of the hero—a humble preacher of the gospel of love—make it all the more glorious. What bravery he displayed! What sufferings he endured! What self-sacrifice under circumstances most trying!—all to win a nation to a higher faith in God and to a nobler and a better life.

We should remember that the highest heroism is not found on the battlefield, nor in the presence of merely physical suffering or peril. The heroism of St. Patrick, who sacrificed all at the altar of duty, nor left his post through long and trying years, how incomparably sublime and beautiful—how far above that animal courage which, only for a few hours, fears not the force of bayonets and cannon balls!

Not a "Yellow Journal"—The Inter Ocean is carefully edited, prints all legitimate news.

ATHEISM SKIN DEEP, NEW PASTOR ASSERTS

The Rev. Charles Frederick Wishart, D. D., Preaches His First Sermon in Second Presbyterian Church.

BIBLE DID NOT INVENT PRAYER

Discovered It, Rather, to Inspire and Bless Mankind—Human Effort Thus Is Linked to Divine Power.

The Rev. Charles Frederick Wishart, D. D., preached his first sermon as pastor of the Second Presbyterian Church yesterday morning, and his theme was, "Prayer and Efficiency." A large audience greeted the new pastor, and the choir joined in the enthusiasm of the hour by rendering several special numbers. At the close of the sermon members and friends greeted the pastor and spoke many words of appreciation.

Dr. Wishart took for his text James v., 16: "The supplication of a righteous man availeth much in its working"; or, "availeth much in efficiency," as the doctor preferred to translate. The speaker said in part:

"Some men pray habitually, some occasionally and other sometimes. Some refuse to pray, because they say they are atheists. But, as a rule, atheism is only skin deep. I once heard a man say, 'God knows I am an atheist.' Senator Cullom declared in his book that he was an atheist, but just before he died he sent for a minister and codicilled that book by a declaration of belief in God.

"Hume, the Scotch infidel, once fell into a miry pit and called for help. Just then an old Scotch woman came along and said that if he would repeat the Lord's Prayer she would help him out. This he did, if not 'fervently,' at least faithfuly. Most men pray when they are in a hole. During a storm at sea, the captain was asked if there was any danger, and his answer was, 'I think not so long as the crew keeps swearing.'

"The fact is that prayer is the one supreme, dominant factor in man, and particularly is this true if he be the normal man. Jesus was the one great exemplar of prayer. He was instant in prayer, often spending whole nights in supplication. When he wanted to impress his disciples with their great responsibility in the evangelization of the world he did not say, 'Organize a missionary society,' but, 'Pray ye the Lord of the harvest that he would send forth laborers into the harvest.'

DID NOT INVENT PRAYER.

"The Bible did not invent prayer, but, like the deposits of radium in the earth, it discovered prayer to inspire and bless mankind. Prayer of the genuine sort means consecration to the work in question and also means gift and efficiency. It is the one great dynamic force in the spiritual world, and which links human effort with Divine power. But particularly, what are some of its characteristics?

"1. It develops within us peace of soul, which is reflected without. The very countenance reflects the glory of God within, and the soul is nerved for the battles of life. You have, perhaps, heard of the boy, the sole companion of his blind father; how, when this boy went off to school he became the prime pitcher for his baseball nine; how, when, after being summoned to the deathbed of his father, he returned and entered the contest the next day and pitched as never before. When asked how he could do this, he said: 'Why, this is the first game my father ever saw me pitch.' His was a life of faith and prayer.

"2. It can and does provide for the external things of life. A young evangelist once said it was a very vulgar form of prayer that expected concrete results; that it would be like a starving man crying for help and then expecting to find a quarter of mutton hung up at the back door. But I am not so sure. There were very hungry crows by the sea, and there was a vulgar widow in Old Testament times whose larder was replenished daily in answer to the prayer of faith. There was also a certain prophet of old who sat down under a juniper tree and whose cry was met by some 'vulgar' sustenance. The law of the kingdom is: 'Ask, and ye shall receive; knock, and it shall be opened unto you.'

LAWS OF NATURE.

"3. Some take the position that answer to prayer is not possible because it violates the established laws of nature. But what are the laws of nature but the impress of the Divine will? Then others say that answer to prayer is not to be expected because it seeks to contravene the fact of foreordination. But it should be remembered that prayer is always and everywhere a part of the Divine plan. God can and does change the laws of nature for the accomplishment of His plans and for the welfare of His creatures in answer to prayer. It is not 'accidental variation,' as Darwin and his followers would have us believe, but intentional variation, which has its basis in the wisdom and benevolence of God.

"Prayer also carries with it the idea of intercession. The parable of the friend at midnight illustrates this. Here was a case where a friend comes to a friend and pleads in behalf of a third friend. So Christ, our intercessor, pleads for us before the throne of grace and secures for us the things we need most. When Mr. Moody first went to England the first church he addressed was as cold as an icicle, both at the morning and the evening services; but when the invitation was extended to arise and confess Christ, fifty men stood up. But the secret of it all was the prevailing prayer of one invalid woman in that congregation who had been hoping for the coming of the great evangelist.

"But only the righteous man, the man of faith, can utter prevailing prayer. As long as we cherish some secret sin in our hearts our prayers will avail nothing."

In Troubled Water.

In troubled water you can scarce see your face, or see it very little, till the water be quiet and stand still. So in troubled times you can see little truth; when times are quiet and settled, then truth appears.—John Selden.

PARADISE REGAINED AS WORLD BEAUTIFUL

Every Human Being Has Full Fair Intelligent Opportunity to Gain Eternal Life, John Hoskins Declares.

BY JOHN HOSKINS.
(International Bible Students' Association, Recital Hall, Auditorium.)

So great salvation which began to be spoken by our Lord, and was confirmed unto us by those who heard Him.—Heb. xi., 3.

In the past many of us misunderstood these words—"so great salvation"—and have thought them to apply merely to an "elect" few of the saintly followers of our great Redeemer. Surely it would not be thought strange if a closer examination of God's word would demonstrate to us that as the heavens are higher than the earth, so are His ways and plans higher than ours. (Isaiah, lv., 9.) It should not surprise us to find that our forefathers were generally in darkness in respect to "the length and breadth and height and depth of the love of God, which passeth all understanding." (Ephesians, iii., 18-19.)

It should not surprise us to find that our Savior will yet see the fruitage of the travail of His soul and be satisfied. (Isaiah, liii., 11), and that this satisfaction will result from the salvation of more than the "little flock" who walk in His steps and who, like Him, "present their bodies living sacrifices, holy and acceptable to God," in the service of truth and righteousness.

Salvation in no sense began before the Redeemer's birth, 4,128 years after the fall of our first parents. In all that long period nobody was saved. The apostle declares in our text that salvation began to be preached by Jesus. Again we read that Jesus brought life and immortality to light and the gospel message began to be preached by our Lord and was not preached before His day. Indeed, we can see that if there is "none other name given under heaven or among men whereby we must be saved," than the name of Jesus, then it could not have been preached; nothing could be preached previously except the divine declaration that God proposed in due time to redeem mankind from sin and death through a Savior and a great One—One able to save unto the uttermost all that would come unto the Father through Him.

THE PROMISED SEED.

This reasoning is surely true to the facts. Search all through the Old Testament and there is found no promise of eternal life set forth except by the law given to the one little nation of Israel. The law declared that he that doeth these things shall live by his obedience thereto (Romans, x., 5), and the apostle assures us that the Jews died because none of them kept the law—because no imperfect human being could possibly meet the requirements of God's perfect law. "By the deeds of the law shall no flesh be justified in His sight." (Romans, iii., 20.)

The apostle, further explaining the matter, says: "Wherefore serveth the law?" He replies to his question, "It was added because of transgression until the promised seed should come." (Galatians, iii., 19.)

The apostle's words remind us of God's promise to Abraham, "In thy seed shall all the families of the earth be blessed" (Genesis, xxviii., 14). Abraham was not thus blessed, nor were any others thus blessed, however faithful they were. All the blessing was to come through Abraham's seed and could not be dispensed before his coming. Hence the apostle, referring to Abraham, Isaac and Jacob and all the faithful of past time, declared, "All these died in faith, not having received the promise." (Hebrews, xi., 13)—the blessing—reconciliation to God and eternal life.

And when Jesus came He did not attempt to bless the world, but, on the contrary, in His prayer declared, "I pray not for the world, but for them which thou hast given me" (John, xvii., 9)—the "saintly," the "very elect" (Matthew, xxiv., 24). These He called; these He taught—"Israelites, indeed." Those He directed to give the same message to others, not for the conversion of the world, but for the calling, instruction and edification of "the church, which is the body of Christ." The message to these from first to last was that they were called to suffer with Him, that they might also reign with Him.

THE CHURCH.

In the past many of us have overlooked the fact that the church is figuratively "The body of Christ"—to be hereafter, as the apostle declares, "the church which is His body."

From this viewpoint we can see why God's long promised blessing has not yet reached the world and that He is merely selecting or electing the church, the seed of Abraham. The promise to Abraham is "In thy seed shall all the families of the earth be blessed," and as we have seen, the seed of Abraham is "Jesus the head and the church His body." In a word, our previous view of the divine plan was too narrow. We say the election of the church, but did not see God's gracious purposes for "all the families of the earth."

It might indeed be said in one sense of the word that, since Father Adam was placed on trial in Eden with a reward of eternal life before him or a penalty of death, and that since he lost his chance of eternal life by disobedience, therefore any chance of eternal life coming to him or to any member of his race would, of necessity, be a second chance.

The Messianic reign of Jesus and His body—the Anointed, the Christ, the Messiah—will be for the purpose of blessing Adam and all of his race with glorious opportunities of an earthly salvation. The uplifting, restoring influences of Messiah's kingdom will effect not only Adam and his race, but also the earth itself. Gradually paradise lost, as a little garden of Eden, will become paradise regained as the world beautiful. Then the wilderness shall blossom as a rose and the solitary place shall be glad.

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CHURCH CLUB MAKES RECORD

Men's Organization of Boston Congregation Holds 389th Meeting.

The Men's Club of the Park Street Congregational Church, Boston, had its 389th regular meeting last Saturday evening, at which John E. Gilman, past commander-in-chief of the Grand Army of the Republic, spoke on "Reminiscences of the Civil War." President T. Herbert Bilodeau, in a recent annual report of the club, gives its present membership as 138—the largest in its history. For the seven meetings from Oct. 4 last the average attendance has been ten members and visitors. During his administration one meeting is believed to have been unparalleled by any other organization in America, in that on annual "Governor's night" six candidates for Governor, including the then Governor and Lieutenant Governor, addressed the club. On this occasion the attendance was 400, and at a later meeting the record was 425 auditors. The organization has during the year contributed chairs for the various uses of Park Street Church to the value of $50 and has furnished a grand piano. Men of good moral character are welcome to the privileges of the club, without regard to the church which they attend.

Ways to Truth.

There are two ways of reaching truth—by reasoning it and by feeling it out. All the profoundest truths are felt out. The deep glances into truth are got by love. Love a man, that is the best way of understanding him. Feel a truth, that is the only way of comprehending it.—F. W. Robertson.

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The Inter Ocean Sermon Supplement—Published Every Monday

LESSON POINTED IN STORY OF JEZEBEL

Birth, Rank, Intellect, No Guarantee Against Evil, Is Conclusion Drawn by Dr. Charles Bayard Mitchell.

SIN RESPECTS NEITHER SEX

Women Better Than Men Through Environment Rather Than by Natural Instinct — Pastor Cites List of Saints.

BY THE REV. CHARLES BAYARD MITCHELL, D. D., LL. D.
(St. James' Methodist Episcopal Church.)

"The dogs shall eat Jezebel by the wall of Jezreel."—I. Kings xxi., 23.

A few years ago, one March morning, in a pouring rain, I rode on horseback into Jezreel in Samaria. All morning as I rode over the plain and then up the hill to the ancient city I could think of no one else save Ahab and his wicked wife, Jezebel. That lost woman still dominates that region. She became food for dogs long centuries ago, but her vile memory will endure as long as time. She was the heathen wife of a Jewish king, Ahab. Israel never had so vile a king as he. His abominations were unparalleled. The record says that it was because his wife "stirred him up." She had more force of character than Ahab. What evil he wanted to do she made it possible for him to do. He weakened on Carmel when he saw the consuming fire fall from heaven and his false prophets die at the hand of Elijah. But such things never feazed Jezebel. She set out in hot pursuit after the prophet, and although Elijah never quailed before the king and the prophets of Baal, when Jezebel started for him he struck out on a Marathon race that never ended until he was far away in the desert.

Later in life Ahab humbled himself before God and walked softly, but she—never! There is no evidence that she ever had a qualm of conscience or entertained a fear. Her very name has become a synonym for all that is vile in womanhood. When it is said of a woman that she is a perfect Jezebel you can go no further. That is the limit.

Tonight I want to draw some lessons from the life of the lost woman. In the first place, we see by her life that a high position, and even a royal birth, is no guarantee against ugly sin. Jezebel was the daughter of a king and had every possible advantage which the royalty of her day could give her. Yet she went headlong to the devil. Agrippina of Rome was the daughter, niece, wife and mother of a Roman Emperor. And yet she poisoned her husband, and then in turn was murdered by her own son, Nero.

Xanthippe was the wife of the best man who ever lived outside the light of gospel truth. Socrates had a shrew for a wife. To say of any modern woman that she is a Xanthippe, lays one open to libel in the courts of justice.

WESLEY'S WIFE A VIXEN.

John Wesley's wife was a perfect vixen, and the good man could not live under the same roof with her. The daughters of the rich are not always the best and purest in character. All the advantages wealth can given are no guarantee that they will not drink high balls in public places and indecently expose their persons in the name of fashion.

Many a woman thinks she would be a better woman under better circumstances, but it is well known that favorable place is no guarantee of beautiful character. Character is a matter of purpose, not of place. We all recognize the force of the French expression, "Noblesse oblige," but it is not always true. Favored daughters may turn out most unfavorable wives. Jezebel was the daughter and wife of a king, and she became one of the most despicable of women in human history.

The second lesson is this: Sin knows no sex. Neither male nor female has a monopoly on wickedness. Jezebel was worse than Ahab. Indeed, the record states that it was she who "stirred him up." The devil was in Ahab, but she let him out. Women, as a rule, are better morally than men.

I do not think that naturally women are better than men, but owing to their environment women are better than men. Women, as a class, lead more sheltered lives and are less exposed to grosser sins.

Yet history does not record the names of more noted female saints than male. Unless the male histories have been more prodigal of praise for the saints of their sex than for the female saints, we are led to conclude this much at least, that women have no monopoly in sainthood.

Some of the greatest saints the world has ever known have been women. Mary, the wife of Joseph, was a godly woman and saintly, but her holy offspring was a man, and He was holier and diviner than she.

Woman has her own peculiar temptations, and although those temptations may not be so gross in their form, they are equally destructive of noble character.

APPEALS OF VANITY.

Vanity, deceit and selfishness appeal strongly to women; and when a woman does yield to the temptations of a grosser sort she falls to depths infinitely below her fallen brother. The vilest human being I ever knew was a 16-year-old girl. The city chief of police told me that he had never seen her equal for unshamd bestiality. There is a "Jill" for every "Jack."

Every bad man can find his female equal. George Eliot puts into the mouth of Mrs. Poyser in "Adam Bede" what is regarded by some critics as the wittiest word in modern fiction—"No wonder woman is bad; God made her to match man."

God holds both sexes equally responsible for their moral actions. Do you suppose God excuses murder if only it is committed by a woman? It takes the keen, critical judgment of a Chicago jury to find no crime in the act of a woman who murders a man! A judge in Cleveland, Ohio, a few years ago, decided that a woman who had been caught assisting her husband in an act of burglary was to be held innocent, because the fact that she was with her husband at the time was proof that she was under dominance of the will of her liege lord, and hence was not responsible for anything she did.

Some foolish women applauded the judge and were happy over the woman's escape from prison; but they were too dull of comprehension to see what an insult had been given to their sex.

As though a wife ceases to be a free moral agent in the company of her husband!

Her tendency to lean on his strength and trust to his judgment is no excuse for her weak yielding to sin. Some think that when a woman yields to the temptation of a man she is to be pitied and he is to be blamed.

This is an insult to womanhood. There are those who always attribute a woman's loss of virtue to the sin of the man. Too often the man is to blame. Many an innocent woman is betrayed by man's perfidy; but the wholesale assault on the male sinner, and the equally broad charity which covers the sin of the woman, is neither true to the facts nor honorable to woman. Nine out of every ten lost women will excuse themselves, and nine out of every ten lost women are not to be held as paragons of veracity.

FREEDOM OF CHOICE.

However, no matter how severe may have been her temptation to sin, she never once lost her freedom of choice; she never became a mere machine, lacking the power to decide for herself. For, if it is granted that her low estate was due to another's sin, she has no part in the transgression, and is not to be classed as a sinner at all. There is no sin where there is no freedom of choice. A woman is either capable of sinning or she is on the level of the irresponsible brute. The Bible teaches that she is a free moral agent and possessed of the same high dignity as man.

A woman need not be notoriously wicked, like Jezebel, to be a sinner in God's sight. A fine mind and a fashionably clothed body constitute no immunity from sin. Culture and refinement may keep out of the life some of the grosser forms of sin; yet one may be beautiful in form, educated in mind, and highly refined in all the social amenities, and be wholly and utterly worldly and ungodly.

The whole life may run counter to Christ's spirit, while it takes on all the appearance of great respectability. To be a Christian is to seek daily to obey Christ and live according to His standard. Not to be a Christian is to disregard the law of Christ and live according to one's own desire and the world's standard. The fact that you are not a gross and open sinner is no evidence that you are not in danger of being lost.

Your very respectability may, if you lack spirituality, be the cause of your greatest danger to yourself and to others. A prayerless and godless mother may ruin a whole family. An irreligious sister may blast the life of the younger sisters and brothers. No one can set measuring-rod to a wife's ungodly power for evil. The more refined and cultured your mind, along with your selfish and un-Christlike heart, the greater your own personal danger and the more deadly your power for evil.

ALL MAY BE SAVED.

There is no need that any one should be lost. Even the vilest may be saved. Jezebel never showed the slightest sign of repentance. Ahab did. He walked humbly before God. Jezebel's evil course led her to her awful fate. God's mercy would have been extended to her had she sought it or cared for it. Christ died for all. The lowest down, the vilest sinner, harlot or libertine may be pardoned and cleansed. Society is hard on the fallen woman, but God is not harder on her than on her equally sinning brother. Society forgives the man who has ruined lovely homes and wrecked immortal souls, and even ambitious mothers will seek such in marriage for their daughters if he only have money enough to offset his crimes.

Jesus showed us how God feels toward the woman-sinner. The sinful accusers of the adulteress brought into His presence one day in the temple court were told to stone the woman if they themselves were without sin. They slinked away and she remained to be forgiven, warned, and then sent away with a new joy in her heart and a new song on her lips.

There are women here tonight who in so many ways are beautiful and attractive, and into whose lives have come no ugly chapters, and yet who, in God's sight, are as surely in need of pardon and forgiveness as any of their more sinful sisters.

I marvel how a woman, with her need of love, and her quick sense of gratitude, can refuse her heart to the Christ who died for her. All the love and hope and comfort which women in Christian lands today possess can be directly traced to Jesus Christ. He died for you! Will you not live for him?

SALVATION ARMY PREPARES TO SPEND $2,000,000 AT ONCE

Training Schools and Other Buildings for Which Need Is Immediate Require Large Sums.

In various parts of the country the Salvation Army is preparing to spend, almost at once, $2,000,000 to $3,000,000 on new buildings and upon land, chiefly the former, and in large centers of population. This expenditure is greater than the entire assets of the army at the time Commander Eva Booth took charge. In Covington, Ky., at a cost of $200,000 and in Detroit at a cost of $75,000 women's training schools in domestic science are building. In Cleveland is a Martha Washington home for girls that is costing $50,000, and in Pittsburgh an industrial home, rescue hall, and general army building, costing $500,000.

In New York and Chicago are to be erected the Booth Memorial Training Schools that will cost $500,000 each. Sites are to be purchased at once, and in New York the campaign to raise the money for buildings is to be entered upon in October. It is likely that the Chicago building will be helped from New Lork, and that the Chicago campaign will follow immediately the New York one. In Chicago a girls' domestic science school and home to cost $200,000 is also planned. The home part is already under construction. It is for girls whose incomes are $5 a week or less.

In New York tentative plans have been drawn for a home for girls whose wages are $5 or less, and the building of it awaits only the decision in regard to the site. Two sites are now under consideration. In California the army is negotiating for farms, partly fruit and partly grain, that are to cost $75,000. These farms are for boys who are to be sent to them from crowded parts of cities in the East.

MAKES ARGUMENT FOR CHURCH UNITY

Speaker at World's Mission Congress Points Out Similarity of Human Family in Plea for One Doctrine.

SAYS RELIGION IS UNIVERSAL

Sin Is Same World Over—God Planned Salvation for Entire Race—Not One Tribe or Color or Nation.

BY THE REV. H. W. REHERD.
(President Westminster College, Salt Lake City, Before World's Mission Congress, Hoopeston, Ill.)

"And hath made of one blood all nations of men, for to dwell on all the face of the earth."—Acts, xvii., 26.

Mars Hill is famous in the world's history. It stands a monument to many a celebrated discussion. Here the man of letters, the philosopher, the statesman, the warrior, the man with something new, came to tell his story to the gathered Athenians. The audiences were the intellectual cream of the earth, critics well prepared to try the mettle of any man who should be brave enough to address them. It was a fit place and a fit company for the greatest thinker of his day to proclaim a truth of great sweep and power. How this great master must have delighted to stand in the Areopagus and with all his skill attempt to lead these prejudiced scholars to the acceptance of a truth repugnant to them. With marvelous ingenuity in his introduction he leads them from premises readily admitted by his hearers to truths which underlie all life. In this center of diversity of thought and life he sounds forth the doctrine of unity. There is one God the Father of us all; there is one great human race, the handiwork of God; there is one great religion, that of faith in Jesus Christ the Lord.

Each of these truths is sufficient meat for an evening meal, and lest you grow weary of the repast we will limit ourselves to a consideration of the second of these truths, the unity of the human race—God "hath made of one blood all nations of men, for to dwell on all the face of the earth."

ONE HUMAN FAMILY.

This oneness of the human race has bound up within it great opportunities and responsibilities. One human family with 1,500,000 members is a different proposition from the thought of a thousand tribes and nations with no conscious sense of relation the one to the other. This great human family is one in its nature and needs, one in its hope of salvation and one in the responsibility of each part for the welfare of the whole.

The human race is one in its nature. Human nature is practically the same the world over. It has one origin, God. "God that made the world and all things therein—hath made of one blood all nations." The statement of Genesis as to the origin of man is re-enforced by Paul on Mars Hill. God created the first human pair, and all men have descended from them by ordinary generations. The proven facts of science and discoverey are in accord with this statement of the unity of creation.

This entire human race enjoys and suffers in general the same things in nature.

All men receive the sun and are lighted by the moon and stars. Food is an essential to man everywhere, and no people can live without the precious draughts of water. Fire is a helpful servant or a destructive master to all people. The air is a common possession of all men. No tribe is so downtrodden that it does not know something of joy, and no king's palace or peasant's hut is a stranger to sorrow. We all suffer hunger and thirst, and know the touch of pain. There is a kinship in our touch with nature, for God has made us all of one blood.

MANKIND AKIN.

This human family is akin in that each member has a moral nature, with a religious instinct imparted. Each human being is separated from the lower animals and bound to this great family by the possession of a moral nature. God never created a man or woman without a religious instinct. The meanest criminal of earth, the lowest of the denizens of the slums, the most wretched savages of darkened lands came into this world with a religious instinct. No tribe or nation has ever been found which did not worship some one or something. It is true that Australian ranchmen used to shoot down the natives as dogs, saying they were only animals; but they were mistaken. It is true that the Dutch Boers of Africa would not recognize any soul in the Hottentots; but these same Hottentots are now worshiping God. It is true that Charles Darwin once said that the Patagonians could not be elevated, because they lacked something which other men had; but he lived to see these same people become intelligent Christians, and asked the privilege of contributing for some years in succession a large sum for mission work in that part of South America.

It is a needy and dependent race in many ways, but its desperate need is in its soul. All up and down the earth men are being haunted and hunted by sin. They may not know it by that name, but that is what it is. The third chapter of Genesis tells us that by one man's disobedience sin came into the world, and Paul emphasizes it in Romans: "By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." Everywhere sin lives, like the rattlesnake in the corner of the fence. If the farmers of America will only let their plowed fields remain untouched one month they will be covered with weeds, because the weed has become indigenous to the soil. Just so sin is indigenous to the human heart, and grows and grows and grows, unless rooted out by the peace of God.

SIN THE SAME.

And everywhere sin is the same. It is a corruption of the heart, a pollution of the spring of life, and it works destruction to the soul. Sin is a poison, a paralysis. It deceives a man; it tracks a man, like a bloodhound; it enslaves a man; it propagates itself in his life; it slays his soul. The whole human race is alike in its experience of sin. "There is no difference; for all have sinned and come short of the glory of God." The whole human race is bound together in its terrible soul need.

God planned one salvation for all men. "Word evangelism is the consummation to which the whole redemption scheme points." We are accustomed to think of the Old Testament Jews as the special people of God and forget the undertone of the universality which runs beneath the history. The first redemptive promise had folded within itself this thought, and succeeding history was but the unfolding of that idea. Jacob, dying on his couch, spoke of a time when Shiloh should come; that "unto Him shall the gathering of the people be." The Psalmist depicted the future glory of Messiah's kingdom, and rapt Isaiah, from the heights of vision, beheld the mighty sweep of Messiah's scepter. Dr. Marshall Lang says that "Hebrew poetry and Hebrew prophecy, while intensely patriotic in spirit, are always colored with the character of universality."

The New Testament tells the same story. Mary, thinking of the coming birth of her Son, said: "Henceforth all generations shall call me blessed." Zachariah thanked God as he beheld "the dayrpring from on high" who was "to give light to them that sit in darkness and in the shadow of death." The angelic choir sang of peace to the whole "earth" and good will to "men"—men of every age and clime and nation. Simeon, welcoming the infant Redeemer, said: "Mine eyes have seen Thy salvation which Thou hast prepared before the face of all people, a light to lighten the Gentiles." The Gospels, the Acts of the Apostles and the Epistles plainly speak of a gospel for all men in all ages and every clime, while the Apocalypse heralds a sublime anticipation of a glorious consummation in these words: "The kingdom of our Lord and of His Christ, and He shall reign for ever and ever."

ONE SALVATION.

No other salvation than this will answer the needs of men. Some are prone to say that, although God has provided a salvation in Christ, other religions exist which are adapted to the needs of the people where they exist, and that their heart needs will be met if Christ be not preached to them, that Confucianism will do for China, Buddhism for Siam, Hinduism for India and Mohammedanism for Turkey. As an answer to this false position I need but refer you to that marvelously conclusive address of Dr. Robert Speer on the subject "The Non-Christian Religions Inadequate to Meeting the Needs of Men."

Dr. Speer shows that not one of these religions can answer man's intellectual, moral, social or spiritual needs. They cannot meet his intellectual needs because their philosophy collapses before the physical sciences. They are unable to help him morally because they have no perfect moral ideal and are morally chaotic. They cannot be of social help because they deny the unity of mankind and foster the caste spirit. They cannot meet the spiritual need because they have no fellowship with God and no definite future hope.

This position for which Dr. Speer argues is plainly stated by Christ and His apostles. Jesus says, "I am the way and the truth and the life; no man cometh unto the Father but by Me." And Peter, fresh from Pentecost and fresher still from prison, says, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

OTHER PANACEAS FALSE.

There is but one hope of soul-help for this great family. All other panaceas are false and delusive. The old world religions are decaying and carrying down with them every house built upon their crumbling foundations.

But while we cast away this rope of sand represented by other religions, we have a lifeline for every man, the gospel of God. We drink in the words of Jesus, "Verily, verily, I say unto you, he that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." God is no respecter of persons. His deep, passionate love encircles all people and by His expression of that love on Calvary He yearningly woos men back to Himself. One in nature and need and one in hope of salvation. Blessed hope!

The unit of society is the family and the human race is one great family. "Of one blood" makes us all related. There is a fatherhood of God and a brotherhood of man that extends to all people. It locates responsibility. I have no right to say I am not concerned about the welfare of my family. I am bound to them by blood ties and what touches them affects me. There is a fellowship in suffering in the true family. When pneumonia lays hold upon that tiny baby girl the father's sturdy frame quivers with sympathy; it hurts him to see her suffer. When the boy is brought in with a broken limb the whole household suffers with him and fifty times a day some one runs in to cheer him on his weary bed of pain. The family is one and each is touched with the joy or sorrow of the other.

THE RESPONSIBILITY.

But this burden for responsibility for the welfare of others extends also into their religious life. Shall I be concerned about striking down the Spaniard who persecutes my Cuban brother and not be concerned about the principalities and powers that war against his soul? Shall I vigorously protest against the denial of justice to the Russian Jew and forget how he is denying his Jewish Messiah? Shall I help to hurry provisions to the Orient and be regardless of the desperate heart-hunger of my brothers and sisters out of Christ? My brother is out of touch with God because of sin, and I am responsible, for I am my brother's keeper.

This same Paul who stood on Mars Hill said, "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." He who proclaimed the unity of the race recognized that every man was his creditor; that all he had and was he held in trust for other men. God had marvelously endowed him for a special purpose, viz., to preach the gospel, and he did the work as if he were paying an eternal obligation.

Patience a Costly Virtue.

Patience is one of the costly virtues. If the value of a thing is to be measured by its cost, then this virtue is to be ranked among the very first.

TRUE CHRISTIAN IS KNOWN BY WORKS

Suffering for Christ, Presentation of Bodies as Sacrifice, Mark of Righteous Living, Is Belief of Bible Lecturer.

MAN'S ESTATE LOST BY SIN

Brand of Evil Inherited Through Adam's Fall Has Been Removed by Redemption, Says Alfred L. Seeley.

BY ALFRED L. SEELEY.
(International Bible Students' Association, Recital Hall, Auditorium.)

"What is a Christian and how is he known?" In answering this question we call attention to Revelation xiv., 4, and Matthew vii., 16: "These are they which follow the Lamb whithersoever He goeth. These were redeemed (bought) from among men, being the first fruits unto God and unto the Lamb." "Ye shall know them by their fruits."

The term "Christian" is often used to distinguish a certain class of people from those who call themselves "Jews," "Mohammedans" and "the heathen." This use of the word might be permissible from a certain viewpoint, but we are inclined to use it in a more restricted sense, as we think this is in harmony with the use of the word in the Bible. The first use of the word "Christian" occurs in Acts xii., 26, where it is evident that it applies to a small number of people and probably was used as a term of derision. The term also occurs in I. Peter iv., 16, where reference is made to the possibility of suffering as a "Christian" and that those who suffer for being "Christians" should not be ashamed thereof. This last reference makes it very clear that being a true Christian is not only something to be thankful for but something for which we should be willing to suffer and to rejoice in the privilege of suffering on that account.

The question might arise at this point: "How can one become a Christian?" We see that the whole world (people) is in a fallen and more or less degraded condition, *as compared* with Adam, the head of the race, at the time of his creation. This condition of the human family is the result of his disobedience to the divine commands, which brought upon him the sentence of death; and this penalty, passed upon all of Adam's posterity, still lies upon the race.

THE REDEMPTION.

Nevertheless the scriptures point out to us that "Jesus Christ, by the grace of God, tasted death for every man"; therefore His death was the foundation upon which ultimately will be built the privilege of deliverance from sin and death, its results, for all of Adam's race who will accept it on the divine terms. We understand that this privilege, however, will be much more free in the age to come (mistranslated "world to come") than it has been during the gospel age.

The steps necessary to become a Christian at the present time are:

1. Justification by faith—which gives one a standing before the bar of divine justice, where one is reckoned as being without sin and without imperfections of any kind. Truly, such an experience is a very blessed one; but the scriptures point out that another step, bringing further blessings and confirming them, making them permanent, is pleasing in the heavenly Father's sight.

2. This step is spoken of as "presenting our bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." (Romans xii., 1.) The motive for this presentation of our bodies as a living sacrifice can be only love for God and for His Son, our Savior.

It could not be a hearty presentation from any other motive, and so could not be accepted of God.

At the time that such a hearty presentation of our bodies is made, the same being accepted by our heavenly Father, we are begotten by the Holy Spirit, through the word of truth, as new creatures in Christ Jesus. From that time on they are regarded, from the divine standpoint, as dead as human beings and alive unto God as new creatures, as embryo spirit beings, who, being faithful unto death, will be born of the spirit in the first resurrection, attaining thereby the divine nature, immortality and joint heirship with Messiah in His kingdom, which our Master told all Christians to pray for.

LIVING SACRIFICES.

Using another figure, when we present ourselves living sacrifices we thereby enter into the "school of Christ." He then begins to pass us through various experiences for the purpose of cleansing and purifying us from all filthiness of the flesh and spirit and to fashion our characters in the same outlines in which His has been formed, crystallizing and confirming our characters in that glorious image. Have we any intimation as to the nature of the experiences that are accomplishing this work? The scriptures point out that much of the Christian's experience is pleasant and joyful, and that some of it is an experience of trial, pain and suffering; but even in the midst of these the faithful Christian finds a realization of the divine blessing and help which he could not have had without the trial or difficulty. Our determination for righteousness would surely be very greatly strengthened by passing through experiences that require us to "endure hardness as good soldiers of Jesus Christ."

The development of character depends primarily upon the attitude of mind which we take in regard to the various experiences through which we pass. If we take an attitude of mind that is belligerent and rebellious when sorrow comes the effect upon our character would surely be injurious; or if we take an attitude of mind bordering on self-conceit when we are in the midst of comparative prosperity the result would also be injurious. The experiences, therefore, to be beneficial to us, should be received in a thankful attitude of mind, whether the experiences be joyful or unpleasant, knowing that "all things work together for good to those who love God and who are the called according to His purpose." We have here the assurance that all experiences have been scrutinized by our Heavenly Father before they are permitted to reach His children, and the purpose in permitting any unpleasant experience is that they may be fashioned more nearly in the image of His dear Son.

THOUGHT AND CHARACTER.

That upon which we think also affects our character, hence the apostle says: "Whatsoever things are true, honest, just, pure, lovely and of good report, if there be any virtue and if there be any praise, think on these things." This will not leave us time to think upon evil or questionable things, but it will always be our desire when evil or questionable things are forced to our attention to put them away as soon as possible. A similar thought is expressed by the apostle when he says: "We all with open face (without prejudice), beholding as in a glass (mirror) the glory of the Lord (His glorious character), are changed from glory to glory into that same image, even as by the Spirit of the Lord. (II. Cor. iii., 18.)

A Christian is not one, therefore, who complains in the midst of sorrow or grief, but casts all of his care upon God, for He careth for them. A Christian is not one who is boastful when prosperous or when large privileges of service are accorded him.

In taking up the question as to how a Christian is known, it might not be amiss to say that the Scriptures tell us Christians are not generally known or recognized in the world. "Therefore, the world knoweth us not, because it knew Him not." I. John, iii., 1. The thought here is that just as our Lord Jesus was not recognized by the Jewish nation or the world in general as the Son of God, as the Messiah, so His followers are not usually recognized by the world as real Christians. This arrangement makes it possible to name the Christian's pathway a "narrow way that leadeth unto life." If we are to know a Christian by his faults, the question arises, What are the fruits referred to? We may to some extent know them by their works, but we would understand the fruits to be an unerring index, because the fruits are described by the apostle as being love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Gal., v., 22.

SPIRIT OF CHRIST.

Can we maintain these qualities of character in the midst of slander and misrepresentation? Can these qualities of character be maintained while persecution is rife and fiery? If so, could we reach a wrong conclusion as to whether such a one is a Christian or not? This seems to harmonize with the statement of the apostle that "if any man have not the spirit of Christ he is none of His." This prevents us from using our tongues to speak evil of others or misrepresent their conduct or intentions, because that was not the spirit or disposition of Christ, our Master. As His disposition was not one of strife we could not think that a boastful or bullying person was a Christian.

In conclusion, the question might arise, Why should any one be willing to pass through sorrow, suffering and persecution, slander and misrepresentation if there is no reward for being a Christian? To our understanding, there is a great reward, which is to be given to the Lord's saints, holy ones, Christians, at the time of His appearing and kingdom. It is promised to them that they shall be like Him and see Him as He is—that they will become joint heirs with Him in His kingdom, to reign on the earth a thousand years, for the purpose of uplifting and blessing with restitution all the families of the earth, or such as will receive these blessings in the proper attitude of heart. The forty-ninth Psalm points this out, saying that "like sheep they are laid in the grave (sheol), death shall feed on them, but the upright shall have dominion over them in the morning"—the morning when the sun of righteousness shall arise with healing in his beams—when the righteous shall shine forth as the sun in the kingdom of their father.

We see, then, that the reward attached to being one who follows the Lamb whithersoever He goeth is very great, and far oversteps all the sorrow of the Christian's present experience. Even the joys of the present time are greater than the sorrows and pains necessary to be exprienced as a preparation for future glory.

PENNSYLVANIA IS ACQUIRING NEW PUBLIC CONSCIENCE

State Passing Through Ethical Revival Under Influence of Evangelists and Reformers.

Perhaps no state in the Union has been more thoroughly aroused this winter by the evangelistic spirit than Pennsylvania. It has affected all classes of people in widely different localities and has spread to all forms of activity, including politics. The conscience of the state has been quickened to an extent seldom if ever noted.

The Public Ledger of Philadelphia says: "Public opinion in Pennsylvania is passing through an ethical revival. From one end of the state to the other the appeal is made to the conscience by evangelists, reformers and moral leaders of the people. Political issues are thought of in terms of morality. The conscience of the state is quickened, and this awakening will be a determining factor in the approaching political campaigns.

"It is a mistake to assume that this new public opinion is shaped in the hot fires of emotional religion started in different parts of the state by the evangelists. They have contributed their share of good influence, but there is apparent a cool and dispassionate independence which prophesies the doom of some men and measures.

"Gradually we move away from past traditions into new occasions which teach new duties. The earnestness of temperance reformers, the fiery Savonarolas on the evangelistic platforms, the enthusiasm of the church and the moral temper of the average voter—all insure a renaissance of that Puritan spirit which on occasion spreads over a city, a state or a nation with the noiseless progress of a cloud holding enchained the lightning's blast and the thunder's roar.

"We know not whence these periods of reform come. That they come and go no sensible man doubts. The public conscience is as erratic as Vesuvius; just now it is active."

History and Divine Purpose.

It makes a vast difference with your hopes and fears whether you look at present world movements through the glass of history or through the revelations of the divine purpose.—Selected.

SPENCER PRIMARILY A SYSTEM BUILDER

Paid Attention to Life in Multitudinous Aspects Rather Than Isolated Problems, Asserts Lecturer.

BROAD RATHER THAN INTENSE

Sprang From Community Chief Characteristic of Which Was Religious Intolerance, Says M. M. Mangasarian.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

Herbert Spencer, who has shed much light on many of the perplexing problems which follow us like our shadows, may justly be acknowledged as a universal teacher. He can be read in almost every language under the sun. Bishop Colenso found Spencer's "Social Statics" in the library of the carpenter who was building his mission house in South Africa. There is now hardly a book written on philosophy, politics, economics, sociology, the law, religion, literature, art even, in which Spencer is not quoted, commended or criticized. We call him a universal teacher because his mind was characterized by breadth rather than by intensity.

He was not a special problem worker, but a system builder, who, being acquainted with every branch of knowledge, collected the scattered fragments of truth into a concrete and complete whole. Spencer does not deal with isolated problems, but with life in its multitudinous aspects. His mind may be compared to a Mediterranean sea, which touches a hundred shores and keeps afloat the Argosies of the mind.

Neither from his ancestry nor from his own early career could any one have foreseen the intellectual empire Spencer created—an empire more extensive in range of thought than that of ancient Rome was in range of territory. Spencer was born in the sleepy and stagnant town of Derby. It is like gathering grapes from bushes to find a Herbert Spencer blossoming in one of the dullest communities of the old world. For many centuries no Catholic, Jew, Presbyterian, Baptist or Quaker could approach the town of Derby without being virtually stoned to death.—The town had a charter which authorized it to expel any one who was not a member of the Church of England. To live in Derby one had to think and believe as one's neighbors.

ORIGINALITY CONDEMNED.

Originality or individuality was the unforgivable sin. And to think of Herbert Spencer, the great apostle of individualism, as born and cradled in Derby! When Herbert Spencer died at the age of 84, and was acclaimed as one of the glories of the English speaking world, an alderman of Derby, Mr. Winter, opposed in the town council a resolution of honor in memory of the great philosopher because of Spencer's heretical opinions. That gives us an idea of the extent to which a sectarian creed may dwarf a man's intellect.

The problems of government were the first Spencer ever attacked. He was a decided individualist. Even as the character of a home is determined by the characters of the members of the family, the character of a nation is determined by the characters of the citizens who compose it. It is not our institutions that make us; it is we that make our institutions. The popular idea that if we had such and such laws or congressional enactments we would be an entirely different people is a superstition, according to Spencer. He expected little from parliamentary acts or social and economic changes. We can only have the kind of institutions which human nature will permit.

THE RULE OF THE PEOPLE.

"Let the people rule," demands the reformer. They never do.

"But it is not because they cannot; it is because they are not permitted by the 'bosses' to rule," some one might reply. Is not that another way of saying that the people cannot enforce their will?

"Let the people rule." You might as well shout "Let the people think." They will think if they can. To think requires patience, enlightenment, attention to details, courage, independence, industry—just as to rule requires discrimination, tact, administrative ability, firmness, while the people are volatile, vascillating, preoccupied, uncritical and prone to stampede. The instinct to obey is as natural as the instinct to command.

There are multitudes of people who do not wish to be independent, who positively enjoy being submissive, passive, subject. Are there not slaves who fight for their chains? The main contention of Spencer that the character of the government of a country depends upon the character of its people is doubtless true. The political institutions of Latin America are copied from our own. The Brazilians, the Peruvians, the Chileans and the people of the Argentines live under a constitutional form of government as near like ours as we could wish. South America is as fertile and as resourceful as is our own continent. It has a territory ten times the size of that of Europe, while it has a population ten times smaller than that of Europe. Yet all these tremendous advantages are like a rope of sand against the determining factor of character.

Everything in those Latin American countries is like everything in our country except the character of the Spanish-American, and that one difference is the key to the history of the South American states and explains the immense difference between those countries and our own. The same comments may be made of Mexico, much closer to our borders. As a rule people have the kind of government they deserve.

The Cross and the Road.

The cross means simply that you are to go the road which you see to be the straight one; carrying whatever is given you to carry as well as you can, without making faces or calling people to come and look at you.—Ruskin.

Newsy, clean, enterprising and stanchly Republican, The Inter Ocean is the paper typical of Chicago.

DRAMA OF CREATION IN MOVING PICTURES

Photo-Play Setting Forth Absorbing Story of Human Development to Be Presented Free of Charge by International Bible Students' Association at Auditorium for Next Five Weeks.

Opens Sunday evening. To be shown at the Auditorium for five weeks. Two exhibitions daily, 3 and 8 p. m.

Pictures—Scientific, Historical, Religious. Called the "Photo-Drama of Creation."

Takes eight hours to see entire production, divided into four parts. Covers creation from Star Nebula to Paradise Regained.

President of the association, Pastor Russell, will personally conduct the opening here on Sunday night.

BEGINNING this evening at 8 o'clock in the Auditorium, the largest production of motion and stereopticon pictures ever brought to the city, according to the Chicago board of censorship, will be shown to the public.

Whoever will may now, without money and without price, see and hear the panorama and the story of man's life on earth. He may learn, through the medium of his eyes and his ears, how "through all the ages one increasing purpose runs."

The moving picture film, beginning with the far-off days when chaos lay on the waters, is depicting for us how God called the earth into being from the void and how He has upheld it and sustained it and carried it onward and upward toward its divinely appointed goal. All this is done while machinery, reproducing synchronously the tones of the human voice, helps in entertaining, enlightening and instructing the auditor.

All this is being accomplished and will be accomplished by the marvelous photo-drama of "Creation," produced by the International Bible Students' Association. This body of earnest and active supporters and disseminators of God's word is planning to place in many large cities the photo-drama, which tells in interesting, easily understandable picture and word the story of the earth's creation, progress and development.

A start was made in New York city, where a large theater building was opened to the public free of charge. Men, women and children are thronging to hear and see the story of their ancestors and themselves. Before them pass the pictures which tell how the earth began and how it has struggled and is struggling upward to the light. They sit entranced, for, as the drama of dramas unfolds, the voice of the hidden mechanical lecturer, speaking in tones of eloquence and might, explains clearly each picture. It requires an effort of the mind to believe that no actual, unseen man is speaking, for the illusion is perfect. In absorbing interest the pictures and lectures surpass the "Wild West" dramas and the crude comedies which hold the moving picture stage so often.

And the drama of "Creation" is offered free to the public, to stimulate interest in the story of man's redemption by his Savior's grace. The pictures begin with the creation and continue down to the present day, showing creation scenes and all important subsequent political, social, financial and religious events.

Here one may see, moving on the canvas with every semblance of reality, the outstanding figures with whom reading and reflection have made us familiar. Philosophers, statesmen, warriors, princes and potentates, scholars and artists, pass in fascinating succession across the screen, acting the parts which they played when they were on the earthly stage in the flesh. We see the Garden of Eden as an ingenious and inventive imagination figures it for us. We see the stately cities of antiquity and their modern successors. We sweep over the world with ever increasing interest, the film and the phonographic record taking us back to the times of our remotest ancestors, carrying us on, ever onward as the scroll of history unrolls. And when we rise from our seats, satisfied with the intellectual banquet which has been spread before us, we feel and know that history has been made for us a living reality instead of the dried bones of historical chronicle.

Most interesting of all perhaps is the depiction and description of Biblical scenes. We tremble with Isaac in fear as we behold his father Abraham about to sacrifice him, an offering to the Most High; we stand with Moses at the court of Pharaoh and see the rod changed into the serpent; we look with the prophet's longing eyes at the Promised Land, and we enter therein with Joshua and his warriors.

So through the eras of Scripture we pass until we come to the days of the Savior, when He walked in meek humility on earth and worked the miracles which attested His power. We see Him lonely in Gethsemane and enter with Him triumphantly into Jerusalem. We suffer with Him on Golgotha's hill and stand vigil with His mother at the tomb. It is all most fascinating, thrilling and satisfying to the religious sense, for it is in part a realization of our desires to stand where He stood and to behold Him as He was on earth.

Whoever will may see "Creation" without the payment of money. The necessary expenses are defrayed by the International Bible Students' Association in an effort to interest mankind in the story of its stay on earth and its ultimate destination. Religion and religious effort are the foundation of the representations. It is not cold formalism and theology but the living, breathing religion which reaches, entrances and uplifts the soul. "The devil need not have all the good tunes," said Wesley, and he took some of the tunes and set the words of hymns to them. So the International Bible Students' Association has taken the moving picture film and the phonograph record and has enlisted them in the service of righteousness.

The production of "Creation," which takes eight hours to exhibit, is run in sections and changed each day that every one may see it in its entirety.

The pictures show the state of the universe in its nebulous form gradually evolving in readiness for the creation of life. Then follows the Bible history, Old and New Testaments, after which the progress of mankind is traced through the middle ages down to the present time.

As the films tell the story of the beginning of things the uplift of religion comes from the swiftly revolving reels of celluloid.

The International Bible Students' Association uses the screen and the high power light to tell the stories of the Old Testament and the New. The pictures are accompanied by voices, evolved from a phonograph attachment keeping exact time with the action—thus affording a lecture and a service of song.

Nothing short of magic would such a performance have seemed in days of old. Nebuchadnezzar, reading his doom on the walls in letters of fire, knew no greater miracle than this which has been wrought by divine intelligence working on the receptive brain of man.

Religion has adapted itself in past ages to the manners and customs of a people, and so in the present it is availing itself of the habits of a modern race as modified by many inventions. It has been said that much study is a weariness to the flesh and of the making of many books there is no end.

The preparation of the films used in the exhibitions has involved a considerable expense and activities conducted in all parts of the world. The cameras have been carried into the Holy Land, and there on the Mount of Olives and in Jerusalem have been found the backgrounds for reenacted tragedies. Nature has not changed the face of the land of Palestine much for so many centuries, and the houses and the customs and dress are much as they were before the Christian era. Men of many nations have participated in the acts of the great photo-drama, showing to those of this present day how the people of old lived, acted and died, as they played their parts in the great scenes of the ages. All the accessories for the production of the photo-drama of "Creation" have been carefully arranged.

We have Noah building the ark of gopher wood. Here are actual beams. The godly patriarch supervises the construction. His sons aid him. The unbelievers come to jeer. All is carried on with all the realism which one would see in shipbuilding of this age. Then approaches the time for the animals to enter two by two, and they do, as though they were going into the great vessel as they did in days of old. The best zoological collections have been brought into requisition for the spectacle. Then the rains descend and the floods come and the great deluge sweeps the earth and destroys the lives of animals and of men who are not within the protecting walls of the floating ark.

The reels change and we are in the land of Egypt, where the children of Israel worked in bondage under the scourges of the Pharaohs. A convincing representation it is when the Hebrew slaves are grinding at the mill and the plagues fall upon the stricken land.

Among the rocks, Saul, the king, is shown holding converse with the witch of Endor. Again David attunes his harp to the songs of Israel.

Some of the most graphic representations of the films have to do with the early struggles of the Christian church. Many stereopticon slides are also introduced, bearing reproductions of famous paintings. One of these includes Gerome's grewsome picture, "After the Exhibition," depicting the lions being driven from the sands of the arena after an act of fiendish cruelty.

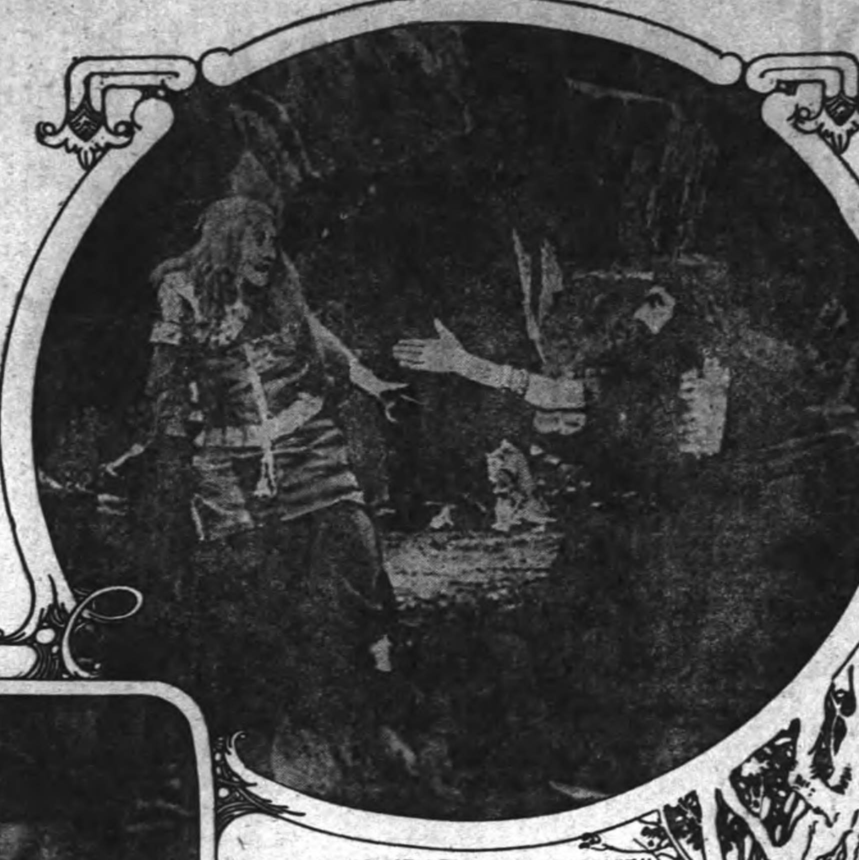
The International Bible Students' Association operates under a British charter and has offices at Lancaster gate, West, London. Its American headquarters are at 17 Hicks street, Brooklyn. The association is supported by voluntary contributions. It has a large staff of lecturers and its activities extend to all the principal cities of the United States and Europe. The object of the association is, through various means, to encourage Bible study, and in the moving picture exhibitions it hopes to be especially helpful in this regard.

The International Bible Students' Association is supported through voluntary contributions, and it is announced that not only will there be no admission fee charged, but that positively no collection will be taken after the exhibition has begun. The projectors of this new method of reaching every man with religion are confident that it will prove of the greatest efficiency in spreading the great truths of religion.

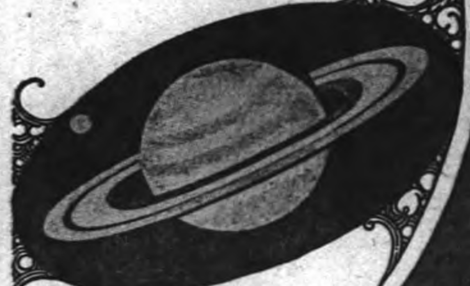
The International Bible Students' Association holds its meetings in public auditoriums, opera-houses, etc., where persons of all nationalities and creeds, as well as skeptics, may assemble without prejudice. Nearly every city in America, as well as in other countries, has its International Bible Students' class. Annually conventions are held in America and Europe, where matters of interest to religious workers are discussed and expounded by leaders of religious thought.

The entire work of the International Bible Students' Association is for the purpose of encouraging individual Bible study, and the fact that all meetings are free and no collections taken affords sufficient evidence to prove that the work is not actuated by mercenary motives.

Pastor Charles T. Russell of Brooklyn Tabernacle, president of the International Bible Students' Association, and promoter of the "photo-drama," is a native of Pittsburg, the son of Scotch-American parents, and about 60 years old. In early life he began a serious study of the Bible. When about 20 years old he began preaching. This he has continued to do till the present time and still remains very active in his work. He will be in Chicago today and at 8 p. m. will personally conduct the opening of the drama in the Auditorium. Doors will open at 7 o'clock.



KING SAUL'S MEMORABLE INTERVIEW with the "WITCH OF ENDOR."



SATURN AND EARTH—COMPARATIVE SIZE

PASTOR RUSSELL, PRESIDENT of the BIBLE STUDENTS ASSOCIATION

ECCE HOMO—BEHOLD THE MAN.

FORTUNE-TELLING FAKE PARTS FOOLS FROM THEIR MONEY.

"A fool and his money are soon parted."

If one's business is parting fools from their money how find the fools with money?

Fools go to fortune tellers. Therefore, patrons of fortune tellers are fools.

Organize fortune telling and soon you'll list the fools; record and card index them and part from their money those fools who have what they cannot hold.

THIS is what happened in New York, in Chicago and in other large cities. Full specifications of the clairvoyant trust are in the possession of District Attorney Whitman. Before long certain "wizard" criminals will be on trial.

When the evidence is presented you will be more shocked at the fatuity of the dupes than startled at the cleverness of the rogues.

You will wonder how presumably intelligent, quite well-educated women were so easily trapped and tricked by flimsy fakers.

You will be surprised to learn that fortune telling was one of the crime industries that apparently enjoyed police protection.

You will be amazed to be told that the profits of the trust during the years of its operation were little short of a round million of dollars.

There is not space here to detail all the ramifications and exploits of the clairvoyant trust, but the story of the looting of Mrs. Jane L. Burnett, one of a score of similar instances, will sufficiently exhibit its methods.

Mrs. Burnett is the widow of the late Congressman Burnett of Pennsylvania. A woman of education and experience, she had played her part in his official life in Washington, had traveled, apparently knew her world, and her husband, dying, had so much confidence in her business ability that he left in her own custody an estate of some $400,000, cleanly and safely invested in lands and reliable securities.

This lady is tall, matronly, refined of manner (she moved in good society in New York), dresses agreeably, is obviously respectable. The clairvoyant trust robbed her of $212,000. Her statement is in the district attorney's office.

How? Some history is essential to introduce the villain and the background of this particular piece of roguery.

In the natural development of graft enterprises in New York, the clairvoyant, the seer, the crystal gazer and associated charlatans had fallen under the control of a syndicate of gamblers and confidence men. They were the same men who conducted the wireless wire-tapping game. The fortune-telling industry, which up to that time had been no more than a mean and tricky scheme for wheedling dull-witted people out of small sums, once syndicated, was transformed into a strong arm of the criminal fleecing system of the metropolis. Fees from the small fry were not wanted. The occult bait was for the gullible rich.

It was at this time that a suave and daring trickster known as "Chicago" Ryan, who worked the line of least resistance in money getting, became a concessionaire of the syndicate with a license to use the trade alias of "Professor Sears," a title belonging to no one in particular, but having a supposed value.

It was a real opportunity for "Chicago" Ryan, for in the shifts of luck he had been forced to jump the West, and, once in New York, he had opened "parlors" in an old-fashioned, high-stoop, brown stone house on West Fifty-Fifth street, hung them with draperies bearing cabalistic designs, made them pungent with the odors of Eastern spices, and, placing his gold sign in the window, awaited business.

Under the terms of his concession the syndicate guaranteed him protection against raids and interference from dissatisfied patrons. This was where the police played their part. Furthermore, no one was permitted to operate an opposition establishment in the territory. He had a limited clairvoyant monopoly in a setting suited to all the forms of mystical chicanery. "Professor Sears" was out for the special business of women.

Enter to "Professor Sears," Mrs. Jane L. Burnett. She was in trouble—the trouble of the rich. Some one had offered her a price for a piece of property—should she sell or hold? It might become more valuable! Later on some one might offer her more money. No lawyer or banker dealing in the present could help her make up her mind. Why not a clairvoyant?

Mind, Mrs. Burnett was not a believer in psychic phenomena, but she took her real estate problem to "Professor Sears."

By her own story Mrs. Burnett appeared at the parlors hesitant and embarrassed, but was immediately put at her ease by the "professor," who received her amid the draperies after a few minutes' wait in an anteroom. He asked no unnecessary questions. He listened. This was according to the rules of the game. The more a client talks the more information available for commercial purposes at subsequent meetings.

Mrs. Burnett explained her embarrassment and described her property. Wouldn't it be profitable to sell?

The confidence man, whether operating in gold bricks or wire-tapping or presiding over a psychic parlor, works always on a currency basis. He is never in doubt as to the advisability of converting real estate or any commodity into cash, for cash is readily transferable. The professor advised her to sell.

In cases of this kind, where to do a thing or not to do it is the question, there is one chance of being right and one of being wrong, whichever way the guess. Mrs. Burnett did not accept the advice to sell her property, but soon thereafter she found she had made a mistake in not selling. She did not credit this to her own error of judgment. Her error, as she saw it, was in not following advice. Her belief in the ability of the "professor" became stronger. Successful as an adviser in one matter, would not the power of the clairvoyant help her in making profitable investments in new fields? She believed it would.

In the syndicate scheme of fortune telling, the authorities have discovered that, following the first visit of a client, an investigator is usually sent to make cautious inquiries regarding the client, with particular reference to finances and the limit to which the "bending" process may be applied without a "break"—to "bend" meaning to get money. This information is studied and on the occasion of subsequent calls the "professor" is prepared to deal "intelligently" with his client.

When Mrs. Burnett again appeared in the presence of "Professor Sears" she was not only open to advice but ready to follow it. The "professor's" quick decision in the other instance, as Mrs. Burnett admits, had "made her believe." Her confidence was unbounded. She had become convinced. All successful raids on the pocketbooks of the unsuspecting depend first on convincing. The play thereafter was for money. Mrs. Burnett's bank account was in good shape. A check and signature would release it. The "professor" outlined his investment proposition.

What better, what safer, what surer than the shares of mining stock? Where does all the gold come from if not from mines? Alluring always is the talk about rich, yellow metal lying in the hills awaiting the upturning of the pick.

And so the scheming and irresponsible Ryan, working behind the bogus professional title and pretending to penetrate the veil of the future and see dollars grow to tens and tens to hundreds, duly impressed his confiding client. The statement as to her cash contribution fixes the sum at $18,000, which she herself admits. But that was only a beginning.

All this time Chicago Ryan had no cause for alarm. His guarantees were in full force. He was safeguarded on all sides. Such divisions of revenue as he contracted to make insured peace and commercial privacy. He was free to operate to the limit.

Fan Ventilation.

Though an electric fan brings refreshing coolness to hot places, it does not ventilate a closed room, and Langlais and Satory, French experimenters, have found that the ordinary fan tends to lessen the air's purity instead of increasing it, the stirring up of dust being probably responsible for a large addition to the bacteria.

During dancing in a ballroom the number of bacteria per cubic yard of the air rose from 4,000 to 720,000. For ventilation an ozone generator may be used with the fan, or an exhaust fan may be placed in a hole in the outer wall so as to pump out the vitiated air, when, of course, fresh air will take its place.

The Inter Ocean Sermon Supplement—Published Every Monday

JESUS, HAILED AS KING, NOW RULES THE EARTH

Triumphal Entry Into Jerusalem Typified Future Glory That Was to Redound to Savior, Who Lives Forever.

REDEMPTION OF WORLD SEEN

Greatest Revival Ever Witnessed Is Just Beginning to Stir Earth, the Rev. Charles Bayard Mitchell Asserts.

BY THE REV. CHARLES BAYARD MITCHELL, D. D., LL. D.
(St. James Methodist Episcopal Church.)

"When He was come into Jerusalem all the city was moved, saying, 'Who is this?'"

Having spent some days in Jerusalem and many hours straying about the slopes of Olivet, and then having witnessed the "Passion Play" at Oberammergau, it seems to me as though I had been at Jerusalem on that first "Palm Sunday." It all seems so real.

When Jesus entered the city the whole populace was crying, "Who is He?" No wonder! For who could He be who was creating such a commotion? They got for answer, "Jesus, the Prophet of Nazareth, of Galilee." For the people knew Him as a great prophet. They had never heard such prophetic words fall from human lips as fell from the lips of this Nazareth Prophet.

They could say, "Never man spake as He." His words were utterly out of harmony with the current thinking and speaking of that time. While He spoke in harmony with the words of former Jewish prophets, He was not dependent upon them for anything He said. His words were wholly unique. No student of His time could have anticipated His sayings.

The utterances of Jesus proclaimed Him a new prophet. His life was equally unique. It was unlike any other life then being lived. His conduct was such that it is impossible to conclude that it was the logical outcome of that time and condition. It cannot be shown that either the words or the deeds of Jesus were the national fruitage of that era in Jewish history. He was not the product of His times. All who knew Him were astonished at His doctrines and His life. The people everywhere followed Him in large numbers, and all the circumstances attending the presence of a prophet such as were common in a former time were familiar to the people who followed Jesus. They could not help seeing in Him a great prophet.

MORE THAN PROPHET.

But Jesus knew that He was more than a prophet. He had long been talking to disciples and people about the kingdom of God. And yet never until now did He speak of Himself as King. Now, on this day of His entrance into Jerusalem, He prepares for His entry as a King. He rides on the foal of an ass. The gentile world would have derided Him, as they did ridicule Him in later years when they read the record of this day. Jesus rode the animal which was the symbol of peace. The apostles recalled in after days that it fulfilled the prophecy of Zachariah: "Rejoice greatly, O daughter of Sion; shout, O daughter of Jerusalem; He is meek, and having salvation; lowly, and riding upon an ass, and upon the foal of an ass." His kingdom was not of this world, and His entrance to the city, though royal, was lowly; and yet, compared to the grandest triumphs of aggressive war and unjust conquest, how they sink into utter insignificance and disgrace!

Today, as He enters the city, He allows them to hail Him as King. The Pharisees rebuke the people for calling Him king, but Jesus spoke up and said: "If these should hold their peace, the stones would immediately cry out."

And He, on that one day of temporary popularity, allowed the people to do Him such honor as become their King.

But Jesus also knew that He was something else than king. He was priest. Even then on that day of triumph if you could get close enough you could have seen on His face the lines of deepest sadness. As priest He knew that here in Jerusalem would be the scene of His great sacrifice. He looked over the doomed city and knew that it was now too late for its salvation. At Bethany He had shed silent tears over Lazarus, but now, here on the slope of Olivet, overlooking the beautiful city, "with its imperial mantle of proud towers," beholding the city of ten thousand memories, with the morning sun blazing in its marble pinnacles and gilded roofs, reflecting a fiery splendor, He wept aloud. All the shame of His mockery, all the anguish of His torture, was powerless, five days later, to extort from Him a single groan or to wet His eyelids with a single tear; but here and now all the pity that was within Him overmastered His human spirit, and He not only wept but broke into a passion of lamentation, in which the choked voice seemed to struggle for its utterance.

POURS OUT PROPHECY.

In broken sentences He pointed out the sad prophecy of the city's coming doom—a doom so terribly true when Titus, driven to extremest measures by the bitter opposition of the Jews, laid waste the city and surrounding country, scattering the remnant of the people to a dispersion which endures unto this day.

We today know much about Jesus which that multitude, and even His disciples, could not know on that first Palm Sunday. We know that Jesus is greater than any earthly king. The proud Caesar who reigned that day is forgotten. The vast empire, of which Palestine was so small a part, is wholly vanished. Today there is no king on any earthly throne who would not be honored to have in his royal crown one speck of a nail known to have pierced His hands or feet.

Jesus is greater than any earthly king because He reigns by the power of spiritual forces. This world is stirred most by spiritual impulses. Study the great crisis in human history and you will find that some spiritual impulse dominated the people. Who could have foretold the destruction of the old feudal system? Who could have dreamed of the power strong enough to break it in pieces like a potter's vessel? Yet it was the spiritual impulse inspiring a whole continent to go forth to the capture of the Christ's sepulcher from the infidel that broke up the whole feudel system and created a new civilization.

It was the all-controlling purpose of the Pilgrim fathers to have freedom in their religious worship that created our new-world civilization. All human liberty revolves around these four letter: B. C. and A. D. The most potent force in the world today is the spiritual influence exerted by Jesus Christ.

While Jesus is a historic character, He is more than historic. He is alive today in the art, the philosophy, the literature, the politics, the very laws of our present-day world. The world never gets beyond Him.

OTHER CREEDS TEMPORARY.

Other religions are temporary and local. Mohammedanism has its appeal only to a certain type and condition. Budhism must vanish before modern civilization. Science kills most false faiths. But the religion of Jesus endures because it is world-wide in its application and saving grace. The world finds in Him its highest ideal and loftiest inspiration. Big men and little men alike have sought to banish Him from the world of mind and matter. Puny men have reared themselves against His royal authority. Evil men have sought to destroy his influence. Abandoned men have sought to banish His sun with their faint rush-lights, but God has them in derision, and they are the laughing stock of good men and women whose lives have been transformed by His redeeming grace, and who make it impossible that He should be hid.

Jesus is greater than any earthly king because He sits enthroned in the hearts of His followers. You recall the words of the wounded French soldier to the surgeon who was pushing his scalpel down into the quivering flesh: "Just a little deeper, doctor, and you will find the Emperor." Every true believer in Jesus has Him enthroned within as his King of kings and Lord of lords.

Paul said, what many a lover of Jesus has said through all the long centuries of His reign in human hearts: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." What a strange paradox! Christ living and reigning within, and yet the man himself living a truer, wider, more potent life than ever before!

Recall what charge Jesus wrought in Saul of Tarsus. Recall how the charge was brought about. Paul let Christ into his life to reign as king. He called Christ "Lord" and asked of Him what He wanted him to do. From the hour Paul dropped on the Damascus road and gave his life to Jesus, to the day his head dropped into the executioner's basket outside the walls of Rome, he was the bond slave of Jesus Christ. Christ reigning in his heart led him forth to proclaim His name to the Gentile world, and, as a result, he turned the whole world upside down in matters of morals and eternal hopes.

A DAILY MIRACLE.

That miracle is being wrought daily in thousands of hearts in all parts of the world. Jesus today has more subjects than any king on earthly throne.

A Christian missionary asked a convert to give him the reason for his new faith. This was his luminous and comprehensive answer: "The right of Jesus to be king." Yes, Jesus has right to reign in all lands and in all hearts. He has a creative right; for "without Him was not any thing made that was made." He flung all worlds from His creative finger tips. He poured the oceans from His urn. He holds in His fists the reins of universal government.

As the almighty creator of all worlds He has a creative right to be king. But He has an added right, which often causes us to forget his creative right. "We are not our own; we are bought with a price." "For as much as ye know ye are not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." "In whom we have redemption through His blood, even the forgiveness of sins."

Every grateful heart breaks down in overwhelming thanksgiving when he learns that Jesus died that he might live. It is this story of the cross which has broken the heart of the world. Let men anywhere learn this sublime story of love unto death and they will cry out: "I yield, by dying love compelled, and own thee, conqueror."

We know today, not only that Jesus is greater than any earthly king because He reigns by the power of spiritual forces, and sits enthroned in the hearts of His followers, but we know that Jesus reigns in an eternal and all-embracing kingdom. Earthly kingdoms pass away.

KINGDOM'S FALL.

The Chinese empire endured for four thousand years, and yet you and I have lived to see that hoary kingdom crumble and fall. The astutest Chinese mind in China today has said that the only true explanation of the downfall of that vast kingdom is to be found in the presence of the Christian missionary in that land. Christ has been exalted in China, and the empire, based on a false religion, could not endure. The missionary carried no sword. Like good St. Patrick, in the fifth century, who went to pagan Ireland and in his own lifetime, without shedding one drop of blood, "drove the snakes out of the island," that is, he drove out the stone idols in the form of a snake which they worshiped, and thus led the people to enthrone and worship Jesus. Just so the Christian missionary today is spreading abroad the name of Jesus, and Christ's kingdom is daily widening. His civilization is bridging Niagaras, cutting continents asunder by canals and uniting continents by lines of lightning beneath the seas and wireless flashes above them. His principles are destroying all false philosopies and His missions are girding the globe with centers of truth and love, pushing back the forces of darkness and opening the gates of empires and kingdoms to the advancing hosts of God's elect. The Presbyterian Church, in this and other lands, during the past year, had the greatest increase in its history. The Methodist Episcopal Church had the greatest gain in a third of a century, adding more than three hundred thousand actual members as a net increase over deaths and losses. The whole Christian world is witnessing the beginning of a widespread revival which can only issue in the redemption of the whole wide world. "For He must reign till He hath put all enemies under His feet."

BIBLE GIVEN BY GOD AS MAN'S GUIDEBOOK

Reasonable, Reliable, Logical, It Answers All Needs and Questions of Man in Problems of Daily Life.

MESSAGE HUMAN AND DIVINE

Authoritative Atmosphere Finds Proof in Existence of Jews—In Many Prophecies, P. H. Winters Argues.

BY PHILIP H. WINTER.

"What is man that Thou art mindful of him?"—Psalm viii., 4.

(Before the Christadelphians, Oriental Hall, Masonic Temple.)

I was born in the early '50s, the oldest of four brothers—two of them are ministers now—at the time when father was still following his first profession of bookbinder. A few years later he qualified as a minister in the German Reformed Church. After a thorough religious, home and church training, at the age of 14 he wanted me to study for the ministry. But, owing to my observation in his pioneer experiences in the Middle West in the early '60s, in my boyish judgment, I concluded it was an undesirable calling, as it involved so many hardships, in his case at least. Congregations were from six to eight miles apart, sometimes as high as five in number, within a range of twenty square miles. If any one was taken seriously ill, two messengers were immediately dispatched, one after the minister and the other for the doctor, at any and all hours of the twenty-four and weather and roads not considered. Then one had also to be competent in both English and German, preaching at salaries ranging from $350 to sometimes as high as $500 per annum.

A few years later, after also following the bookbinder's trade, it came to my notice that ministers in the larger cities were rather to be envied, as they had their parsonages free, only one congregation and much larger salaries; and I began to think had I only listened to father's advice! But some fourteen years later I began to realize my narrow escape, for I have since learned that it is a more or less enslaved calling or position. One is restricted to certain lines of theology and obliged to be very careful not to tread on any of the corns of the church members: the larger the contributions of such members the larger and sorer the corns.

SEES GOD'S PLAN.

In the latter part of the '80s I began to do my own thinking, which at first nearly landed me in the camp of the unbelievers, because I was still wearing glasses which were not clear. But after using my own eyes, after a year of thorough study and investigation of the Bible, it opened my eyes so that I saw God's plan, which is far above man's.

Here is where the transition period dates. Here is where the real evolution begins. "And so it is written, the first man, Adam, was made a living soul (or animal body); the last Adam was made a quickening (life-giving) spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." I. Cor., xv., 44. Or the last verse, in modern language, would read: The spiritual body does not come first, but the animal body; the spiritual body comes later. At this point one becomes a new creature in Christ, and has to go through the various ages of infancy—childhood, youth and manhood. During this time one has to go through life's school and is tested and tried by being brought in contact with good and evil, for without this no faith or character can be developed. I am now on probation, awaiting the time of approval or disapproval by the Christ "who shall judge the quick (living) and the dead at His appearing and kingdom." II. Timothy, iv., 1. Daniel, xii., 1-2, and Daniel, vii., 27.

FUTURE POSSIBILITIES.

The unbiased personal study of the Bible has thus opened the great future possibilities in store for man. Thanks and praise be to God, who has revealed all this to mankind, through Moses and the prophets, Christ and the apostles.

This provision of a sure and unfailing guide is not beyond the comprehension of a normal and inquiring mind. And why should He not have done so, after creating such a vast universe, teeming with myriads of planets, timed and kept in their courses with unfailing precision. Such an immense variety of animal, vegetable and mineral life, such countless numbers of beautiful designs and colors in everything! Such millions of forms of flowers and foliage, such innumerable shapes and kinds of fruits, nuts and grains! And, finally, in His image, whose face alone, not mentioning the wonderful mechanism of the body, is a marvel in itself. On a space of about seven inches square, while the general family resemblance is retained for generations, no two look exactly alike among all mankind.

How can any one really conceive the possibility of these things, all evolving by themselves? And why stop at man, or why not show in the progress of evolutions various stages of development? For thousands of years man still comes on this earth as a helpless infant, and departs as a helpless man—this right before every one's eyes.

A RELIABLE GUIDE.

Would it not devolve upon such a superior intelligence, who devised such wonderful design, order and law in nature, also to provide man with a safe and reliable guide, within reach and understanding of any ordinary and normal mind? Would He not instruct the crowning work of His creation—man—even as parents their children, how and what to do, by placing in their hands the proper knowledge?

The necessity of the case demands a revelation or instruction of some kind to make known the origin, use and teaching of things in relation to man and the world in which he finds himself. It is an intelligible mystery—and the only source from which it could come. The Bible, the oldest and only book that has universal distribution. During the early Christian (?) centuries its utter destruction was sought, but it survived, and since then its teachings have been obscured and misinterpreted so much that any other book accorded such treatment could not have withstood. It has such an authoritative atmosphere. The Jews, who for forty centuries have preserved their national identity, though scattered over the whole earth, are the strongest external evidence. The many fulfilled and still fulfilling historical prophecies, the best internal evidence.

REASONABLE AND LOGICAL.

I have found it reasonable, reliable and logical. It answers all the needs of man. There are no "ifs" and "ands" about it. It is divine; it is human. It shows the process of evolution, of a natural man (or animal man) into a spiritual man (or a divine-minded or taught man). It was practically demonstrated in the life and death of the first man (Adam), and in the life, death and resurrection of the "second Man" (Christ). Both underwent a life of trials and temptations, because of the necessity of the exercise of a free will and choice of good and evil, to form a divine-like character or the opposite. This human-divine character is a necessary qualification to become a future competent ruler on the earth. As soon as a sufficient number shall have qualified, then the desire of all nations shall have come, and a just and righteous government established on the earth. Agreeable to the petition in the Lord's Prayer: "Thy kingdom come, thy will be done on earth as it is in heaven."

Thousands of years various kinds of human governments have failed, and will continue to fail until this shall have been established in the "fullness of time."

Now, as this earth is not the only planet, inhabited or uninhabited, in this great universe, God only deals personally with these two representative men, Adam and Christ, in whose actions the destiny of the whole human race is worked out. The rest of mankind can be identified only by the relationship they bear to these two—to the former by descent and to the latter by intelligent belief and corresponding change of character and destiny. Just in the same way as we became identified with certain religious, political or fraternal bodies or organizations. We simply comply with their various rules and regulations and then are considered one with them.

MAN GIVEN FREE WILL.

Of all creatures, man only is allowed free will and choice. Thus he can have only himself to blame if he does not choose wisely. But, as the great majority of mankind does not make use of this great privilege, it is found necessary to hold him in restriction for the general welfare of all, even as very young children. But the one who obtains the truth is free indeed, and for such there would be no law necessary. I do think the greatest object lesson to humanity is the utter helplessness of the human born—to teach us our dependence upon a superior one.

Oh, how thankful I am that I had the good fortune of an early Christian training! For it certainly is a good preparatory school. For the foundation there laid in later years served me well. Step by step I went through several higher grades until today I greatly rejoice to stand securely upon the foundation of the prophets and apostles, Jesus Christ Himself being the chief corner stone (Ephesians ii., 20), and that I now can say that I understand that which before I, rather parrot-like, repeated, and how, having served my apprenticeship, I have become a master workman. (II. Timothy ii., 15.)

The point I wish to emphasize is this: That religion is a profession and must be learned, like any other occupation or trade, to be appreciated and enjoyed. There is no greater pleasure on earth than when one has religon fully mastered. I would not exchange my experience, poverty, etc., for all the riches in the world, nor teach that which is taught in general in all of the churches for one week for $1,000,000, as much as I need the money; and, furthermore, I would teach or preach these Biblical doctrines without salary if I were furnished only with a steady position at my trade.

Man is not forced nor prayed into salvation, but must be drawn to it by a recognition of its necessity and its great desirability. Therefore the church is really the first aid to those who discern and appreciate.

CATHOLIC TRUTH SOCIETY NOW IN SIXTEENTH YEAR

Organization for Spread of Information Relative to Church Reports Large Growth.

The International Catholic Truth Society held its fifteenth annual meeting recently. An interesting report on the work done during the past year was read. The society was organized in 1899 in Brooklyn and was incorporated on April 24, 1900. Its objects are to answer inquiries concerning the Catholic Church; to correct misleading statements regarding it; to promote the interests of Catholic affairs through the medium of the press; to stimulate among the laity a desire for higher education and otherwise to encourage the circulation of Catholic literature. Twice a month it sends to the daily papers a column of notes and comments about the present activities of the church, the work of missionaries, references to important new books and kindred topics.

The society now has agencies in about sixteen foreign countries, which furnish it with valuable and timely information both by mail and cable. It advances the cause of the Catholic Church by creating a taste for its religious literature and by giving information concerning new books. It publishes general and special lists of Catholic works, and these are sent to its members and the public libraries. A particular field of activity is in the publication and sale of pamphlets dealing with all sorts of religious subjects. It has sold hundreds and thousands of these and also a large number of those issued by the Truth societies of the English-speaking world.

The society has a long list of members who mail regularly to poor Catholic families, or those living in isolated places, weekly journals or magazines, the names being furnished by the organization. Over twelve thousand families in the scattered parts of the United States, Canada, Newfoundland and Alaska are now receiving literature by this means.

Among the members of the society are four cardinals, seventeen archbishops, fifty-eight bishops and [illegible] priests.

PASTOR RUSSELL DISCUSSES CREATION

Introduces the Film Drama as Picture Sermon Showing Bible as Book of Divine Revelation.

TRACES TYPE IN PASSOVER

Feature of Paschal Lamb Speaks God's Plan for Centuries—Blessings for Jews—Kingdom to Be Established.

Pastor Russell was here yesterday for the purpose of inaugurating his photo-drama of "Creation" at the Auditorium theater.

The film, he said, is financed by Christians, who by it desire to re-establish faith in God and in the Bible as a divine revelation.

Pastor Russell delivered an address in the afternoon. The drama was presented in the evening and is to continue for some time. The text of the pastor's discourse was:

"Christ our passover is slain for us; therefore let us keep the feast." (I. Corinthians v., 7-8.) He said:

For thirty-five centuries God's holiest people, Jewish and Christian, have with more or less directness, and more or less understanding, celebrated the passover. But, while many have recognized the form, few have looked deeper—into its real import. Those who see the real meaning of the passover have great cause for gratitude toward God and for confidence in the Bible, "the Word of God, which liveth and abideth forever." To understand the passover means to understand the plan of God in respect to humanity.

St. Paul reminds us that God's first intimations respecting His glorious purposes of mercy toward our race were given to Abraham. After God had tested his faith and obedience, He called Abraham His friend, and revealed to him in part things to come. The essence of the divine message of peace was, "I will bless all the families of the earth through thy seed"—thy posterity. (Galatians iii., 8.) This, God's sure word of promise, was afterwards confirmed with an oath, because the time would be long, and therefore it would be necessary that the heirs of salvation should exercise faith in it."

THE FIRST PASSOVER IN EGYPT.

Pastor Russell reviewed to his hearers the institution of the passover. He reminded them that the children of Abraham, Isaac and Jacob were in bondage to Egypt, and God commanded Pharaoh to let them go, sending chastisement after chastisement upon the Egyptians, to compel his obedience. God's mercy in lifting one plague after another merely hardened Pharaoh's heart, until the final, the tenth, plague. By this plague all the first-born in Egypt died in one night; while the first-born of the Israelites living in Egypt escaped because passed over. The passover, therefore, memorializes the favor of God.

The first-born of Israel were subsequently exchanged for the tribe of Levi, which thereafter was counted especially the Lord's—some of the Levites serving as priests, sacrificing at His altar, and some of them doing an inferior service—assisting the priests in the work of instructing and blessing all the other tribes. Moses and Aaron were members of this priestly tribe, all of whom became leaders of God's chosen people in their subsequent experiences, particularly in their crossing of the Red sea, and, later, in crossing the Jordan—both typical events.

The pastor explained that before the first-born of Israel could be passed over a certain sacrifice was necessary, according to the divine arrangement. A lamb without blemish was sacrificially killed, and its blood used to sprinkle the door-posts and lintels of all the dwellings of the Israelites. Each family or group repeated the same picture—sprinkling of the blood of the lamb upon the door-posts and lintels, roasting the flesh, and later eating it with herbs and unleavened bread—ready for departure from Egypt for the land of Canaan. As the morning broke, the journey out of Egypt began. Later all the hosts crossed the Red sea, the waters of which, returning, engulfed the Egyptians, who had started in pursuit of them.

THE ANTITYPICAL PASSOVER.

The meaning of all this to the Christian is that God has promised deliverance from the power of Satan and the slavery of sin to all who are truly His people. These were under bondage when God sent forth His Son, Jesus, to be their analytical Lamb—to die, "the Just for the unjust," and thus to give His flesh for the life of the world. As a result of that redemptive work, the Father highly exalted Him to the spirit plane, where He was before He was made flesh. Indeed, His resurrection was to a still higher nature—the divine, far above men, angels, principalities, powers, etc.

The blood represents the life, as the Bible tells. The blood of the passover lamb thus typically represents the life which Jesus gave. The sprinkling of the blood upon the door-posts and lintels represents the part which must be experienced by all who belong to the household of faith. All such must trust, not in works of their own for justification before God, but in the work, the sacrifice, of Christ, who died for us, "the Just for the unjust." Not only must we exercise faith in the sense of entering into the household of faith, but additionally we must be of those who partake of the Lamb, who appreciate the merit of Christ's sacrifice by faith. All such are counted as being partakers of Christ's holiness, and are sharers with Him in the sufferings of this present time, and prospectively His joint-heirs in His kingdom to come.

"Thus," said the pastor, "has Israel's passover found its antitype throughout this gospel age. From the time that Jesus died, as the Lamb of God, to take away the sin of the world to the present time there has been a feast spread for those who are able to appreciate it. There has been a covering with the merit of His sacrifice for those who had faith to accept it. All such are counted members of the 'Church of the First-Born,' whose names are 'written in heaven.'

NOT YET COMPLETED.

"This church is not yet completed. Thank God, we may still sprinkle the blood of the Lamb upon the door-posts of our hearts, may still have imputed to us His precious merit and still have the privilege of becoming members of the Church of the First-Born.

"But the morning is near at hand. The first-borns will soon be recognized of God. They will be 'changed in a moment, in the twinkling of an eye.' By resurrection power they will be made like unto their glorious Redeemer. They will begin their great work as the royal priesthood. Under the leadership of the great Prophet, Priest and King—Jesus—these underpriests, underkings, underprophets, will labor with Him in His great Messianic kingdom work. These with the Redeemer will constitute the spiritual seed of Abraham, through whom God's blessing is to come to natural Israel, and ultimately to every nation, people, kindred and tongue.

"The great work of deliverance will require a thousand years—the period of Messiah's reign. This deliverance is pictured by the passing through the Red sea. God's mighty hand will be exercised on behalf of all who are truly His during the thousand years. They will escape from the power of Satan and his hosts of sin, who will be restrained for a time. In the destruction of Pharaoh's hosts in the Red sea we find a pictorial prophecy of the destruction of Satan and all who are his—all who love sin and hate righteousness, all who war against God and His righteous arrangements."

NEW ENGLAND CHURCHES TO UNITE IN MISSIONARY CANVASS

Sixty-Eight Conferences Held During Winter at Points in Vermont, New Hampshire and Massachusetts.

The Protestant churches of New England united for the past winter in a series of sixty-eight conferences at central points in Vermont, New Hampshire and Massachusetts in connection with the nation-wide movement known as the united missionary campaign. They commenced at Bellows Falls, Vt., Oct. 19, and closed at Worcester late in March.

The committee in charge was composed of prominent leaders from the various denominations uniting in the movement, as follows: The Rev. J. C. Robbins, chairman, joint district secretary of the American Baptist Missionary Societies; the Rev. Charles N. Conklin, secretary, state representative of the Universalist Church; the Rev. C. C. Merrill and the Rev. D. Brewer Eddy of the Congregational Church, Bishop J. W. Hamilton and the Rev. Dillon Bronson of the Methodist Church, the Rev. A. W. MacLeod, representing the Presbyterian Church, and the Rev. Henry Minnick of the Christian denomination.

The work of organizing the campaign has been in charge of the Rev. P. H. J. Lerrigo, and the leaders of the teams of speakers were the Rev. W. A. Davison, the Rev. J. C. Robbins, the Rev. C. C. Merrill, the Rev. D. Brewer Eddy and the Rev. F. A. Agar. The speakers included a large number of Christian workers both from this country and abroad, among whom were the Rev. P. R. Bakeman, Baptist missionary from China; the Rev. John R. Gates, Methodist missionary from Africa; the Rev. Charles E. Ewing, Congregational missionary from China; the Rev. C. H. Patton, home secretary of the American board; the Rev. Fred P. Haggard, home secretary of the American Baptist Foreign Mission Society; the Rev. Emory W. Hunt, general secretary of the American Baptist Foreign Mission Society; the Rev. James H. Franklin, foreign secretary of the American Baptist Foreign Mission Society; the Rev. W. B. Lipphard, assistant secretary of the American Baptist Foreign Mission Society; the Rev. W. N. Brewster, missionary and lecturer of the Methodist board of China; Bishop Hamilton of the Methodist Church; the Rev. George H. Gutterson, district secretary American Missionary Society; the Rev. Allen E. Cross of the American board; the Rev. Arthur W. Bailey, educational secretary for Sunday School and Publishing Society of the Congregational Church for Northern New England, and the Rev. E. M. Noyes, formerly member of the prudential committee of the American board. Among the women speakers were Miss May Huston, district secretary of the Women's Baptist Home Mission Society for New England; Miss Harriet Ellis, candidate secretary and secretary of young women's work of the Woman's Baptist Foreign Missionary Society; Mrs. Carrie Robinson, secretary, Women's Baptist Foreign Missionary Society; Miss Ona Evans, field secretary of the Woman's Home Missionary Union in Massachusetts; Mrs. C. H. Taintor and Mrs. N. W. Hankemeyer of the American board.

The thirty-six towns in Massachusetts in which conferences were held were as follows: Palmer, North Adams, Northampton, Shelburne Falls, Gardner, Braintree, Leominster, Clinton, Chelsea, Everett, Fall River, Danvers, Taunton, Melrose, Beverly, Haverhill, Brockton, Whitman, Westfield, Springfield (1), Springfield (2), Holyoke, Sharon, Watertown, New Bedford, Lawrence, Lowell, Hudson and Worcester.

The object of the campaign was to bring to the attention of the churches in an inspirational way the tremendous advance which is being made in the work of propagating the Gospel of Christ both in this country and throughout the world, and to institute modern methods of efficiency in handling the finances of the church. The conferences have been commenced on the evening of one day and have continued throughout the whole of the following day. On the first evening a men's supper has been given, followed by speaking at the tables upon the subjects, "World Patriotism and the Missionary Enterprise" and "Business Efficiency in the Business of God." Upon the morning of the second day a meeting of the pastors has been held for the purpose of discussing the individual problems of the community as regards church finances. At the afternoon session addresses have been given upon the subjects, "Prayer and the Kingdom Work," "A Ministry of Love," or an exposition of woman's work for the world, and "The Quest of Every Man." The evening session upon the second day has taken the form of a mass meeting, with addresses upon some definite phase of missionary work at home or abroad and additional presentation of efficiency methods.

OLD AGE GLORIFIED IN STORY OF SIMEON

Patriarch Who Welcomed Christ Into World Is Example That Last of Life Is Objective of Birth.

PEACE SEEN IN LATER YEARS

Soul No Longer Beset With Doubts and Fears and Clouds, but Filled With Hope of Heaven.

BY THE REV. H. H. GOWEN.
(Trinity Parish Church, Seattle.)

Lord, now lettest thou Thy servant depart in peace, for mine eyes have seen Thy salvation.—Luke ii., 29.

It was a common Jewish formula, "May I see the consolation of Israel." Of all who ever uttered that prayer none, we may be sure, had done so with more heartfelt earnestness than this Rabbi Simeon, possibly the son of the great Hillel. He had, so says Christian legend, stumbled at the meaning of the old prophecies and had received the assurance that his own eyes should witness their fulfillment.

So the old man kept close to the courts of the temple, where he felt the revelation must assuredly come, and at last with the Divine Infant in his arms received the crown and reward of his years of expectation. Before the wondering parents he poured out his dismissal hymn of thanksgiving, in which the rapt vision of the inspired singer extended to far shores and lofty heights of Messianic hope.

What a beautiful picture we have here of old age kindling to the last with hope and finding peace in the assurance of salvation through the new-born Christ! Old age to many peoples was neither vulnerable nor sacred, because it was without hope. The Greek could not understand why the father of Admetus should refuse to die instead of his son, nor could the Hindoo see any other end for an infirm old age than exposure on the banks of the Ganges. But Simeon shows how the old age of the individual men, and with it the old age of the world itself, can believe through faith the words of the poet: "Grow old along with me; the best is yet to be, the last of life for which our first was made."

CLINGS TO TEMPLE WORSHIP.

It is an old age which is worshipful. He, looking for the consolation of Israel, clings to the temple worship. The priests are bad, corrupt, hypocritical, the service often formal and unspiritual. Yet God does not desert His own ordinances, even when they are perfunctorily rendered. Simeon was able to feel to the last: "Thrice blest whose lives are faithful prayer, whose loves in higher love endure."

It is, again, an old age full of prophetic power. Age has opened his eyes to things which are hidden from other men and has given him an insight into God's working in the world. Hence, when he beholds the Infant in His mother's arms, he knows at once that here is the embodied hope of the world. With an optimism and a cheerfulness which only a wise old age can give he looks beyond the personal peace which the revelation brings to the world-wide glory which is about to dawn.

Just as the aged Jacob on his deathbed sees the future greatness of the tribes of Israel, or as "old John of Gaunt, time-honor'd Lancaster," in Shakespeare's play, rouses himself from death to proclaim the glory of "the royal throne of kings, the sceptered isle" of his heart's love, so Simeon passes from the vision of his personal joy, passes from the establishment of all his patriotic hopes, to the great ingathering of the world, when the child in his arms shall be "a light to lighten the Gentiles and the glory of the people Israel."

Simeon's is also a charitable old age. It is a natural tendency of the old to be impatient of the new, to lack sympathy and harmony. But Simeon teaches the world how readily the Christ may bring old and new together, filling young and old with the selfsame joy. He has learned that "the love of God is wider than the measure of man's mind," that the purposes of salvation include Jew and Gentile alike. So he stands as the world itself stands at Christmastide, with the babe in his arms and youth and age are at one in hope and joy and peace.

AGE IN PEACE.

For we note once again that Simeon's is an old age of peace. "Lord, now art Thou dismissing Thy servant into peace." He contends no longer with doubts and fears. All his foes are gone, all his doubts exhausted and as the clouds disperse the star of hope rises clear and soft in the pale blue light of heaven. He looks upon it and is at rest; he lays down his armor and lies back contented in the arms of God.

May we not see in all this a picture of the way in which the old world may open its arms to the new-born Christ, whom we celebrate as coming to the Temple of Humanity which is indeed the Father's house? May it not be with the Christ in its arms, the Christ who is to grow with time while remaining the Lord of Eternity, that the world waits hopefully for the dawn. For the world, too, longs for revelation with all its doubts and expects to see salvation in spite of all its fears.

And, with the knowledge of the Christ, salvation comes—to the individual, to society, to the world.

Let us but adopt the attitude of Simeon. Let us be worshipful, optimistic, charitable and full of faith; then past and present shall open the portals of a future glorious beyond imagination, when each may say: "Mine eyes have seen Thy salvation."

God Offers Life.

God has no pleasure in the death of the wicked. It is life He offers us—yet men persist in choosing death. It is joy He longs to put into the hearts of all—yet they choose sadness and suffering. Why are we so blind?—Selected.

Newsy, clean, enterprising and stanchly Republican, The Inter Ocean is the paper typical of Chicago.

The Inter Ocean Sermon Supplement—Published Every Monday

EASTER TYPICAL OF REVIVIFIED LIFE

Resurrection of Savior Is Triumph Over Death and Over Enemies, Says the Rev. Polk Goodson.

GOD'S APPROVAL IS MANIFEST

Efficiency of Atonement and Integrity of Teachings Shown in Proof of Immortality at Empty Tomb.

BY THE REV. POLK GOODSON.
(Olivet Presbyterian Church, Lima, Ohio.)

The day breaketh; the morning cometh; the shadows flee away.

The resurrection of Jesus signals victory—victory for himself, victory over death, over his enemies, over all timid and doubting souls—and establishes the efficiency of the atonement—the seal of God's approval, the integrity of His teachings and the assurance of immortality. In this He brought "Life and immortality to light." Upon this historic fact of the resurrection of Jesus is based the whole of our Christianity. If no resurrection, there is no immortality; there is no forgiveness; there is no reality to testimony, and no hope of immortality—and no word of truth regarding it.

CHRIST'S TRIUMPH.

This Easter day is a victory over doubt, darkness and death.

"We older children grope our way
From dark behind, to dark before,
And only when our hands we lay,
Dear Lord, in thine, the night is day,
And there is darkness nevermore."

In His victory—in His triumphant life—the life of one who was dead, but lives forevermore, we feel that He does reach "downward to our sunless days," when faith is small and hope lingers, and takes our hands of prayer and makes us feel His light.

"Thou madest death; and lo, thy foot
Is on the skull which thou hast made:
Thou art just."

Somehow we feel that here we have the crowning demonstration of His divine Sonship and Messiahship. "That He was a teacher come from God," for "Never man spake like this man," and his victory was signaled by his enemies, "Behold, the whole world has gone after Him." He was never so universally and essentially popular as He is this hour.

You never really lived till He came into your life. De Quincey scented the true vision: "I will walk abroad; old griefs shall be forgotten; I shall wash the fever from my brow. I shall be unhappy no longer."

So do we, dying to sin, rise to newness of life.

A RENEWED LIFE.

Dying with Christ, dying to all unholy desires, unworthy motives, impure thinking, base ideals, vulgar habits, to all hatred and malice, jealousy and envy, bitterness and evil speaking, pride and conceit; dying with Him to these, we rise to newness of life. Everything changes.

Something went out of our temple-house, that inner sacred sanctuary, and something else has been put in. New loves, new passions, new ideals, new purposes, a new and glorious personality, the glorious crown of all creation, reigns in triumph. The things you once loved you do now hate, and the very things you once hated you now love. Everything has actually changed, and the psychology of it is perfect and the victory logical and natural. Life is now worth while.

I know new men and women; souls that live as if He sat in the seat beside them, walked through the office and out into the street, a real companion.

He leaves His command: Walk as children of light. "Then shall thy light break forth as the morning, and thine obscurity be as the noonday, and I will guide thee continually, and make thee to ride upon the high places of the earth." Victory is ours in this victorious king.

WORLD'S CHURCHES FOR PEACE

Congress at Berne This Summer Finds General Approval.

Christian leaders of America, interested particularly in peace problems, are replying to the Swiss churches that they favor, with them, the holding of a world peace congress at Berne this summer. Not long since the evangelical churches of Switzerland sent an invitation to the churches of Europe to attend such a congress, and to give answer not later than April. Soon afterward the invitation was extended to this country. It is learned that so general has been the response that the congress practically is certain to be held. The fixing of the date rests with the Swiss churches, but it is known that an American delegation of good proportions will attend.

The Swiss leaders charge that the churches have not done their duty in the past in protesting against war. They figure that Europe will, during 1914, spend $4,000,000,000 because of war notions that prevail, and that 5,000,000 men are idle because of them. They say that 300,000 men in the prime of life were cut down in the Balkan wars, not to mention crippled men and destroyed properties. To call this a civilized Christian age, observe these Swiss ministers, in view of such facts, "is an insult to the name of Christ."

The plan of the congress is neither one of protest nor to register the views of Christians on war, but to get down to the exact methods by which the influence of the churches of Europe and America can be brought to bear directly upon government officials to cause them to put an end to present conditions. Another phase of the plan is to publish literature that will cause the peoples of all nations to rise and declare that not only must war cease but that these vast expenditures of money and men must stop. The congress is to be attended by officials of the churches, not by volunteers. So far as heard from every official of every important religious body in America favors the congress.

SCRIPTURES AFFIRM CONQUEST OF DEATH

St. Paul Affirms That "Christ Is Risen From the Dead," Leaving Nothing Undecided as to Resurrection.

BY HENRY HOSKINS.
(International Bible Students' Association, Recital Hall, Auditorium.)

"Christ is risen from the dead."

St. Paul does not leave the matter of Christ's resurrection undecided. He positively affirms that "Christ is risen from the dead," and that thus risen, "He is the first fruits of those that slept," which implies that when he was raised the others still slept. Jesus slept a part of those three days, from the time He died until the Father raised Him from the dead, from hades, from sheol, from the tomb, on the third day. He as the first fruits of the sleeping ones is an example and guarantee of the fulfillment of the divine promise that "there shall be a resurrection of the dead, both of the just and of the unjust."

It behooves us to take a decided stand, either with the Grecian philosophers and their theories or with the Bible.

There is nothing inconsistent in the Bible's presentation of the resurrection. Not from the Bible, but from men, comes the suggestion of the resurrection of the soul. We read: "The soul that sinneth it shall die." Adam was created a living soul, but his living soul came under the death sentence because he disobeyed God. It was his soul that was redeemed from death, not his body. "I will redeem thy life (look up the word life to see if it is from the Hebrew word meaning soul, and, if so, add the soul after the word life, in parentheses) from destruction."—Psalms, ciii., 4.

POURED OUT SOUL.

To accomplish this redemption we read that Christ Jesus "poured out His soul unto death." "He made His soul an offering for sin." Moreover, we are particularly told that it was the soul of Jesus that was raised from the dead. "Thou wilt not leave my soul in sheol." St. Peter quoted this statement as prophetical of the resurrection of Jesus, that His soul was not left in hades; God raised Jesus from the dead on the third day. With what body do they come is a totally different question. Some of the dead souls in the resurrections will come forth with spirit bodies and other with human bodies, according to the Bible. But the important point is that it is the soul, the being, that comes forth, that is resurrected, not the body. If the soul dies, as the Bible declares, then manifestly the soul should be resurrected.

If Christ did not die, then the death penalty upon Adam and his race has not been met. Those who claim that He did not die, that merely His body dies, are illogical. They profess to believe that Jesus accomplished for us a redemptive work, that He died, "the just for the unjust." If Christ, the Redeemer, poured out His soul unto death, and if His resurrection meant the recovery of His soul, or being out of death, wherein is the logic of the declaration of some that it is not thus with the church nor with the world?

CHRIST AND DEATH.

If Jesus did not go to heaven when He died—if He went into hades, into the grave, into sheol, into death—who has the temerity to say that others go direct to heaven or hell or purgatory? Let us be consistent. The wages of sin is not purgatory nor a hell of torture, in some far-off place. On the contrary, "the wages of sin is death." The Redeemer died and rose, and this is the assurance that He who raised up Jesus from the dead will raise us up also, by Jesus, through His spirit and power; and not only so, but also the world of mankind, all who are involved in the death sentence upon the first man.

OAK PARK PASTOR IS CALLED TO HEAD AUSTRALIAN MISSION

The Rev. John H. Elliott Will Sail on April 17 to Take Up Work of Bible Institute.

A call to become the first principal of the Australasian Chapman-Alexander Bible Institute at Adelaide, Australia, has been tendered to the Rev. John H. Elliott, Oak Park, Ill., and has been accepted. Dr. Elliott expects to sail from Vancouver, B. C., April 17, with his wife, for this most promising field.

The A. C. A. Bible Institute is an outgrowth of Dr. J. Wilbur Chapman and Charles M. Alexander's remarkable work on the Australian continent. It is modeled on the lines of the Moody Bible Institute, Chicago, and while it was in no way suggested by Chapman and Alexander, they are in hearty sympathy with it. A fine property has been given to the enterprise by Mr. and Mrs. White of Adelaide, which furnishes ample accommodation for the early years of the institute, but it is proposed at an early date to erect a hall to seat 3,000 persons, to cost $60,000. A large fund is already raised to provide for the beginning of the work, and prominent Christian leaders are sponsoring it. Dr. Elliott was formerly pastor of one of the Collegiate Reformed churches in New York, a successful evangelist, and had a long association with Mr. Moody as well as an active participant in the work of the Chicago Bible Institute. He is also well known as one of the authors of "Notes and Suggestions for Bible Readings." He has been prominent in various Y. M. C. A. activities and has been a leader in the Christian Endeavor movement. Through these multifarious experiences Dr. Elliott is believed to be well equipped for the leadership of the Australasian Chapman-Alexander Bible Institute.

What Salvation Is.

Salvation is not the petty conception of personal safety from some far-off doom. It is the saving of the whole man; it is the domination of the higher nature over the lower; it is the education of the spiritual, the development, the evolution of the God in us, that divine spark in all humanity that can never be wholly extinguished.—William D. Little.

NO RACE HATRED IN HOLY WEEK PROGRAM

The Rev. Frederick E. Hopkins Disagrees With Rabbi Who Sees Enmity in Observance of Good Friday.

PASSOVER IS EASTER'S MODEL

Calling of Christians to Spiritual Aims Is Not Directed Against Jews, but Against Evils of Our Day.

BY THE REV. FREDERICK E. HOPKINS.
(Park Manor Congregational Church.)

An illustrious rabbi, one of our most eloquent and useful citizens, complained in a recent sermon that the observance of Good Friday supplies Christians with a yearly excuse to arouse race hatred and to insult the Jews by repeating the charge that 1,900 years ago the Jews murdered Jesus.

The rabbi must be losing his well-known sense of humor, or he would see that everybody will ask:

"If Christians wish to attack Jews, can they not find something not quite as old as a so-called crime committed 1,900 years ago and for which the Hebrew race is no more responsible than the native state or country is responsible for the murderers of Lincoln, Garfield and McKinley?"

Will somebody give the name of a respectable minister who has ever used any day in Holy Week to arouse race hatred? Such talk belongs with the threadbare statement that formerly ministers preached: "There are infants in perdition whose bones are not a span long."

The people who have much reason to complain are not the Jews. On the contrary, all thanks be given to the race whose Passover feast suggested the idea and model of Easter and thus supplied a golden link with which to conect the old and the new dispensations of God's grace to the world.

The people who have reason to complain are Christians themselves—on account of various efforts which have been made in many subtle and cunning ways, especially in recent years, to lessen our regard for the few holy days which have been inherited from ages of devotion and of faith.

It is not because of any so-called "crime of the Jews" in laying wicked and cruel hands upon Jesus 1,900 years ago that we are moved to arouse and call to spiritual warfare the followers of our Lord. It is the crime of today—the crime of a school of critics and rationalists, men and women who, having lost their own faith in Christ and Christianity, are determined to so bewilder others that, like Mary when she came to the sepulcher and met one whom she supposed was a gardener, they will say: "They have taken away my Lord; and, tell me, where shall I find Him?"

As early as the first century of our era we find that bishops and other leaders of the church made plans every spring to observe the day called Easter. What difference does it make where we derived the word or that some abuses have attached themselves to the observance of the feast, as is apt to be the misfortune of most ancient things? The outstanding fact about Easter is that it has been a time when the reverent attention of hundreds of millions of people has been drawn to the blessed truth and hope and trust that because Jesus arose from the dead we shall likewise rise.

Let us not become the victims of the trickery of men whose soul instrument is out of tune with the splendid orchestra of Easter, so that they sit and scowl at everybody who is happy in trying to make melody unto the God of our salvation.

CHAUTAUQUA MOVEMENT MARKS FORTIETH BIRTHDAY

Original Church and Culture School Plans "Religious Expansion" Week [illegible] Celebration.

The original Chautauqua is celebrating this year the fortieth anniversary of its founding by Messrs. Vincent and Miller on the lake of the name in Western New York. The first named is now a bishop, while the latter, an Ohio manufacturer in his day, has been many years dead. The very first summer school in connection with religious and cultural work was that founded by Professor Agassiz of Harvard on Martha's Vineyard. It lasted only a short time and Chautauqua grew out of it. There are now 2,800 Chautauquans in the United States and some in almost every land under the sun. None have any organic connection with the original, now forty years old.

This Western New York summer school is the largest one in the world, with 3,500 students, 200 courses of study and about one hundred instructors. Alone of all of the home reading agencies it retains the cultural courses as distinguished from the vocational ones. These courses have had 60,000 graduates and 750,000 readers, scattered in every part of the world.

A big feature is to be made by this Chautauqua, in its fortieth year, of a church expansion week. Moderator Stone of the Presbyterian general assembly is to have a prominent part, and Raymond Robins will hold up the social service side. The election of Dr. George E. Vincent, who is president of Chautauqua and also of the University of Minnesota, to be also president of the Religious Education Association, will, it is said, add materially to the place which this Chautauqua church expansion week will hold in religious affairs of the coming summer. Some changes are imminent in the Chautauqua publications, to be definitely announced, it is said, some time next month.

Daily Good.

We are too apt to underrate the moral quality of a man's regular vocation, his daily task, his business, to look somewhere apart from this for his opportunity for achieving character and doing good. But there is nothing else that is so determinative of a man's character, nothing else that so furnishes hands for his beneficence and feet to run his errands of good will.—John W. Chadwick.

MAN IS EMANCIPATED FROM FEAR OF DEATH

Scientists Add Testimony to That of Bible That Man Will Live Beyond Grave, Dr. Millar Asserts.

Dr. Frederick W. Millar in his Easter message to the Kimbark Avenue Universalist Church yesterday said in part:

"Easter is the festival of our Lord's resurrection and great honor was paid to this feast by the early Christians, for they regarded it as the crown and head of all the festivals of the church. The term Easter was first used when Christianity was introduced among the Saxons, for this feast took place in honor of the Godess Eastre, which was celebrated every spring.

"It is a remarkable fact that man was made to believe in immortality and his confidence in it increases as he lives a higher and a better life. 'Christ is risen' was the keynote of the early Christians, whom it emancipated from the fear of death, and by his faith they conquered the Roman world. The resurrection of man from his material body is one of the most stupendous events in his history. It has been the faith of the human family throughout all ages, lands and races. All the great religions have taught it. Some of the great scientists have added their testimony that there is no death to that of the great Bibles of the world; among them are Flammarion, Lombroso, Marconi, Wallace, Stead and many others well known to the world of science.

"At this Eastertide Nature is impressing us by many illustrations of the truth of resurrection. Every blade of grass retells the story, every flower and shrub continually states this beautiful truth. When man rises from his material bed at death he never returns to it; his body turns to dust and is dispersed among the elements. No being that the Lord has called into life ever goes back to its former condition. The butterfly never becomes a worm again, the oak never becomes an acorn, the robin never folds its wings and crawls back into its shell. If man returns to his material body at some future resurrection day he is an exception to all the Lord teaches us in His word and works.

"There is no hint in the whole creation that a material body of any kind, once cast off and dissipated, is ever reorganized and reinhabited by the life which created it. The true resurrection takes place at what we miscall death—it is the life more abundant."

LARGE DEFICITS ARE FACED BY U. S. MISSION BOARDS

Baptist Societies Show Slight Increase in Receipts—Immense Sums Needed This Month.

Eight of the largest missionary societies in America, handling together nearly $7,000,000 a year, are nearing the ends of their fiscal years and are finding outlooks anything but hopeful. They are five Presbyterian (three North and two South), three Baptist and one Congregational. Besides these are several Baptist South societies and women's boards, the last named auxiliary to official ones for the most part. Not a few of these societies are heavily handicapped by debts, almost all of them are behind corresponding periods last year and nearly all face deficits, some of the largest they ever have had. Churches are showing marked declines, both in sums remitted and in numbers that neglect to send anything.

Baptist societies show slight gains in receipts to the end of January, save in churches which have declined. Immense sums are needed by them this March, and almost all have big debts coming over from previous years. A general Baptist Sunday was held March 15, and the Northern Baptist convention meets in Boston in the middle of June, to celebrate the one hundredth anniversary of the organization of Baptist foreign missions, and the two hundred and seventy-fifth of the organization of the first Baptist church in America. The finance committee, representing all of the benevolences, has just issued a statement to Baptists of the country saying that their wealth makes it easily possible for them to wipe out all debts of all societies, and make big thank offerings on these historic anniversaries.

Presbyterians are finding the conditions more difficult than in years. The foreign and publication work are somewhat better in their showings, but the home work is far behind. Churches are not responding. The causes are said by them to be financial unrest throughout the country and attacks, claimed by Treasurer Olin to be wholly unjust, that were made in the General Assembly at Atlanta last May, that have been many times repeated during the year, and that will come in to the General Assembly at Chicago in May next with redoubled force. Presbyterians South are making the same pleas as those of the North to avoid deficits.

The Congregational Home Society is in worse shape for its current expenses than it has been in a decade. This is due in part to falling off in legacy receipts, which are lighter than in a quarter of a century. The society has gone through an experience similar to that now confronting the Presbyterian home board, and claims to have found a solution—a successful adjustment between a general agency and people who would carry on their own state work. Fears are expressed that a deficit may reach $30,000. The new secretary of the society, formerly a Cleveland pastor, enters upon his work on April 15. The place for the May meeting of the society has not yet been fixed.

Episcopal receipts are behind those of last year, both in amount and in churches giving, and Lutheran, Methodist and some other benevolent and missionary agencies give anything but hopeful reports. Their fiscal years are not now ending, and hopes are expressed by their officials that times may get better. The every-member canvass is in progress and is to be concluded this month. Recent extraordinary missionary efforts are declared by leaders in most religious bodies not appreciably to have improved conditions in any way. Hardly one society can be found that reports conditions as favorable as one year ago.

EASTER OF MANKIND NOT YET AT HAND

World Has Failed to Put Beliefs Into Practice Despite 2,000 Years of Example, Declares Lecturer.

CRIME AND EVIL CONTINUE

We Have Pampered, Pitied, Pardoned and Petted Unfortunates Beyond Our Powers, Says M. M. Mangasarian.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

The belief in immortality is both very old and very general. Nearly all the great religions promise a life beyond the grave. Without entering into a discussion of how man ever came to think of another world, or to believe himself immortal, I may remark that in my opinion the origins of the belief in immortality are to be found, not as it is generally supposed, in the spiritual, but in the purely physical instincts of man. If we approach the subject without any bias, we will learn that one of the besetting sins of man is intemperance; that is to say, the desire for more. A man has a million, or many millions, but he wants more; another has admirers, applause, fame, but he wants more; still another has conquered many nations and annexed their territories, but he wants more worlds to conquer. The desire for more knowledge, for more wealth, is responsible for progress, but it is also the cause of intemperance. We want more life, just as we want more money, more fame, more pleasure. The Moslem expects a hereafter of more sensual pleasure. The ancient Scandinavians expected to drink their wine in the halls of the gods, not with tiny cups, but in huge goblets, full and running over.

On Good Friday Christendom mourns over the death of Jesus. On Easter Sunday it rejoices over his resurrection from the dead. But the things to mourn over are not the sufferings of a god, but the sorrows of man caused by ignorance and injustice; not the death of a god, but the intellectual and moral turpitude of man through selfishness and prejudice. To an infinite being all things are indifferent. Neither our hymns nor our complaints, our hosannas nor our cries of "Crucify Him!" can disturb the eternal serenity of the infinite. What difference does it make to the ocean whether we withdraw a bucket from its wealth of waters or add to it? Let us save our tears for poor, groping, embarrassed man, upon whom the blind forces of nature gnash their teeth; let us save our plaudits and shouts of joy for man rising above his low condition, grappling honorably with adverse circumstance and gaining control of the pilot's post, with his hand upon the world's rudder.

MOB RULE CONDEMNED.

On this Easter morning, with the fields awake with leaping life and the quiver of maternity upon the whole earth, let our thoughts and sympathies go out to that clergyman whom the Denver mob dragged out of his bed, thrust into an automobile, drove out into the woods, pulled down from his seat in the machine, beat on the head, pitched into a ditch bruised, bleeding internally as well as externally, his face smashed out of shape, his pockets picked and his inalienable rights as an American citizen spat upon! Can America raise him from the ditch?

Is the Christian world righteously indignant at this insult to the majesty of man? What will we do to restore faith in the worth of American citizenship? Is this country, from the Atlantic seaboard to the Golden Gate, where the sun takes his daily bath in the Pacific, preparing to go into mourning over this act of treason against the proudest product of tongue or pen, the American Constitution, which guarantees to black and white, rich and poor, high and low, friend or foe, the right to be a man, his head erect, his speech free, his thoughts his own?

In all Christendom Easter bells are ringing, but what about that Jewish girl who was crucified in Russia, according to the Associated Press reports; nails driven through her eyes! Let us hope this story will be contradicted. Hush the chimes of church and chapel until Christendom has risen from the grave of hate and fear, until its love shall embrace even the human sparrow that falls to the ground with a shot in her heart.

UNFORTUNATES PETTED.

One of the principal causes which, operating after long centuries, is largely responsible for both crime and misery, is emotionalism. We have pitied, pampered, pardoned and even made pets of the unfortunates until they have increased beyond our ability to cope with them or our resources to provide for them. The luxury of charity has well-nigh bankrupted us. It would not be an exaggeration to say that in a sense the most dangerous enemies of society are the philanthropists. When a plague strikes a city it puts us on our mettle, but when a philanthropist visits us with his schemes for soup kitchens and free beds and pensions, instead of fighting him as more dangerous than the plague, we open our arms to him and let him destroy gradually the manhood of the nation. Self-help, initiative, industry, economy, independence, character, have nothing greater to fear than benevolent unwisdom.

We are reaping today the whirlwind of two thousand years of sowing of the wind. Crime, like a howling sea, is at our very doors, but we have not the courage to punish the criminal. A man hammers a woman to death, another cuts his victim to pieces, a third burns his or hers alive, but there is hardly a jury in the land with stamina enough to strike at the criminal with all the force of the law. The malaria of sentimentalism is in our blood and the call of justice, stern and high, steals the color from our cheeks. Jesus is risen from the dead, but when will be the Easter of man?

Duty of Happiness.

I cannot think but that the world would be better and brighter if our teachers could dwell upon the duty of happiness as well as upon the happiness of duty.—Avebury.

MOVE STATE CAPITAL, DR. BOYNTON ADVISES

Pastor Says Women Have Demonstrated Ability to Vote Intelligently by Recent Dry Ballot.

BY DR. MELBOURNE P. BOYNTON.
(Woodlawn Baptist Church.)

In the word of one of the holy writers I say to the women of Illinois: "Many daughters have done virtuously, but thou excellest them all."

Tuesday, April 7, 1914, will be remembered as one of the most glorious days in the history of this state. On that day womanhood vindicated itself in the broad field of civic life, and showed how fortunate is that state which has honored its women with the full rights of citizenship. It is time for our own state to so revise its constitution as to clothe its women with equal rights in every duty of citizenship with the men.

To the tomb of our dead politics came the blessed women, with fragrant offerings of heart and hand. They entered in and rolled the stone away, and lo, we witness a resurrection to new life of our civic consciousness and a newness of life fills the whole commonwealth of Illinois.

It can be said with sober truth that never in the history of this Republic was there cast a more intelligent, cleaner, stronger and remedial ballot than that cast by the women last Tuesday. The per cent of women voting exceeded that of the men—73 per cent of women as against 72 per cent by the men. Where is that old croaker who said that the women would not vote even if they were given the right of suffrage?

THOUSAND SALOONS CLOSED.

Note with what spirit they carried their campaigns and the mighty results therefrom. Nearly 1,000 saloons are now dying and must be wholly dead by May day. What a glorious funeral that will be. With what glee the girls and boys may dance around the Maypoles this spring!

Yet, in all of our rejoicings, we have a sadness at heart. What shall we say about those women who voted for the saloons? It was expected that a few would do so, but it is a surprise that any city would give a majority of its women's votes to the saloons. If it is true that our state capitol has voted thus, it is the darkest day that Springfield has ever known.

It writes the name SPRINGFIELD large on the sky of our state as a city from which parents will turn away and toward which no great enterprises will face. That city whose women are in the majority for the saloon has sunken so deeply into the muck and slime of civic ills as to mark it a place to stay away from. This is true of every city and town in Illinois whose motherhood and sisterhood cares so little for the value of home and civic life as to vote in favor of the liquor traffic.

SYMPATHY FOR SPRINGFIELD.

We are not forgetting the faithful men and women in poor old Springfield who did all in their power to redeem their city from the shame of the saloon power that governs her. We sympathize with them in their defeat and pray they may yet triumph over the liquor forces that have for so long a time made Springfield one of the slowest, lowest and most depressing cities in this state.

Why not move the state capitol to Bloomington or Decatur? Either of these cities is nearer the center of the state and both of them are dry. They each have schools of fine character and both have achieved greater power as manufacturing cities than Springfield. They have a finer public spirit and either would be a safer place for the state house than rum-ruled Springfield.

We need a new state house and a new kind of politics in that state house; now is the time to get both. The women can help us build and keep clean a fine new state capitol building. We humbly suggest that Bloomington and Decatur get into the race for the new capitol city. Let us move out of a city that the brewery and liquor interests carry around in their vest pockets. Lincoln is dead at Springfield, his tomb is there! It would seem that a majority of the people in Springfield are satisfied that the ideals of Lincoln shall remain dead, too—that the higher civic life for which Lincoln lived and died has no ruling place in the city whose chief fame is his tomb. If Springfield elects to be the grave of Lincoln's ideals as well as of his decaying body, so be it! But Illinois does not want her state capitol in a saloon graveyard.

BEST USE OF THE SABBATH

Sunday Schools Take Up Question of Proper Use of Lord's Day.

The best use of the Sabbath will be discussed by the majority of Sunday schools in Christendom soon. It will be a study of great value and a variety of theories will be taught. Sunday sports and recreations in general are deemed so necessary in these days, teachers will make much of our Lord's pronouncement, "The son of man is Lord also of the Sabbath day."

Dr. George T. Hall has said that "Jesus turned the Jewish law upside down" in the rescue against the tyranny of a law which in the view of Jewish doctors was made, not for the good of man, but for its own glorification."

Dean Brown responds: "The letter may kill the meaning of the day for pietistic Pharisees, but the spirit of rightful observance will make the human race more truly alive. The consensus of Christian opinion must conclude that in nature, as in Scripture, one day is needed out of seven to break the monotony of the drudge, and teachers of the Sunday school must certainly make the impression that so much is absolutely essential to the cultivation of religion in the human.

"In the International Sunday school system the forty years old uniform lesson method is broken up, in that schools now using the best pedagogical series are not centered on one time for all their classes. This common theme may not, therefore, touch all pupils in such school, but the vast majority of Protestant Sunday schools around the world still adhere to the old uniform idea of teaching the same portion to all scholars, and they total from twenty-five to thirty millions of persons who will tomorrow discuss Sabbath observance."

CHRIST MADE PLEA FOR SIMPLE LIFE

Worry Leads to Sin and Confusion and Is Strictly Nonessential, Asserts the Rev. C. A. McKay.

MEN ARE SPOILED CHILDREN

More One Has, More One Thinks He Needs—Civilization Can Be No Better Than Its Elements.

BY THE REV. CLAUDE A. M'KAY.
(First Congregational Church, Ottawa, Ill.)

"Is not the life more than meat, and the body than raiment?"—Matt. vi., 25.

"Worry" is more diligently practiced and is less excusable in our age than in many another. Worry is the child of confusion. We confuse "life" and "meat," the body and raiment, the essential and the nonessential. Jesus was to this sort of confusion as the sun is to darkness, damp and disease. Note his words: "Take not anxious thought, saying, what shall we eat * * * and where withal shall we be clothed. * * * Is not the life more than meat, and the body than raiment?" You would think He was speaking to the twentieth century and not the first. He was speaking to both and to all the centuries between. Confusion of this sort is not a sin of one generation; it is a weakness of every generation. If it is more prevalent in our time, we have the more need to give diligence to its cure. It is a parasite on civilization. It belittles our Christian faith.

It would be good if we could read again that book we were all reading a few years ago, "The Simple Life," and yet I fear we would say, "Yes, it is true. We ought to return to the simple life;" but our daily confusion and rush would go madly on. Grandmother Blanchard, in that book, says to the young couple who, with their parents, have been for a month in one mad rush between dressmakers, milliners, paperhangers, furnishers, jewelers, invitations, congratulations, receptions and all the whirlwind of an approaching wedding. "Decidedly, my children, the world is growing too complex, and it does not make people any happier—quite the contrary."

TOO MUCH ARTIFICIALITY.

We suffer from a too artificial life. We must admit that the increase of certain needs is a sign of progress and hence commendable. To consider the bath, clean linen, wholesome food and sanitary apartments as necessities is a mark of superiority. However, it is not for these necessities that men embezzle money, impoverish their employes and cut their competitors' throats. It is not for the home's necessities or the children's needs that women envy and hate one another. We can pardon the man who steals a sack of flour for his starving children if he has exhausted all honest means and methods. But the struggles and worries and bitter hatreds of our day are not a struggle for simple necessities but for complex superfluities.

"Is not the life more than meat and the body than raiment?" Is life becoming a bargain counter rush for those things which feed or decorate this clayhouse we inhabit? Are we concerned one hour a day for him or her who lives in this house of mortality?

The more goods a man has the more he thinks he needs. We are like spoiled children who are loaded with gifts but are still discontented. If our grandparents could have foreseen our engines, telephones and autos which eliminate the drudgeries of time and distance, they would have rejoiced in our increased happiness and opportunities for improved morals. If they could have foreseen the improved machinery which would reduce the time of cultivating wheat from three hours to ten minutes per acre, they would have rejoiced in our time for meditation and uplift. If they could have foreseen our eight hour day substituted for their fourteen hour day, how much they would have expected of us in self-improvement! Have we used or abused our opportunities?

THE REMEDY.

Like the ancient monks, must we return to asceticism? No. Our remedy is not in abnormal suppression, but in normal, noble expression. We have a thousand examples to prove that an increase in material possessions tends to decrease one's capacity for happiness, soul culture and brotherly helpfulness. The very opposite should be true.

Not only are we strangling and starving our spirits to pamper and please our fleshly desires, as if to possess were the highest good, but we are also in a strenuous struggle for learning and liberty. It is with learning and liberty as it is with possessions; whether they are to be power or a peril depends on the manhood or womanhood which wields them.

Rome fell, not because great wealth was accumulated or because learning increased, but because the manhood was not able to resist the peril of possessions and privileges. "How long will America endure?" Mr. Lowell was asked while he was our British Ambassador. Mr. Lowell answered, "As long as it perpetuate the principles of its founders." Not a word about commercial or industrial or educational attainments!

The real possession of any man is his conscience, his character, his will. If these are either deficient or corrupt he is a poor man, and no possession nor trade nor title can make him rich! And a nation cannot be measured except in the terms of its manhood and womanhood. A priest does not depend on the cloak he wears for his worth.

A man in uniform does not constitute a soldier. A clock's usefulness is not due to its elaborate case or trimmings but to its timekeeping qualities. As for you and me, "Is not the life more than meat, and the body than raiment?" A man must not lose himself in the many crossroads of our complex living. He must not crush himself with the excess baggage we are prone to pile on. Man was not made for these things; they were made for him.

The Inter Ocean is a paper of high ideals and a consistent record.

The Inter Ocean Sermon Supplement—Published Every Monday

REFORMER'S POSITION JUST BUT EXPENSIVE

World Does Not Care to Look Its Sins in the Face, Declares the Rev. Frederick E. Hopkins.

CRITICS FIND ONLY RIDICULE

Pastor Points Out Report in Crusade Against Liquor Years Ago Called Exaggerated Is Proved by Facts.

BY THE REV. FREDERICK E. HOPKINS.
(Park Manor Congregational Church.)

Jesus at the close of His life became very unpopular. The Hosanna of Palm Sunday did not last long. He had dared to arouse the people by displaying real danger signals instead of discussing whether the number of words in the Levitical code had a symbolical significance. Along that path lies trouble for every Christian, except some who take four months' vacation to recuperate from the strain of walking eight months on the fence of conservatism.

A few years ago I pointed out that because of the growing habit of drinking among fashionable women, the disease would spread. With the reporters of Chicago papers, it was discovered that 72 per cent of the women who dined during the afternoon and evening that we visited our best hotels and restaurants, were served liquor with their meals. When the facts were published prominent clergymen, reformers by profession, clubwomen and social leaders said: "It was a gross exaggeration; does not signify at all."

I was ridiculed and made to feel it is quite expensive to be a critic, but delightful to know you are right and at the front of a procession. The South Side Club has just sent me its report of an investigation conducted last fall under its auspices. It finds the example set by fashionable women works precisely as we feared it would. It finds there is an average daily attendance in only 343 saloons of this city of 14,602 women and girls. What would the number have been if instead of visiting this limited number, the investigation had been pushed throughout the 7,000 saloons of Chicago? And some places are fully as bad as the saloons.

I refer to the cafes and restaurants, hotels and clubs, where booze is served in many tinkling and glittering devices that dull the consciences and destroy the souls of women and girls.

I do hope that some who thought I was a fool will now realize how the damning evil is growing, inasmuch as a popular club, in a position to give my critics such financial and social favors as they dearly covet, has said these things are so. But preach these things as Jesus turned the "whited sepulchers" of His day inside out and tore the mask from the face of hypocrisy, and see how much human nature has changed since His times, when He said: "Men love darkness rather than light." Ask men and women to give up a card party, even in Lent, and note how many will ask, "What is Lent?" Ask them, excepting of course as the necessities of a great city may require, that they help cooks and waiters to get one day of rest in seven.

Ask them to help baseball players, actors and actresses, singers, and all who entertain the public, to get one day of rest in seven, and note what an utterly hopeless, helpless, belated, backward-looking individual you will be called. Poor fanatic, why should you think for a moment the masses are interested? Church? That is a place to get married for show, or to be buried, if a kind-hearted preacher will give one a reputation one has never earned for himself.

SHENSI TO HAVE NATIVE EVANGELISTS, IS REPORT

Twelve Leading Towns Will Have Chinese Missionaries, According to Plan of American Board.

A new piece of China has been assigned to the American board by the China continuation committee, a group organized to carry out the policy of the Edinburgh Interdenominational convention. This new field, comprising about a third of the province of Shensi, is about the size of Massachusetts, and has probably twice that state's population. There is not a mission station, and so far as known not a native Christian living in the field. But there are seven or eight walled cities, a government center or two, a rich agricultural region and a large city, under the shadow of the great wall, which is the trade center for all that part of China and Eastern Mongolia and the military headquarters of the army of the northwestern provinces. Shensi contains vast deposits of coal, iron and petroleum, and its people are said to be very intelligent and physically vigorous.

This section was assigned to the American board because it joins the board's field in Shansi, the province which has made such a remarkable recovery from the time of the Boxer massacres in 1900.

An unexpected gift from a Boston business man for new work in China enables the board to accept this new field with its heavy responsibilities, and plans are already under way for occupying the twelve leading towns of Northern Shensi by means of trained native evangelists. There will undoubtedly follow schools, dispensaries and a hospital. Comity among the denominations in China makes for effective strategy in mission work, and the ultimate Christianization of this great country may be looked for with confidence.

Faith a Cathedral.

Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Standing within, every ray of light reveals a harmony of unspeakable splendors.—Hawthorne.

Door to Forgiveness.

Thy forgiveness opens a door for the forgiveness of God, which otherwise can find no entrance to thy soul. Open that door wide, that He may enter and abide forevermore.—Ambrose Earl.

FUTURE LIFE PART OF EVERY BELIEF

All Religious Systems as Well as Latest Trend of Psychology Show Soul Has Life Beyond This.

"The Psychic Research Society" was the topic chosen yesterday evening by the Rev. J. D. O. Powers, D. D., Philadelphia, in a lecture on the general subject, "Psychology and a Future Life." Dr. Powers said in part:

In our studies we have found that this faith is a universal faith, instinctive to the lowest as well as the highest type of mind and character; that it finds the noblest expression in the most ancient bibles of all races; that the great underlying postulates of science make it impossible that anything in the universe should ever be lost or destroyed; and, lastly, that evolution is not complete, is a moral chaos, if a being manifesting such transcendent possibilities as the human soul returns to nothingness just when it seems to be entering upon its real career of greatness.

In recent years man has set out on another search for proof; he has gone to the seat of the soul itself for an answer to his heartache. To the results of this investigation of the psychic side of our nature I wish to call your attention this hour.

First, let it be said that in this field as in many others a little child has had to lead us by the hand, the ignorant and unlettered have been the means by which the wisest of the earth have been instructed.

EXAMPLES IN LITERATURE.

Literature contains almost innumerable instances from this invisible side of life from the most ancient to the most modern. The Bible itself is filled with examples of spirit return and spirit manifestation, of trances, of instantaneous healing. Among many let me cite the appearance on the Mount of Transfiguration of Moses and Elijah, and the return of Jesus Himself after his death, seen by 500 at one time, by the twelve apostles at another time.

If those things were true in those days they are true now; if authentic then they are authentic now. I believe they happened then and I believe they are happening now, and I know that modern psychical research and modern spiritualism, if they have done nothing more for the world, have been of inestimable value to humanity in their proof of the essentiality of life, of the altogether limitless range of the spiritual faculties, and in thus relieving us of the deadening blight of theological materialism on the one hand and of scientific materialism on the other hand.

While these spiritual manifestations of various kinds and degrees have been noted and recorded in all ages of history, and especially in exalted biblical literatures, it has only been within the past century that we have had any means of a critical and scientific analysis and study of them to find the fundamental truths they hold in solution for us.

PHYSIOLOGY HAS BEARING.

The subject has also in this same time been approached from the perspective of physiology. Modern physiology as a result of careful investigations first instituted when the French hospital surgeon, Paul Broca, demonstrated the dependence of the speech faculty on the integrity of the third frontal convolution, has proved that the brain is mapped in definite areas, each of which corresponds to some phase of mental ability. There is a brain center for visual perception, another for auditory, a third for muscular sensibility, and so on. These, again, are subdivided, there being minor centers for word hearing, word seeing, object hearing, object seeing, etc. There is even a special center for the perception of music.

At first glance this seemed proof positive that the personality is a matter of the functioning of the brain itself and is dependent on the brain for all it is and therefore dies when the brain ceases to function. But only for a moment, for an overwhelming array of facts has been brought to light in our further investigations.

Scholars and scientists have gone further and have carefully sifted and weighed down to the last atom the phenomenon of modern spiritualism, have examined thousands of cases by the strictest scientific methods, till today men like Dr. Alfred Russell Wallace, Sir Oliver Lodge, Professor Hyslop, the Rev. M. J. Savage, Professor Crookes and others of the most eminent thinkers in the world declare that we have positive proof of a life beyond this where we know each other, where personality and affection and memory and all that makes life great survives for each one of God's children.

STRIKING MEMORIAL WINDOW INSTALLED IN LAKE FOREST

First Presbyterian Church Gets Art Panel in Memory of John and Emeret Farwell.

A strikingly beautiful memorial window recently has been installed in the First Presbyterian Church, Lake Forest, Ill. The window was erected in memory of John and Emeret Farwell and was designed and executed by the Tiffany studios of New York.

The memorial is in one opening, portraying the Angel of Victory, while the verse, "Thine, O Lord, is victory" (I. Chronicles xxix., 11), appears on a small scroll below. Almost the entire opening is taken up with the majestic figure of the angel, who stands upon a bank of cloud holding the sword of victory twined with a sheaf of palm.

The coloring in the flowing robes and in the background is wonderfully soft and rich. Blue and gold predominate in the drapery and the sky and also delicately tint the extended wings. An elaborate jeweled canopy surmounts the window, adding an effective architectural finish.

The dedicatory panel is framed with palm leaves and bears the following inscription:

JOHN VILLIERS FARWELL—1825-1908.
EMERET COOLEY FARWELL—1826-1912.
"Thanks be to God, which giveth us the victory."

The art panel is one of the most beautiful in the vicinity of Chicago.

POINTS TOLLS REPEAL LOGIC AND ETHICS

Lecturer Asserts No Business Reason Could Be Adduced in Favor of Exemption to United States Ships.

CITES CASE OF RAILROADS

Government Ownership of Carriers Would Mean Free Transportation to No One, Is Argument.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

There is no end to the political and economic questions which are constantly coming up for discussion. It is now the tariff, now the currency bill, and now the repeal of tolls exemption, and soon it will be the trusts, and the war with Huerta, which may yet be forced upon us despite our infinite patience with the Mexican thorn in the flesh. Realizing the hopelessness of his position, the federalist President may choose us for his victors instead of the rebel Villa. The Mexican trouble shows how imperative it is for a nation to be armed. We may and should preach peace, but without neglecting to be prepared for war.

Just as individuals insure themselves, so should nations insure their lives. The purpose of the Army and Navy is self-insurance. It is not only against our own mistakes that we should be protected but also against the blunders of others of which we may be made the innocent victims. The nation which will not prepare for war in time of peace is every bit as improvident as the individual who, trusting in the summer weather, neglects to provide against all kinds of weather. I do not think there would have been a France today if there had not been a French army, nor a Germany if there had not been a German army.

In this country we owe comparatively little to the Army or the Navy, but that is largely because of the Atlantic ocean, which has kept us out of international complications. I am not an advocate of war, but I believe in insurance.

The Panama canal may bring us into new and more trying relations both with Europe and Asia. By joining the two oceans we are really pulling the old world closer to our sympathies as well as antipathies. The joining of the two oceans will radically affect the future policies of this nation. We will need a broader diplomacy and a wiser statesmanship to preserve the entente cordiale with the world powers. The canal was started by the French, but finished by the American government after the French had failed. It cost this country a tremendous sum of money and many lives to open a new route for commerce.

The expenses of this waterway will be met by a collection of tolls. Shall the ships flying the American flag be exempt? There seems to be a division of opinion on the question. Those who with President Wilson favor the repeal of exemption point to the Hay-Pauncefote treaty, which is interpreted to support the contention that this country cannot grant exemption to American vessels without breaking its word with a friendly nation.

They also argue that to exempt our coastwise trade is to subsidize a trust already fattened by huge profits. A further point they make is that it would be mercenary, small and vindictive to discriminate against foreign nations, which discrimination might rob us of their esteem and confidence, which are more valuable to us than the few additional millions we may save for ourselves.

LOGIC OF THE CASE.

On the other hand, the opponents of the President maintain that the Hay-Pauncefote treaty could be so interpreted as to permit exemption for American vessels; that to make an international instead of an American highway of the canal would place this country in peril in time of war; that to give foreigners equal rights with ourselves would be really giving England more rights to the canal than we ourselves possess, since the former country has the bigger merchant marine. Another argument very strongly emphasized is that the canal was built exclusively by American money; we assumed all the risks, and if the canal had been a failure no foreign nation would have shared with us the loss of our investment. Therefore, it is urged, the American should be favored.

Aside from these reasons, pro and con, which I have mentioned, there is another set of arguments which affect our sympathies one way or the other, but which arguments are more felt than expressed. One of these is the prejudice against England, which prejudice is especially strong among American citizens of Irish descent, and perhaps also of German descent, although not to the same extent. It is feared that England will be the principal beneficiary of a free canal, and anything that will hurt England is considered good policy by this class. On the other hand, the prejudice against trusts, should the exemption clause stand, influences the conclusions of others. And then there are the party divisions which give color to the tolls controversy. The supporters of the administration, by favoring the repeal, and its opponents, by insisting on exemption, hope to make political capital out of the affair.

A SIMILAR QUESTION.

As outsiders we are less handicapped in our efforts to decide this question according to the facts. In the first place there is absolutely no business reason why a governmenet-owned road or route by land or by sea should be free to anybody. If Uncle Sam owned the railroads would the American shippers be exempt from freight charges? In cases where the state owns the telegraph and telephone wires is not everybody, natives as well as aliens, obliged to pay for the use of them? Does the European government that tunneled the mighty Alps at an enormous cost of money grant exemption to anybody? Do not those countries which build harbors, without which many of the seacoast cities would have been inaccessible, grant the same facilities to ships of all flags?

Why should the route we have constructed between the two oceans be a private one? And it will be a private one if we open the locks for our ships free and close them to others. The railroads are built by private capital, but even then they are not allowed to grant passes or rebates. They cannot do as they please with their own roads. Why should the nation grant favors to corporations which in a private concern is punished as a crime?

Second, we are a treaty-making nation. That means we are civilized enough to command respect for our signature. You cannot make a treaty with the monarch of Abyssinia that would count for much, but you can with the United States. Again, a treaty implies advantages acquired in return for obligations assumed. What were the obligations assumed in the now historical Hay-Pauncefote treaty?

To say that the clause "any nation" or "all nations," in the treaty, does not include the American nation would be quibbling. If it excludes us it must also exclude the other party to the treaty—England—which is the one nation we seem to be anxious to punish. But such a construction is clearly an afterthought. It is much like those attempts discontented heirs make to break a will. By a manipulation more Machiavellian than American we may win our point, but that would be too costly a victory.

Future treaties would be worthless if past treaties cannot be honored. The argument that the President agreed to the exemption clause in the Democratic platform, and Mr. Bryan's reply that the anti-subsidy plank in the same document, being the larger and more representative of Democratic policies, cancels automatically, as it were, the exemption clause in the platform, are not germane to the discussion. One can change one's opinions a hundred times in one day if one can justify it.

But we have to have good and sufficient reasons for changing our minds. Even a treaty could be honorably set aside if it can be shown that it was entered into under circumstances which invalidate its authority, or if self-preservation makes departure from it imperative.

But it must first be shown that these reasons exist, and then it must be openly admitted that we are repudiating the obligation instead of pretending that we are honoring it. If we can do as we please with the canal, why did we enter into treaty relations with England? We got what we asked for by yielding what the other nations demanded.

Shall our signature preserve or destroy, honor or dishonor that agreement? Our right to fortify the canal gives us the same rights there in time of war that we have on the high seas—to seize and search the enemies' vessels. Let the canal be open to all the nations, just as our harbors are—under the protection of our guns, ever on the lookout against anything that menaces our national existence.

New Sunday Club in First Meeting

North Shore Organization Elects Officers at Session in Congregational Church.

North Shore Sunday Evening Club held its first business meeting on last Wednesday evening at the North Shore Congregational Church. The object of the club is to provide a thorough presentation and discussion of the various topics of the time and day, and through this to promote better citizenship, more complete Christian fellowship and more regular attendance at the various churches. The officers elected for the ensuing year are:

OFFICERS.

President—A. M. Johnson.
First Vice President—Dr. J. Brown Lornig.
Second Vice President—W. A. Pickard.
Recording Secretary—Mrs. W. A. Pickard.
Corresponding Secretary — Walter M. Fuller.
Treasurer—Frank E. McCullin.

CHAIRMEN OF COMMITTEES.

Membership—Dr. J. Brown Lornig.
Program—Rev. J. S. Ainslie.
Music—Walter Spry.
Hospitality—Mrs. Frank N. James.
Finance—W. A. Pickard.
Press—O. E. Moats.
Publicity—F. H. Harwood.
Outlook—Mrs. J. Brown Lornig.
House—Oscar Romel.
Ushers—M. R. McKinnon.

A unique feature is that membership consists of men and women.

WEST SIDE CLUB CELEBRATES.

On April 12 the West Side Sunday Night Club was two months old, and, as the question in the nature of an Easter night celebration, the founder of the club made made to have the founder of the club make the address. This organization was the first to copy the idea originated and so successfully maintained at Orchestra hall. Its success has been pronounced, the attendance having grown from 700 on the opening night to 2,000 persons, taxing to the utmost the capacity of the building.

The Rev. Martin D. Hardin, D. D., the founder, has for seven years been pastor of the Third Presbyterian Church, located at Ashland boulevard and Ogden avenue, and is recognized as an eloquent orator, a clear thinker, a strong, convincing reasoner and as a broad, sympathetic expounder of Christianity, as the most potent influence in cementing together all classes of men. Dr. Hardin is a young man, being under 40 years of age, but has already won a reputation as one of the ablest pulpit orators in the country.

He is a native of Kentucky, the son of P. W. Hardin, former Lieutenant Governor of that state, and inherits from an illustrious line of ancestors natural oratorical gifts.

The subject of his address was "Immortality."

Responsive to Grace.

To be true to God and to yourself, you must be alert and responsive to all the grace and virtue that solicits you. You must walk the summer fields with every sense expectant and inquisitive, with chastened thought and holy purpose, humble enough to take the grass of the field for your tutor in celestial knowledge and the art of life, and earnest enough to live according to what you learn.—Edward G. Spencer.

CHRIST HAD PURPOSE IN USE OF PARABLES

Truths So Placed That Only Those Who Cared to Study Would Discover Them, Says Bible Lecturer.

HUNDREDS HEARD MESSAGE

But Many Who Heard Could Not Understand—Enlightenment of God's Word Is Not for the Careless.

BY W. T. RICHARDS.
(International Bible Students' Association, Recital Hall, Auditorium.)

And the disciples came, and said unto Him, Why speakest Thou unto them in parables?

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.—Matt., xiii., 10, 11.

In our text the disciples come to Jesus with a question: "Why speakest Thou unto them in parables?" They had been with Jesus when he addressed great multitudes of people who had followed Him to the seashore. Now that they were alone with their teacher they asked Him the answer to the question which lay heavily on their minds and hearts. When the Lord taught them, His disciples, He spoke plainly, but when He addressed the great multitudes which followed Him He spoke in parables and dark sayings only. Why did He not speak plainly and in simple manner so that all might understand? Surely this would be the method which would appeal to the natural mind of man; certainly it would result in larger following for Jesus. No doubt the disciples thought Jesus was making a grave mistake in thus clothing His message in mystery.

STUDENTS REBUKED.

Many Christian teachers of today think as did the disciples and often rebuke those who would study and declare the deeper things of the Bible; they reason that stickling for doctrines not understood by all is the cause of the many divisions we see in Christendom today, and that it is the better plan to avoid disputed doctrines and the deeper teachings of God's word and bend all efforts to convert sinners.

The answer of our Lord to His disciples is enlightening to all. "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." This was our Lord's purpose to declare His message in such manner that only those who would be willing to inquire diligently might know the truth: "Seek and ye shall find, knock and it shall be opened unto you."

In a parable the thing said is not the thing meant. Parables are word pictures. They are given to enable one to grasp certain principles or morals. Jesus' parables were always pertaining to the kingdom of heaven and are a great aid to the reverent student of the Bible in enabling him to understand what Christ's kingdom shall be, how it will be established and for what purpose. One parable treats of one phase of the kingdom, another treats of another phase.

BROUGHT NEW TRUTHS.

The Lord Jesus brought to light new truths or doctrines which are not found in the Old Testament writings; they were spoken first by our Lord and are confirmed unto us by those who heard Him. Patriarchs and prophets had waited for a seed of Abraham, a Jew, who would bless the world. Jesus became that seed when He gave His life in sacrific as the antitypical Lamb for the sins of the whole world. By His faithfulness He earned the right to become the Savior (life giver) to all men. The parables give us the reason why all men have not been blessed with eternal life, which Jesus now has the right to give to those who are worthy of it. The secret is this: Jehovah has purposed that His Son shall have associates in the work of blessing mankind when His kingdom is established on earth.

MUST BE FAITHFUL.

These "joint heirs" are now being selected from among men, wherever they may be found, and are placed on trial that they may prove their faithfulness. These will constitute the "church of firstborns," who are faithful in following in the Master's footsteps. They must be faithful unto death, and their reward will be a part in the first resurrection and a share in Jesus' glory and honor as His bride in the great work of applying the gift for all mankind secured at Calvary—everlasting life and a return or restitution of all the blessings enjoyed by the first man, Adam, and lost to the race through the willful disobedience.

All Christians surely desire that the prayer, "Thy kingdom come, Thy will be done on earth" may soon be realized. Then Jesus will no longer instruct His people through parables, but their purpose having been accomplished in the calling and preparation of the bride, God's promise is: "Then will I turn to the people a pure language (plain doctrines), that they may all call upon the name of the Lord, to serve Him with one consent."

Optimism Is Best.

Then I must lay this truth well to my heart, that the men who win are seldom those that are always peering and pondering on the dark side. They are those who get heaven and the sun for the background to their own best striving. Then the fairest fortune possible to us comes through that winsome light. To lose this is to lose my strongest ally, and I put a cheerful courage on when I stand with my face to the sun.—Collyer.

Anchor of Salvation.

To give happiness and to do good, there is our only law, our anchor of salvation, our beacon light, our reason for existing. Our religion may crumble away; so long as this survives we have still an ideal and life is worth living.—Amiel.

SEES BIBLE AS MOST UNIVERSAL CLASSIC

The Rev. Jenkin Lloyd Jones Points Out Power of Great Storehouse of Religious Inspiration.

Jenkin Lloyd Jones gave yesterday the first of a series of six sermons on "The Helpful Elements in the Social Sanctuary, or, Why Go to Church," taking for his first subject, "The Bible Lesson." He said in part:

"The primal revelation is found in words. Language is the highest achievement of man, the one sublime and profound distinction between man and the remainder of the animal kingdom. Power is the 'word.'

"All developed religions ultimately reach the Bible stage. Bibles are the reservoirs wherein are stored the inspirations of the noblest, which inspirations gather accumulated power with usage. All great scriptures grow in potency with reiteration. Literature is tested by its lasting power. The Bible lesson in the liturgies of the world represents accumulated power.

"Our Bible has become a storehouse of religious energy to Jew and Christian because it represents, first, history, and that of an heroic time. It tells of a brave people contending and suffering for a great idea.

LANGUAGE OF EMOTION.

"In the second place it is the language of emotion—it represents sentiment which always constitutes the better part of the world's worth. Poetry outlasts prose, and poetry is something that grows by acquaintance—its power is developed by reiteration. Lastly, the Bible is prophecy—it is the book of hope, it is a bank wherein dreams are deposited, and dreams always represent the working power of humanity.

"In the Mohammedan mosque successive relays of dervishes present the wealth of the Koran to devout listeners in every hour of every day. It is supposed to be read through once in every twenty-four hours, and the hurried, the careless, the coarse, dropping in any time, will hear something that deals with permanent forces.

"Some accents of the eternal gospel of life as taught by Mohammed. The Jewish ritual provides for consecutive readings of the Torah in the year. The Catholic and Episcopal churches have their stated lessons, the freer Protestant churches select their Scripture to fit the message of the day and the needs of the hour.

"All these are benign provisions for the education of the illiterate, for the encouragement of the despondent, for the refinement of the coarse. Power is still in the "word," the Bible has become the most universal of classics.

COMMON PROPERTY.

"Its quotations and its heroes are the common property of the most humble. These have become so largely through pulpit readings. The context is always the best commentary on the text, and a great text carries, however the poor sermon may lag behind.

"Ignorance of the Bible is a reflection upon one's intelligence, and the Scripture lesson, listened to once a week throughout a lifetime, leaves a deposit of intelligence of great value.

"But that Scripture is inspired that is inspiring; thus this test of inspiration overflows the Jewish and Christian Bible. The words of modern prophets sometimes reach where the ancient text falls short. The people are to be congratulated whose Sunday worship is led and strengthened by words of modern poet as well as ancient bard, by the testimony of seers of more modern times. English has its oracles as well as Greek and Hebrew. When the readings of the pulpit are enriched by enlarging the circle of inspiration the people will be better fed and perchance the pews will be better filled."

BAPTISTS TAKE FORWARD STEP

Five Hundred Associations Unite to Renew Old Propaganda.

Baptist association of the country, which number more than five hundred, and which are regarded as the primary assembly of Baptists, are coming forward to assert their part in a general Baptist forward movement. Leaders are replying that too long has this original Baptist institution been overlooked. A conference of association officers has just been held and five lines of effort agreed upon. National agencies have pledged co-operation in all of these lines.

Associations are hereafter to plan evangelistic campaigns within their respective borders. Pastors are to interchange. Social unions are to be formed. Laymen are to be enlisted and trained. Better business methods are to recommended. Lawyers and bank clerks are to be taught in laymen's training schools to give spiritual and missionary addresses. Pastorless churches are to be cared for by them. Institutes on education are to be held, with reading courses and improved methods in Sunday schools. Incidentally, all missionary causes are to be brought forward and helped.

Baptists led the way in unity between their many agencies, and so, in this new associational scheme home and foreign missions, publications, city welfare and social service are included. The meetings of associational representatives just held were attended by men from all these agencies. The oldest Baptist association in America is that of Philadelphia, formed in 1707, or almost one hundred years before the first Baptist missionary society or state convention. The association, always the primary co-operative unit, is now brought into prominence as never before.

Hindrances a Blessing.

The hindrances and oppositions with which brave men and women have wrestled in the lonely dark have often, if not always, hid a Godlike blessing in their hard and smiting hands.—John W. Chadwick.

Meditation Invigorates.

Meditation illuminates, it warms, it invigorates; and by doing this it gives that inward proof of its own reality which has been most highly prized by the most devoted servants of God.—Dr. Liddon.

COMMUNITY IDEAL IS URGED BY PASTOR

Seattle Minister Declares That of All Institutions the Christian Church Should Reveal Unity of Communism.

WIDE INTEREST IN SUBJECT

Movement Now on Foot in Western Washington to Adopt This Plan in Places With One Congregation.

The Rev. Sydney Strong of the Queen Anne Congregational Church, Seattle, Wash., spoke yesterday on "A Community Church: A Local Study in Church Unity," from the text: "They had all things in common; they were of one heart and soul; neither was there among them any that lacked." (Acts iv., 32.) He said, in part:

This is the picture of the most beautiful social ideal ever realized in this world. It did not last long; it could not; because the selfish world forces soon rushed in and destroyed it; but this briefly realized ideal stayed long enough to show the human race the only way to permanent peace and prosperity.

What a beautiful picture it is—a bit of heaven on earth.

Of all institutions the Christian church should reveal the unity of communism. The Catholic Church, in its choicest spirits and highest moments, has often realized the ancient ideal. Little groups have been organized in which "they were of one heart and soul," in which "they had all things in common," in which no one "lacked," in which "great grace was upon them all."

Protestantism never can be the final word in Christianity. It has made great contributions to human progress, and in little groups it has preserved the ancient communistic ideal; yet Protestantism is division, because it is a protesting movement; and as for denominationalism, it is the grosser side of Protestantism run to seed. Denominationalism is as mischievous and stupid as would be having fifty different kinds of money in a national currency system.

NOW DISCUSSING COMMUNITY.

The community concept is beginning to grip the imagination. Men are talking about community centers, the community spirit, the community interests. Men who are not bigger than their wards, who cannot consider the interests of the community as a whole, are declared not big enough to sit in the council of the city.

One of the latest local experiments is that of a "community church." Communism, like judgment, should begin at the house of God. If Christians cannot maintain a community ideal, cannot find unity in their common Lord and Master, who then can? If Christians whose Lord prayed that "they might be one," who for centuries have affirmed "the communion of saints," who declare themselves to be "one in Christ"; if these separate and fight and hate each other, who then is equal to working out the ancient community ideal, upon whose realization depend the peace and prosperity of the world.

On Dec. 17, 1913, in Seattle, it was voted by the representatives of nine denominations—Baptist, Congregational, Disciple, Episcopalian, Methodist North, Methodist South, Presbyterian, Protestant Methodist and United Presbyterian—to co-operate in the pushing of the "community church" idea. This is for Western Washington, and the officers of the council promulgating the plan are two broad-minded and excellent Christian men—the Rev. J. P. Marlatt, president, and the Rev. Joseph H. Beaven, secretary.

To be sure, the plan refers only to such places as have but one church or are churchless. Yet the plan, though modest at the outset, is like Noah's dove—a promise of land; or, like the Alaska railway, a harbinger of the nationalism of railways. If the ostrich of unity can get his head in, it is a cause for joy.

MUST RECOGNIZE DIFFERENCES.

These nine denominations have voted, in council, that in certain districts—districts where there are no churches or but one—a community church shall be encouraged. These nine churches declare in printed form that "while denominational differences must be recognized under the conditions that now prevail, the conviction has been strong among Protestants that they have a common mission in the world; that their beliefs are more harmonious than divergent; that they ought to be able heartily and sincerely to co-operate in Christian work; and therefore when each denomination cannot have a church in a certain community the one that can best maintain a church there ought to have the support of all.

This will constitute a "Community Church" which these nine denominations propose to recognize and which all Christians in the community are urged by them to join. Should there be found a Christian so hard-shelled, or hard-hearted, or hard-headed that his conscience will not permit him to join, then provision is made that he may become an "associate member."

This "Community Church" plan is a significant sign that Protestant Christianity is, responding to the demands of unity. To be sure, this plan has not been worked much. It requires little sacrifice on the part of any denomination and then a united Protestantism may not mean Christian unity, but only Christian division on a large scale; yet it contains the germs of hope; it is in harmony with the ancient ideal, realized in the early church. And for its success all good people will pray.

When the denominations will each say, "I am a miserable sinner against the unity my Lord prayed for; God have mercy upon me"—and stop at this and not go on referring to the wonderful things done, vast moneys given, etc.—then would a vital spiritual, wonderful unity come to be.

The "Community Church" plan is full of promise. May it be one of the "drops" before the "showers of blessing."

The Inter Ocean is a paper of high ideals and a consistent record.

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CHURCH PERSECUTED ALWAYS TRIUMPHS

Suffers Martyrdom Readily for Faith — Insidious Temptation to Worldly Pleasure Greatest Foe, Says Pastor.

CHRISTIANITY IS UNIVERSAL

Depends Upon Neither Clime, Nation Nor Circumstance for Existence, Says the Rev. C. B. Mitchell.

BY THE REV. CHARLES BAYARD MITCHELL, D. D., LL. D.
(St. James' Methodist Episcopal Church.)

I know thy works and where thou dwellest, even where Satan's seat is.—Rev. ii., 13.

Pergamos, in Asia Minor, the seat of one of the "seven churches which are in Asia," was a wealthy and cultured city. It furnished 200,000 manuscript rolls for the great Alexandria library, which was afterwards burned by order of the Caliph Omar. Mark Antony gave the city as a present to Queen Cleopatra. It was a city devoted to idolatry. Near it was a group of famous temples dedicated to Zeus, Minerva, Apollo, Venus, Bacchus and Aesculapius. It was a locality associated with licentiousness. Possibly this is the explanation of its being called "Satan's Seat."

Among the Jews the serpent was the symbol of Satan, and the distinctive symbol of Aesculapius was the serpent. A living snake was kept in the temple. A serpent was stamped upon some of the coins of Pergamos. All this may be the reason why Pergamos was called "Satan's Seat."

An early Christian church was founded there, and it had greatly prospered. By and by it had been fiercely persecuted. Then, later, it was most insidiously tempted to worldly pleasures. It was for this cause that the Christ warned them. The great enemy of Christ's church has always resorted to one of two ways to fight it, either by persecution or compromise. He tried the first method on the Pergamene Christians, and none of them renounced Christ on that account. But when they were invited by wealthy idolaters of the place to accept their hospitality and enjoy with them their worldly pleasures, many of them yielded to such temptation. Under persecution they had furnished martyrs, like Antipas; but under the persuasive appeals of social flattery they had dreadfully backslidden.

SIMILAR CHICAGO.

I have used this text and referred to those ancient Christians living in a place called "Satan's Seat" because in a very practical sense we modern Christians are living under like conditions. Chicago is no more "Satan's Seat" than is New York, London, Paris or any other place on earth where people are gathered together. The daily life of all of us is cast where "Satan's Seat" is. We live in God's world, and yet we can truly say that we live in the enemy's country; for here we are exposed to all the assaults of our direst and bitterest foe. In other words, we are living a probationary life in a temporary habitation. This is not our abiding place. We are "pilgrims for a night." We are in the midst of unfriendly critics and evil foes. In passing through this present world we are exposed to open and concealed assaults which are aimed at us. No one can escape the assault.

In view of the fact that all of us are dwelling in the enemy's country, I want to say five things for our comfort and our warning.

In the first place, character is a matter of purpose and not place, a matter of will and not of circumstance. It is possible to be a Christian anywhere. Some plants and some animals can live in certain places only, but Christianity can live in all climes and under all suns. Wherever a man can live, Christianity can thrive. Each human being is an indepenedent spirit and can choose his own way and direct his own life. Environment can help or hinder but not wholly decide destiny.

Our life and character are determined here by the act of our own will. We not only choose heaven or hell, but we here and now decide for ourselves what we shall be and do. That thing in life we call success is largely if not wholly a question of the will. It is so with the building of our eternal character.

POWER OF CHOICE.

It is what we will to be that we become. Almost everything, except the power to choose the place of our birth and the family in which we are to be born, is left to the all but divine power of the individual will. Not place but purpose, not circumstance but character, fix destiny. There may be maintained anywhere the allegiance of the life to Christ and the loyalty of the heart to God. Even in Pergamos it was possible to maintain one's Christian integrity.

Antipas could die for his faith there. He did not have to live; but he did feel that he must be true to his Lord at any cost. Even in "Satan's seat" was grown the stuff of which martyrs are made. Obadiah kept pure in the house of Ahab.

Daniel stood like adamant at the court of Babylon. Joseph retained his manhood even in the house of Potiphar. Nehemiah never lost his faith in God, though he dwelt at the Persian court.

And so today some of the purest and whitest lives are being lived in the hardest places. Indeed it would appear that somehow the souls living where hell's breath blows hottest grow into noblest and strongest beauty. Some of the most beautiful flowers grow amid Alpine snows. I have gathered the edelweiss away up in the Alps and close to the eternal snow line.

No occupation, if it is not in itself sinful, necessarily shuts out the Christian. Even in the Roman army there were noble Christian centurions.

Today some of our bravest military heroes are devout Christians. Many of our naval officers and seamen are loyal to Christ. In railroad office and in duty out on shining steel rails are multitudes of Christian railroad men.

ENVIRONMENT NO EXCUSE.

In the second place, I want to say that there is no excuse for a man to say that his surroundings are unfavorable to a Christian life. The man who excuses his sinful life by saying that he is compelled to lead such a life lies under the just accusation of misrepresenting the facts. He is not forced. He can leave his bad surrounding. Better far that he lose his business than lose his soul.

It may be and often is very difficult to maintain one's integrity; but the difficulty is no excuse for profligacy and moral overthrow. Often one is severely tried, and when he weighs his worldly interests in the balance against his eternal interests he may be tremendously tempted to sell out to the devil. But he is not compelled to do so. One rarely suffers much or long who is true to his own best self and loyal to the law of God.

I readily admit, in the third place, that it is harder to be a Christian in some places than others. While it is possible to be a Christian anywhere, it is easier in some places than others. In some homes it is very easy to be a Christian.

It would be very hard not to be. The whole atmosphere is so friendly to all goodness. Every member of the family seeks to be kind and helpful to all the rest.

It seems to me that the deepest penalties are reserved for such as have been brought up in such beautiful Christian surroundings and yet have preferred the fellowship of the impure and have willfully gone contrary to all early training.

But, on the other hand, how difficult it must be to grow up into a useful and honorable life, when born into such a family as that investigated by Professor Peelmann of the University of Bonn.

The mother was a confirmed drunkard, 162 of her descendants were professional beggars, 106 were of illegitimate birth, 181 were harlots, 64 were inmates of poorhouses, 7 were condemned for murder and 76 were convicted for serious crimes. He estimates that the total cost of that one family to the state has been $1,260,000. Far better to be born of some "mother in Israel" than of such a mother!

BAD FOR THE SHEEP.

The owner of a menagerie in Berlin, which included a "happy family" consisting of a lion, a tiger, a wolf and a sheep, was asked one day in confidence how long these animals had lived together. He replied: "About nine months, except the sheep, which has to be renewed occasionally." Such a family is not a healthy place for a sheep.

And some homes are as unfriendly to goodness as that "happy family" is to sheep. And yet we all have seen fair flowers of humanity blooming in swamps where moral miasma prevailed to an extent almost deadly.

The justice of God is defensible in such circumstance, because, "as our day so shall our strength be" "His grace is sufficient." "He will not suffer us to be tempted above that we are able to bear." "He will keep up from falling."

The greatest need will secure the greatest help. And so God's helpful grace can be depended upon, even under the most unfriendly roof, even though it be the very "seat of Satan."

I want also to say that I readily admit that it is far easier for some temperaments to be good than it is for others. I believe the man was right when, turning on his pastor, who had greatly chided him for his ill temper and urged him to restrain it, he replied: "Restrain my temper, sir! I restrain more temper in the course of a single day than you do in a year!"

TROUBLES OF SOUL.

Some natures are sweet and beautiful. It is easy for such to be Christ-like. Others have their souls so overgrown by the flesh that the grace necessary to keep them only ordinarily decent would produce saints out of the former class. And yet such is the provision of our holy faith, that no man can find excuse for his sinful life on the ground of the strength of his human passions. Christ's grace could restrain the impetuous and belligerent spirit of a man like John until we have almost forgotten the revengeful and ambitious self-seeker in the gentle soul that beaved in Jesus' bosom.

A thoughtful and cautious spirit like Thomas, who found it so hard to accept the difficult things which appealed to his reason, found it easy to lay down his life, if necessary, to follow his Lord wherever He led the way, because his great loving heart had been swayed by the all-conquering love of his Master. "The love of Christ constrained him," even though his shepherd head tried to overwhelm him with doubt and despair. Temperament is no excuse for disloyalty to Jesus Christ. Peter's cowardly temperament was changed into rock-like allegiance through the vision of Christ and the baptism of the Holy Ghost! Great sinners make great saints through the transforming power of divine grace.

GOD OMNISCIENT.

I now say, in conclusion, that God knows all about us, and He will only hold us to an account according to our responsibility. Jesus said, in the message sent through John to the angel of the church in Pergamos: "I know thy works, and where thou dwellest." God knows where each one of us lives. We cannot escape by calling attention to others. "I know where thou dwellest!"

No man is lost in the crowd. The multitude of sinners is no ground for hope that any one may escape notice. No one may hope to escape the just judgment of God and the rightful reward for his deeds, whether good or evil, on the ground that he compares favorably with others. Looking into the mirror of society, and discovering that we look much like the sinners, will not avail as an excuse for our own failure to live up to the level of our own light and leading. Whatever may be the lot of other folks, you have had your chance. You have been repeatedly warned. Captain Herndon of the ill fated ship Central American found his ship sinking, and when in the storm a friendly ship offered to take off his passengers, he put it off, by saying: "Lay by me till morning." Though urged to do so at once, he delayed and put it off till morning. The friendly ship, owing to the roll of the sea, could not keep its position and never saw the doomed vessel again. You have your opportunity again! What will you do with it? If you reject it you will have no one to blame but yourself.

WAR INSTINCT IS NATURAL IN MAN

Centuries of Civilization Have Not Made Perceptible Headway Against Spirit of Strife and Slaughter.

SCIENCE IS PARTIAL SOLUTION

Man's Genius May Make Combat Short With Fury of Sudden Storm—Lecturer Warns Against Mexico.

BY M. M. MANGASARIAN.
(Independent Religious Society.)

"A short time ago Italy was at war with Turkey; then it was Turkey at war with the Bulgars, the Greeks and the Serbs; then it was the Balkan nations fighting among themselves, and now it is the United States practically at war with Mexico. Must it ever be so? Will war never become one of the lost arts? War has been more vehemently denounced than anything else, but no way has yet been discovered to stop fighting altogether.

Religion offered to put an end to it, but it could not; science even has not been able to 'beat the sword into a plowshare'; the moral argument based upon universal brotherhood has also failed to silence forever the barking of the hounds of war. However fast we tie these yelping dogs, they break away from us. Like those physical maladies for which no cure has yet been found, war is the moral cancer against which even the knife is helpless. 'Blood has been shed ere now,' says Shakespeare. Yes, blood has never ceased flowing since the world began.

Cain killed his brother Abel, and after many thousand years the hand of man is still lifted against his brother. When anything is as persistent as war, and as universal—for the plants and the animals fight with tooth and nail as relentlessly as man—there must be a raison d'etre for it. Moreover, nature has armed man as she has all her children, for battle. Look at his nails and his teeth.

The horse kicks, the wasp stings, the cat scratches, the dog bites, man strikes. A carnivorous animal, man lives on flesh and blood. Letourneau, a French savant, has written an instructive book on the different methods of warfare among the world's races. Primitive peoples devoured the corpses of their victims in war; in Africa captives were roasted on a lingering fire and served at the tables of the conqueror; in Egypt and Ethiopia prisoners of war were horribly mutilated, and some scholars find in this barbaric custom the remote origin of circumcision.

But civilized and Christian peoples have been equally ferocious in time of war; the Crusaders in Palestine ripped open men and women to see if they had swallowed any jewelry. And what is the significance of the lavish honors heaped upon conquerors?

HOMER'S MESSAGE.

Homer is aglow with the praise of the heroes in battle. The same is true of the poem of Vergil, the epic of Teuton and Scandinavian. Are not the costliest monuments in London, in Berlin, in Paris, in Washington even, erected in honor of the victor-warriors? War gives to man all that he covets, tied up into a single bouquet—riches, dominion, glory.

Perhaps that explains a little the popularity of war, but not its necessity. I say necessity, for the human world could no more escape wars than the physical, those periodical storms which sweep over city and plain, leaving behind them a track of desolation. Sentimentalism is as helpless against war as it would be against a blizzard.

Civilization is forethought against the rage of man and nature. I do not think the time will ever come when war shall be no more, but I hope the time will come when war, such as the one we are now engaged in, could be begun and ended, through the perfection of the weapons and the science of warfare, in a sudden dash and a decisive clash, opening and closing the bloody chapter of hostilities all in one day.

If we cannot change human nature we can so equip man as to protect him against the incorrigible faults of his qualities. Human genius will make war as quick and thorough as the storm that in one hour blackens the skies, drenches the fields, and then changes into a rainbow. To strive for perpetual peace is to run after an air castle. The unattainable leads to the wilderness. But I am not pointing to a mirage when I predict the day on which a war will not last longer than a cyclone that bursts upon us at sunrise and is hushed at sunset.

I sincerely recommend to the government the quick and thorough method of warfare. If we are to fight, let us fight with all our might and be over with it as quickly as science can make it possible. To dilly dally, to hesitate, to recede, to regret, to apologize, to vacillate, is to prolong the terror. Let us make up our mind as to what it is we want done, and then do it with a dispatch and a thoroughness that shall be a credit both to our head and heart. If we are not prepared for rapid action, then, alas!

But is the present war justifiable? I will dodge the question by saying that the present war was inevitable. My next door neighbor is perfectly free to govern his household as he pleases, but if he cannot keep the peace, if he endangers the safety of the other tenants in the house, he must be made to behave or to "get out."

Mexico will continue to embarrass and harass us if we cannot command its respect. Shall the future belong to English-speaking America or to Spanish-speaking Mexico? Had we not postponed the punishment there might have been a peaceful Mexico today.

Glory of Soul.

A soul in which the spirit of a divine purpose is at flood glorifies everything it touches, enhaloes every place and act, lifts the meanest thing to be divine, sends the thrill of its energy through the dullest, puts life into that which seems death. Such a soul transfigures, if it may not transmute, everything it comes in contact with. —J. F. W. Ware.

HONOR AT STAKE IN MEXICAN CRISIS

United States Does Not Seek National Aggrandizement, but Must Demand Reparation, Says Bishop Fallows.

BY BISHOP FALLOWS.
(St. Paul's Reformed Episcopal Church.)

The Prince of Peace Himself said: "It is impossible but that offenses will come." One of the gravest of international offenses has come to the United States through the dictator of Mexico. He has refused to make the apology justly demanded by the American government for the insult to its Flag. There could be no mediation or arbitration in the matter. The American Flag must be saluted in ample form for reparation. Huerta has refused the salute. There was one course to be taken, that of compulsion. The American government has taken it. If it were to take every warship and every soldier the administration could command our national honor must be maintained.

We are not at war with Mexico. We shall not be at war with its people unless they force it. Let that be clearly understood. We are not hungering after their territory, rich and inviting though it may be in many portions. We do not desire the tremendous job of civilizing and humanizing the millions among their mixed population that surely need it.

We have grave problems of our own to solve. But we will bring the man who has caused all this trouble to terms. He shall salute our Flag or suffer. Unfortunately, as is always the case, the innocent must suffer with the guilty. He may drench his country with blood through his arrogance and obstinacy. Upon him let the malediction of mankind rest.

If the American nation should be dragged into war with Mexico through circumstances it cannot control, and an army of occupation take possession, the world may be assured that the Stars and Stripes will mean the elevation of the people over whom it shall wave. Brigandage shall cease. The commonest of the common inhabitants shall have their rights in the land which is lawfully theirs. Common schools shall be established. Law and order shall prevail and thus a new Mexico will be on the map of the earth. Great nations have always great responsibilities. And our great nation that has emancipated Cuba and made a record in the Philippines unsurpassed in history for the welfare and progress of a dependent people, will not shrink from any obligation resting upon it. Some are saying it is the irony of fate that the men at the head of our national affairs, foremost in the advocacy of peace, should be compelled to sound the tocsin to arms.

But let us be assured that it is a divine Providence, that will bring good out of the evil, that is directing them. They are men of faith and thus men of prayer. In all their movements they have an eye single to the glory of God and of the country they are striving to serve.

I cannot help saying that any men who, in our present emergency, shall discourage enlistments in our Army and Navy are entirely unworthy of the name of American citizens. Private views must be subordinated to the general good. Palsied be the tongue and paralyzed the hand that shall embarrass the government in this its hour of need!

MISSIONS FIND TROUBLE IN OBTAINING FINANCES

Two Great Boards, Handling $1,300,000 a Year, Comment on the Money Stringency.

Two great missionary boar[illegible] both doing home work and together h[illegible]g $1,300,000 a year, have just close[illegible]eir books for the year and report unfavorably on the times. One of them, the Congregational Home, states last year to have been one of the most difficult in its long history to get money. There was no let-up in interest, but people had not money to give. The other, the Baptist Home, fell into debt $81,000. Two years ago it had a debt of $72,000. Last year it paid off half of it, but this year it has again lapsed back to the $72,000 mark.

Financial committees of these societies express the conviction that not a small part of their trouble is due to the New Haven Railroad and its financial management. Both societies draw heavily upon New England, and in scores of instances their supporters wrote expressions of good will but sent no money because there had not been railroad dividends. The Baptist Society states that absence of any commanding appeal last year affected its income to some extent, and the stringent financial times did the rest. The Congregational Society, handling $600,000, ended its year with all debts paid, but had only $500 to spare. The Baptist Society handles in its regular work $600,000 a year, with $100,000 additional in specials.

The Northern Baptist Convention, to which this society reports, meets this spring in Boston, but its date is the week beginning June 17—a month later than usual. The late date is due to the celebration of one hundred years of Baptist unity. Previous to 1814 American Baptists were not nationally co-operative, although many congregations and associations did work beyond their own borders. The present Foreign Society came into existence with this coming together of Baptists into a national body, but home missions were not generally organized until 1832. Boston is preparing for big Baptist rallies.

Reasons for Progress.

Why am I to cultivate myself? Simply that I may make this knowledge of myself the most complete of all the things here on earth, as perfect as I can. Why am I to serve my fellow men? Because I would help them a little in the struggles which would lift them toward God. Both of them are reasons; but both lie within the one great reason which exists in the mystery of the union of all men, and the existence of all life, in God. I am to serve myself, I am to educate myself, because I am a part of God, because I am fulfilling this life, which is part of God's life.—Phillips Brooks.

MESSIAH'S GLORIOUS TRIUMPH FORECAST

Victor Over Sin and Death Will Lead Forth Captives in Multitudes, Asserts Lecturer John Hoskins.

DIES TO RESCUE HUMANITY

Release of Death's Prisoners Pictured From Scripture—Four Grades Will Participate in Triumphal Procession.

BY JOHN HOSKINS.
(International Bible Students' Association, Recital Hall, Auditorium.)

When He ascendeth up on high, He led a multitude of captives.—Ephesians iv., 8.

This grand expression respecting the glorious outcome of the Savior's work is quoted by the Apostle Paul from the Psalms. (Psalms lxviii., 18.) The figure thus thrust before our mental eye is that of a great conquerer whose victory is being heralded. With the Romans we know that it was a custom that generals returning from the war were granted what were termed "triumphs"—that is to say, triumphal processions, that the people might have tangible evidence of their victories.

Let us permit our mental eye to feast upon the scene presented in our text. Jesus, in fulfillment of the divine program, had left the heavenly condition and descended to earth, taking a bondman's form or nature in order "that He, by the grace of God, might taste death for every man"; in order that He might rescue Adam and his race from the dying and death condition in which they were under Divine sentence and under the power of Satan.

Therefore the Redeemer counted not His life dear unto Him, but freely delivered Himself up for our offenses and died, "the Just for the unjust," that He might bring mankind back into harmony with God. His humiliation ended in death, but His triumph began when, as is recorded, God raised Him from the dead by His own power, and set Him at the right hand of His own majesty—"far above angels, principalities and powers and every name that is named.

The prophecy says nothing about our Lord's descending from the heavenly glory to the earthly nature, but St. Paul supplies this feature, saying, "He that ascended, what is it but that He first descended into the lower condition of the earth?" Thus the apostle asserts that He that descended is He that ascended above all heights, that all things may be fulfilled through Him.

An important thought here noted is that our Lord not only left the heavenly glory, but that He returned to a still more excellent glory—He did not suffer the disastrous loss of the heavenly nature as a result of His obedience in taking the human nature. As He left the heavenly nature to take the human, so in returning He left the human nature, to ascend again to that which He had before, with the additional glory of the Divine nature.

LEADING FORTH THE CAPTIVES.

With most of the conquerers in olden times the captives were made slaves. Not so, however, will be the result of Jesus' victory. He leads forth to liberty and eternal life those who have been slaves of sin and death. His train of captives is a long one indeed. The procession has already occupied eighteen centuries and is yet to be the great work of the thousand years of that Messianic reign.

First of all in the procession are the saints—"the Church of the Firstborn whose names are written in heaven." In the forefront of them we see the twelve apostles, St. Paul taking the place of Judas. The apostles are to be kings who are to reign with Christ in pre-eminent positions; but following them are some others of the saintly company—in all "a little flock."

Then will come a company more numerous, but less heroic—"a great multitude" uncrowned, but with palm branches," not antitypical Levites, associates and servants of the royal priesthood, the bride. Then will follow (Hebrews xi, 38, 40) other faithful ones of the past, the ancient worthies. The prophet speaks also of the "rebellious house." The classes previously specified were not rebellious, but gladly and willingly forsook all to do the will of the Father and to attain the liberty of sons of God, as the first fruits of the triumph of the Lamb.

But during the thousands of years of Christ's reign the "rebellious house"—the world of mankind—not all of them, we may be sure, for some, the Scriptures positively declare, will die the second death, because, after realizing their deliverance, they will love sin and will therefore be destroyed as enemies of righteousness. But it is a blessed thought that many of those that are aliens, strangers and foreigners from God through wicked works are in this condition of opposition, not intelligently, not willingly, but by reason of the ignorance and weakness which came to them by heredity under the reign of sin and death.

It is to be a distinct feature of the great triumph of Immanuel that every eye shall be opened and every ear unstopped that "the knowledge of the glory of God shall fill the whole earth," during His glorious reign of righteousness. Are we not distinctly told of the time that will follow, in which all the willing and obedient shall receive the Holy Spirit, which then will be poured out "upon all flesh" even as now, during this gospel age, it is poured out upon God's "servants and handmaidens" only?

"Oh, that will be a glorious triumph for the great Redeemer! In the language of the Bible, "He shall see the fruitage of the travail of His soul and shall be satisfied." What a glorious fruitage!—not only His own exaltation, not only the exaltation of His faithful bride class, and the additional exaltation of "the virgins, her companions, which follow her," and the exaltation of Abraham, Isaac, Jacob and all the prophets, but finally the deliverance to human perfection of all the groaning creation, willing to accept the same upon the divine terms of loyalty to God and to the principles of His government as these shall be made known to them.

"HE GAVE GIFTS UNTO MEN."

It was the custom in olden times that a King coming into authority and power should give gifts according to his wealth. Governors and Princes would be needed and he would dispense the honors of these offices to those found faithful in his service, loyal in the defense of his cause. So in this prophetic reference to our Lord's ascension it is declared not only that He would lead forth a multitude of captives, granting them freedom, liberties, blessings, but also that He would confer certain gifts.

We might have spent valuable time guessing the nature of these gifts which the great Redeemer would dispense, but such a waste of time is not necessary, since the apostle proceeds to explain the matter and tells us what gifts are meant. He says: "And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers."

There is an astounding thought connected with this statement—that the apostles were not self-appointed, and that they had no successors, and that the work of evangelizing, or making known the "good tidings," and the pastoral work among believers and the teaching work among believers, are all under the supervision of the head of the church, the great Victor, who redeemed us with His blood, and who proposes, first, to lead forth a bride class and subsequently all the willing and obedient.

It behoves us to notice that the apostle does not intimate that Jesus gave to some Methodism, to others Presbyterianism, and to others Roman Catholicism, etc. No, when we held such thoughts, it was because of more or less misunderstanding—first, because we failed to see that there is but "one church of the living God, whose names are written in heaven," and, second, that that one church is not any of the various sects and parties but includes the saintly in all of these: "The Lord knoweth them that are His."

Noting carefully the apostle's argument, we perceive that the Master did not give these gifts for the conversion of the world. He does specify, however, what they were for, namely, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ"—the church, the bride class. Is it supposable that the apostle erred in this statement and that the fact is the reverse—that these gifts were provided for the conversion of the world, and that the apostle thoroughly misunderstood the matter and supposed that they were given for the perfecting of the saints, for the edifying of the body of Christ? No! We are to be taught by the apostles and may be sure that there is no mistake, no error, in this statement.

FORCE OF EXPRESSION.

Notice the force of the expression, "the perfecting of the saints." It is not sufficient that believers have a little knowledge, a little faith, and a measure of sanctification of devotion to the Lord, for after they have received and attained all these things, still they need the instruction of the Apostles and ministers, pastors and teachers, provided by the great Head of the Church for their perfection. Ah! there is a force and depth of meaning in that word "perfecting." We remember that of our Head it is written, "Being made perfect through suffering, He became the author of eternal salvation to all who obey Him." So His followers are to be made perfect through suffering.

The Master's perfecting hand, indeed, was a little different than ours, and yet there is a similarity between the two. He was perfect before He humbled Himself: He was still perfect as the Man Christ Jesus, who gave himself; but as a result of His perfect consecration He received a begetting of the holy spirit to the divine nature, and His development as a new creature required that He faithfully carry out His vow, or covenant of sacrifice, in the doing of the will of the Heavenly Father. By such faithfulness He perfected Himself on the divine plane—that is, He proved himself worthy according to the covenant—"Worthy is the lamb that was slain to receive glory, honor, dominion and power."

Similarly the followers of Jesus are to be sharers with Him in the suffering of this present time and in the glories which shall follow, for "If we suffer with Him we shall also reign with Him." Although we are imperfect in the flesh while He was perfect, yet the robe of His righteousness, the merit of His sacrifice, covers all of our blemishes and makes us, as His footstep followers, holy and acceptable before the Father, as joint sacrificers with Jesus.

The begetting of the holy spirit starts us in the life divine. We are not to be perfected in the flesh, but in the spirit, and our perfection and acceptance with the Father will be demonstrated by our loyalty of heart and the fullness and thoroughness with which we submit our all to the "divine will and seek to glorify God in our bodies and spirits which are His. Our justification comes to us as a reward of faith, regardless of works, but out glorification will follow only as a reward for faithfulness—"Be thou faithful unto death, and I will give thee a crown of life."

Not merely for a few days or years were these gifts to the church provided; on the contrary, they were to endure throughout this entire age, until the church perfected shall pass beyond the veil and be forever with her Redeemer, to share His glory, honor and immortality. The Lord from time to time has raised up evangelists, pastors and teachers for this glorious service of preparing the "chaste virgin" the church, to be the bride in glory.

But the apostolic office, as represented in the twelve, especially provided by the Father, has continued and needs no replenishment. We still have their instructions as fully as the early church "that the man of God may be perfect, thoroughly furnished unto every good work."

That the apostle did not understand the matter to be merely for a day but throughout this age, until the completion of the church, is clearly evidenced by his statement, namely, that all these were for the edification of the body of Christ and the perfecting of the saints to the last.

Godliness in Charity.

To me this is the profoundest of all truths—that the whole of the life of God is the sacrifice of self. God is love; love is sacrifice, to give rather than receive, the blessedness of self-giving. * * * All the life of God is a flow of this divine self-giving charity.—F. W. Robertson.

CHRIST HIGH PRIEST ATONING FOR SIN

Initiates People Into Participation in the Service and Blessings of the New Gospel Covenant.

CHRISTIANS AN ELECT RACE

Renewed by Holy Spirit and Sanctified and Enriched by Lord's Ministry, Says the Rev. J. M. Wilson.

BY THE REV. J. M. WILSON, D. D.
(Wilmette Presbyterian Church.)

The hope of every heart to be able to approach directly into the presence of God is no idle dream, but a reality in the gospel. When the Son of Man cried on the cross, "It is finished," the veil of the temple was rent in twain from the top to the bottom—that veil which excluded all except the high priest on the great day of atonement, and through Him, the Mediator, we have access through the spirit unto the Father. This is the priesthood of believers, and is possible to every one without the intervention of any human mediatorship.

The Holy Scriptures clearly define the high priest as "one taken from among men, appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." Heb. v., 1. Such was the priesthood of Aaron, which for fifteen centuries offered sacrifices and made intercession for Israel.

But did Aaron and his sons in their sacrificial service take away sins? Only as their offering typified the Lamb of God who taketh away the sins of the wicked. Even Abraham rejoiced to see his day and was glad. By faith they saw their sin offering on the cross and were set free from their load of guilt.

In this sense Christ was a high priest chosen of God from among men to make atonement for the sins of the world by the offering of Himself on the cross. And when He had done this the sacrifice was complete, and He became the author of eternal salvation, a high priest after the typical order of Melchisideck, without predecessor or successor, exercising an exclusive, eternal and unchangeable priesthood. He offered Himself as the Scripture plainly says, "One for all and obtained eternal redemption.'"

The priesthood of Christ, therefore, fulfilled and ended all human priesthoods in the sense of offering sacrifices to take away sin, made possible and initiated His people into participation in the service and blessings of the new gospel covenant, which is here described as the royal priesthood of believers.

THE ONLY CONDITION.

The simple and only condition of such participation is that we come to Him and be built as living stones upon Him, the only living foundation stone. Such union with Him entitled the believer to be regarded and treated as righteous in God's sight through the redemption, which is in Christ Jesus, and as a fellow-citizen with the saints in the Messianic kingdom, and the heir of God and joint heir of Christ to the eternal inheritance. "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession." I. Pet., ii., 9.

Such a priesthood is described as spiritual—composed of men and women who are called and renewed by the Holy Spirit, and sanctified by the same Spirit, and animated and guided in service by the same anointing as enriched the Lord's own ministry. In fact, may it not be said that the priesthood of believers is simply participation in his resurrection, life and work? Does not Simon Peter mean this when he says that "we are a holy people that we may show forth the excellencies of Him who called us out of darkness into his marvelous light, who in times past were no people, but now are the people of God; who had not obtained mercy, but now have obtained mercy"?

The penitent suppliant whispers his confessions directly into the ears of our great High Priest, who can be touched with a feeling of our infirmities, for He was in all points tempted like as we are, yet without sin, "His disciple's secrets are safe in his keeping, and His high priestly intercession saves every erring disciple in the hour of His denial. Come, therefore, into the secret place of the most high by the new and living way, even Christ the High Priest of our profession"; and come boldly that ye may obtain mercy and find grace to help in every time of need.

The priesthood of believers means the disruption of indifference on the part of followers of Christ, as the ice and snow of winter are broken up by the coming of springtime. It is a begetting again from the dead and a putting away of malice and all guile and hypocrisies and envies and evil speakings in the humble and teachable spirit of childhood. It means holiness of life; holiness unto the Lord as was written on the High Priest's mitre and was illustrated in the life of the lowly Galilean, and a service which includes all forms of missionary and social enterprise until His kingdom become in very truth.

Such a priesthood enters into the most holy place in reverent worship and living fellowship with God, abounds in anthems of praise and songs of thanksgiving, and is unremitting in intercession for the saints and for the wanderers of the world. In happiness its boundaries are unlimited, in ministries its field is the world, and in ambition its passionate desire is to see the Priest King ruling in every heart and home.

HISTORICAL ILLUSTRATION.

Historically the best illustration was Puritanism, which Lord Macaulay describes in his essay on Milton, with such wonderful precision and force.

The Puritans of France, Holland, Scotland, England and America have been in a large and true sense the saviors of the church and of mankind, the builders of republics and constitutions, the patrons of sound scholarship and popular education, the champions of equal rights and opportunities for all and the leaders in religious liberty. They have fulfilled for themselves and the world the priesthood of believers.

The Inter Ocean Sermon Supplement—Published Every Monday

CHURCH'S VIEW OF SOCIALISM EXPLAINED

Movement Has Become American With American Leaders and American Spirit, Pastor Points Out.

INDIVIDUALITY IS OPPOSED

Church Takes Stand That Theory Which Would Ignore Property Rights Would Upset Civilization.

BY THE REV. T. J. SHEALY, S. J.
(New York.)

Socialism, I assure you, has some hold in America, and is a force to be reckoned with. At the beginning of this century socialism was a stranger among us, a foreigner on our shores. Men came here and fought the old world battles over again. The American spirit for a time rose up instinctively against socialism, for the American workingman has a boundless faith in the mission and greatness of his country. But the times are changed. A review of the last few years presents a striking phenomenon, and we are face to face with a situation unlike anything in the history of the past, a situation arising out of a sense of contradiction between economic development and civil liberty and equality, and expressing itself in doctrines at once radical and reconstructive and revolutionary. In fine, we find a socialism that in a certain measure is now truly American, with heart and spirit, with brain and muscle. I say in a certain measure, for there is a foreign blood yet that stands out, not only as a power above the created conditions out of which socialism arises but as a disturbing, revolting power below. And no matter how often that blood is born in America, it is still a foreigner, for it is alien to the genius of our liberties and our institutions.

This socialism has definiteness in its aim. It has method in its system, and it has not only the passion of the disaffected in its ranks but the energy of the trained mind and the nicety of experienced leadership. It has many distinct and impassioned utterances in the press and on the platform, on the curbstone and in the halls of the Legislatures.

PRINCIPLES DIFFUSED.

Its principles are becoming more and more diffused; and it is not the socialist commonwealth of production that is to be feared, but it is the socialist viewpoint of life, the socialist thought and sentiment, which must wither our spiritual ideal and which necessarily affects the very foundations which are the substance of religion, of morality and of government.

I am dealing with socialism, not with individual socialists, many of whom seem to be sincere in their convictions and merit our admiration for their labor and zeal. I am dealing with socialism as a body of doctrine having in view the reorganization of human society, and therefore a new philosophy of human relations.

We live in a world of new adjustments because of new economic relations. The unit of production has been changed. Personal relations have been changed. The production has gone from the fields and hamlets to the factories of large towns and cities.

This has been brought about by two agencies, capitalism and machinery. Money and men had to be massed together and this gave rise to appalling conditions, both physical and mental, for the working classes.

The church cannot be indifferent. Her most sacred interests are involved. But while the economists went on theorizing to bolster up the power of capital her insight has been much deeper, and today, as yesterday, she finds the laws of the social world not to be explained by industrial changes but by moral and religious light, not by machinery but by the heart and the spirit. To her there is no right of man, whether in industry or any other field, that does not ascend to God. And there is no precept in the gospel that she preaches that does not descend to man. She finds in this present world the old personal relations in life.

NO SOCIAL CRUSADE.

Socialism must not be confounded with the new crusade of justice, of mighty protest against wrong. The socialist would parade himself as somebody who discovered man and made him free, and it goes forth and speaks of liberty, fraternity and equality as if discovered for the first time, not realizing that all these are vain and futile, and very counterfeit, and miscarried when torn from the gospel in which they live and have their being. This protest against wrong is a very healthy sign, and the pity is that there is not more of it.

We have not that strong sense of justice creating a strong public opinion that conditions have come into America which should never have appeared. But you must have a protest against wrong in a country which God has blessed so bountifully. If protest made socialism, the one socialist that I point out is Leo XIII., the great Pope. We are forever repeating the one great protest from Sinai, "Thou shalt not steal." That is ringing through the centuries. My friends, protest is not socialism. Neither is socialism reform. Reform is the very contradiction of socialism. Reform has come from the church, from bishops. They have had it in their platforms, but it is lie on the socialist platform. The church stands for the rights of the individual, the home, the school and the state, which in its own defined order are her paramount interests. The socialist wants no social order; he wants to destroy it.

Labor must not be confounded with Socialism. Socialism does not grow in labor. Socialism was injected into labor. At first the Socialist tried to locate with labor. It failed. Then it tried to browbeat labor. It failed in that also. It then tried to inoculate labor with virus.

WAR ON LABOR.

It is failing in that, and its last resource is to make war upon the labor organization. I regard labor organization, no matter what its faults, as one of the great bulwarks against Socialism. And remember 40 per cent of the workers are Catholics, and that over 50 per cent of labor leadership is Catholic. As long as the Catholic workingman is faithful and obedient the institutions are safe.

A wave of democracy swept over the world and the workingman now exchanges views with his fellow man, and they say, "If they organize above let us organize below. Let us organize the capital of muscle and brain and heart, the capital of life against the capital of money and machinery," and so they formed their union, and I say, God bless their union.

Municipal ownership of the public utilities is not socialism. What then is socialism? Has it 57 varieties? It has 557 varieties. An Irishman had an argument with a socialistic friend, and his friend jumped from one point to another, and at last he said, "What can I do with you? Where ye are ye aren't, and where ye aren't ye are!"

SOAP BOX ORATORY.

The soap box Socialist is one who is not worth considering seriously. But if he does not think he can hate; he can pull down, for the multitude does not think. A mob and motion can fill your streets with blood as the mob did in France. What is socialism? I will give it you from their best exponents. It is that principle of society according to which the community as a whole shall collectively own all land and capital for the equitable good of all. It means all capital of production and distribution. This is an economic definition. You say, "What in the world has the church to do with that?"

There are the most vital moral issues connected with the economic questions. The man who is robbed in the street appeals to the police and the courts. He never realizes that the eternal law of justice has been broken, and that if the eternal law passes from the consciousness of man that neither courts nor police can protect him or his purse. It is an economic question if you will, but I want to show you what its moral character is and I am not dwelling on the philosophy underneath it.

It implies two things—collective ownership, but it implies also denial of the right of private ownership. Now, if men want to own things in common they are simply exercising their right. Socialism denies that a man has a right to own capital and land and call them his own and do what he likes with them. Property, my friends, is a divine trust. No man is lord and master of his own property.

The church holds that a man's right to own property is sacred and natural and therefore God given. To do away with it would discivilize us. Socialism finds that the right of private ownership is bound up with civilization, and it would destroy that right.

We have in America indeed a great battle, and America is destined to determine the issues of the future. Our duties as lovers of our country and the church are clear. Our opportunities are clear, as our obligations are vast and inspiring. Concerted social action and study are imperative. Socialism is a far greater question than the tariff; it is a question of life or death. We must find some way for the adjustment of the forces of capital and labor, and to make every man in this great country of God's bounty to be able to live to the full stature of worthy citizenship.

The gospel of Christ is not bankrupt. Surely God's world is large enough for us all. Surely there is wisdom in the common sense of the future. We must bring about healthy public opinion and make the Legislature do its duty, but the legislation cannot control life in the last analysis. The one supreme determining factor in human life is the heart of man, and unless that heart be morally vitalized, unless God is brought into the conscience and that heart is disciplined to self-control, state control from without cannot save us.

RELIGIOUS BOOKS FOR ALIENS

Tract Society Faces Heavy Task in Providing Polyglot Literature.

The American Tract Society has recently put forth an appeal for $10,000 to furnish literature for immigrants. The Rev. Isaac Pierson, secretary, 50 Bromfield street, Boston, points out that this "mixed multitude" already numbers nearly two-thirds of the entire population of New England, and in another brief generation it will probably number nine-tenths; that unless these people are brought into the churches these churches will be deserted. The immigrants are blending into a race of greater power and progress than our own.

It will retain the strongest and "fittest" of our old stock and with them incorporate the choicest of the new.

These people are hungry for Christian literature, and where it is wisely prepared and brought to them it is working wondrous changes in their hearts and lives. This service requires an abundant supply, reproduced in forty different languages, and new books must be added all the time.

It must also be sold on a missionary basis at half-grant prices. The stock of immigrant literature has run low, and in eight languages is practically exhausted.

Missionaries bearing commissions from every denomination at work in China, India and all over the field are calling for Christian literature in far greater amounts than ever, and the literature must be in the language of the different lands. The society has printed and distributed in 175 languages and dialects.

Church and Social Problems.

The two great social curses of the ancient world were slavery and war. Christianity made no attempt directly and openly to interfere with either. Paul says never a word to Philemon about emancipating Onesimus, although both master and slave were Christians. Peter says never a word to Cornelius about leaving the military service of Rome, which constantly waged wars of conquest and oppression. Meanwhile Christianity, like the hidden fires of a subterraneous volcano, was eating away the crust upon which these institutions stood, and preparing, in God's fullness of time, to substitute for them institutions demanded by a higher conception of right and the sacredness of life. The mustard seed had been cast into the earth, and it was swelling and bursting beneath the soil. The leaven had been thrown into human thought, and its subtle influence was quietly, but none the less thoroughly, permeating the whole lump.—The Christian Herald.

HE WHO WOULD DANCE MUST PAY FIDDLER

Old Law of Karma, Paraphrase of Biblical Statement, Explains Relationship of Cause and Effect.

JUDGED ACCORDING TO LIGHT

Worldly Success Largely Matter of Law Observance, Says the Rev. Charles Bayard Mitchell.

BY THE REV. CHARLES BAYARD MITCHELL, D. D., LL. D.
(St. James' Methodist Episcopal Church.)

"Who will render to every man according to his deeds."—Rom. ii., 6.

We are all familiar with the old saying: "He who dances must pay the fiddler." It is only the homely way of expressing the same truth as that contained in my text. It simply means that one has to pay for what he gets. Effect must be preceded by cause. It is the old law of "Karma," as understood in India. It is what Christ teaches as the "law of the harvest." Paul, in his letter to the Romans, is teaching that we are living under a moral government in which cause and effect work just as they do in other relations in life. "God will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile; but glory, honor and peace to every man that worketh good, to the Jew first, and also to the Gentile, for there is no respect of persons with God."

JUDGMENT AND LIGHT.

That plainly means that the Jew is to be judged by the light he has. The Gentile judged by his light. There you have an explanation concerning how God is going to deal with the heathen, who have never heard of Jesus Christ. In the second chapter of Romans this puzzling question is explain in straightforward manner.

That law, expressed in my text, is operative today. Never so completely as in our day has it been so clearly understood that men live in a world ruled by law. There is no place for chance or personal whim or partiality. Everywhere there is operating immutable law producing invariable effect. Liebnitz puts it like this: "Nothing ever happens without its sufficient reason." We are coming to understand this in matters of bodily health. Our physical organs work under recognizable laws.

We see now the folly of attempting to regulate our health by use of charms that are utterly without the domain of causes, or by denying that there are legitimate and natural causes which are constantly producing well-known effects. We are but fairly beginning to understand these laws; and to the extent which we observe them are we gaining in our battle with physical diseases. Such knowledge enabled us to build the Panama canal, where the French failed. We are learning the cause which a mental suggestion can produce in the functions of a bodily organism. Our great progress in the healing art is due to our discovery of the laws of health and the due observance of them.

CAUSE AND EFFECT.

Men have come to see the relation between cause and effect in what is called "getting on in life." Worldly success is largely a matter of law observance. There is the great law of industry. "If any man will not work, neither shall he eat." The lazy and indolent man is doomed to failure. Work is the essential cause of production. There is also the great law of co-operation which involves one working with others, according to a wise and settled program. This is the peculiar mark of modern industrial and commercial enterprise. Men now have learned how to work together. "All things work together for good to them that love God." There, in that inspired sentence, we have expressed not only the divine law of work but also the divine law of method, "work together," and the divine law of destination, "for good."

Today no man liveth to himself. No man unattached to his fellows will get far on the road to success. Success is largely a question of relationship.

Then, of course, there are the great laws of foresight and frugality which are essential causes productive of that thing we call worldly success.

THE MORAL LAW.

No man will dispute these things, nor doubt the operation of this law of cause and effect in matters purely worldly and physical. In these realms the case is plain. But does this great law obtain in the higher realm of morals? Many seem to think that all the moral laws of God may be violated without fear of reaping any serious consequences.

Intelligent men, who know that the sowing of oats involves a harvest of oats and not wheat, somehow dare to act as though they believed that there is no such thing as relation between cause and effect in the moral world. They appear to think that they can boldly violate the moral laws of God and still reap the rewards of obedience thereto. As if a long life of cheating and lying might end in a heaven where dwells eternal righteousness! Men are self-deceived. They assume that because they cannot in this life measure the full penalty of their sins, there will be no penalty to pay hereafter. "God will render to every man according to his deeds." We can see the working of that law even now and here in part. "The way of the transgressor is hard."

I want to warn you against a common error. Men are confused because they see a man succeeding in business who is known to be immoral. That observation disturbed the Psalmist who saw the wicked man "spreading himself like a green bay tree." It disturbs many today, especially young men who are more anxious to be good than to be rich. "Why does God allow the immoral man to gain worldly wealth?" We must admit that many an evil man gains honest wealth. All rich men are not saints; neither are all saints paupers. How, then, does it happen that a bad man may succeed in business and a good man may fail? Here is the plain and evident answer: Worldly success is an effect with well-defined causes. The man who observes the laws of success will succeed. That man may violate the laws of health and have such poor digestion as to lead him to offer a million dollars for a new stomach. He may violate the laws of the mind, and, as a result, be illiterate and ignorant, and that fact may prompt him now to say he would give a million dollars for a cultured mind.

OBSERVES MAN'S LAW.

He may violate the laws of good society and, as a result, be a common boor and social pariah, so that now he is willing to spend millions to secure an entrance into polite society. He may even violate the laws of the land and be cast into prison and be willing and able to spend millions to escape the just penalty of a criminal act. All these things may be true, and yet the man has succeeded, because within the realm of worldly business he has been very careful to observe the laws governing that business. He has "rendered unto him according to his deeds." He has got what he went for. He has paid the fiddler and he dances, as is his right. He has paid the price of worldly success and gained it. He may have violated the moral laws of God and has suffered in his moral character; but, not having transgressed the laws of the state, he has accumulated a fortune while he may have neglected his soul.

You can understand how a man who seeks, above all else, the good will of his fellow men may secure that and be regarded as the "prince of good fellows." Yet at the same time he has neglected to train his mind and inform himself in things of high and permanent worth. He is regarded as a "good fellow," but he doesn't know much. He has gained socially and lost intellectually.

We understand how a man may be in perfect physical health, possessing a body of fine manly beauty and strength, and yet lacking in high morality and destitute of spiritual experiences. He is a fine animal because he has kept the physical laws governing the animal life. He is a splendid animal, but a poor specimen of a man.

MAN THINKING ANIMAL.

A man is as physical as a horse. He is also a thinking being, possessed of reason and will and sensibility. He is more than body and mind; he is a moral and spiritual soul. Herein lies the possibility of so much human tragedy. A man can live on the lowest level of his life and be little more thn a brute. He can live only in the realm of his physical being.

He is only a creature of appetites and lusts. He eats, he drinks, he sleeps, he works, he rests, like any other beast of the field. Multitudes of men and women live all their lives in the cellar of their being.

There are many others who live above the mere sensual and sensuous. They think and feel and will. They live an intellectual as well as a physical life. But they never give their spiritual nature any chance. The laws of the state and the customs of social convention and the restraints of early training keep them within the bounds of respectability. They commit no outstanding breach of civil or social law. They move in good society. They may be, and often are, most delightful and lovable folk; but they have all but atrophied their spiritual natures.

SOULS ARE STARVED.

They have starved their souls. There is in their life no prayer, no spiritual communion, no sense of divine fellowship, no leaping of the soul up into the highest spaces where reason has no power to climb. They lack faith. They lack vision. Their life is bounded by a cradle at one end and a grave at the other. To be a full-orbed, full-grown man one must recognize his compound nature, and keep the laws regulating his body, his mind and his spirit.

Many a man pursues the gain of scientific knowledge until, like Darwin, he loses out of his life the love of poetry. One may be so busy in one direction that, like Ole Bull's friend, Erickson, he does not know that he has a capacity to enjoy music. A man may so give his life to making money that when he has acquired a vast fortune he discovers that he has so killed all the finer tastes and refinements within his soul that when opportunity comes to him to visit Europe he hies away to Monte Carlo as the only place in all Europe capable of amusing him. He gained what he sought. He is rich. But oh! what poverty! Many a man pays the price for wealth and gets it, while violating the laws of health. He is a brokendown wreck at 40 years of age.

I want to make clear to you tonight two things: First, that one secures in the present world the desirable things of life to the extent that he observes the inviolable laws which control the realm in which lies the object he seeks. You reap what you sow. You will get what you pay for.

It is the highest of all lessons to learn that the greatest thing in the world is man, and the greatest thing in man is spirit, and that the chief and controlling pursuit in this life is the culture and growth of the soul. Here is the real worth and value of personality. It is a spirit and it is immortal. How fleeting the success which is confined to the scenes of this life! Of what avail to an immortal spirit is the success which is only temporal? We are spirits and live under God's natural law. Obedience to spiritual law secures life eternal. Disobedience insures spiritual death, whatever that awful decree involves. Only that man dies rich who takes with him everything worth having up through the realms of silent air to the throne of God. "For lasting fame and solid happiness, he builds too low who builds beneath the stars."

Reputation Valuable.

British wares are famously reliable. This national distinction has been worth millions of pounds to British business in all markets. One who has shopped around the world can tell of the relief and delight of doing business in London, where there is a single standard of prices and where merchandise is as represented. The business man of today is building success for his children's children when he makes his output synonymous with first quality.

POINTS LESSON IN DRAMA OF CREATION

Bible Institute Lecturer Declares Photo-Play Is Inspiration to Greater Zeal to Serve and Obey God.

PRESENT RACE DISHONORED

Mankind Has Sinned and Needs Reminder of Certain Path to Higher Life, G. A. Hail Declares.

BY G. A. HAIL.
(International Bible Students' Association, Auditorium Building.)

"Ye are bought with a price; therefore glorify God in your body and in your spirit which are God's."—I. Cor., vi., 20.

The photo-Drama of creation has come to this city with a view to make clear to the public the grandeur, the beauty, the reliability, of the bible and the great God which it reveals, and His glorious purposes of love and sympathy toward humanity.

Surely no one can witness this remarkable exhibition without profiting both in heart and head. Not only must he receive broader views of earth's affairs, deeper sympathies for humanity, a higher reverence for the almighty Creator, and a greater confidence in the bible as the divine revelation from Him to men, but also a deep conviction that righteousness is right and that sin is wrong.

The lessons of the drama, if rightly received, will inspire one with greater zeal to serve and obey and glorify the great God and author of so gracious and loving a plan of salvation for our race as the drama reveals the bible to teach.

In view of this we do not believe we could choose a more profitable subject for our afternoon's consideration than that suggested in our text, namely, "How can we best glorify God in our bodies and in our minds, in return for the bountiful provisions which His love and mercy have made for us."

A DISHONOR TO GOD.

In our present condition our race is a dishonor to the Creator. Even the noblest of men come short of the original perfection, or, as the apostle declares, "We have all sinned and as a consequence, come short of the glory of God (Rom. 3:23.)—Come short of that perfection or likeness of God which really honor and glorify Him as our Creator.

Here we find an insuperable barrier. We can will to be perfect, but we cannot accomplish that will; we can resolve that the words of our mouth and the meditations of our heart shall be acceptable to God, but we cannot make them so. Not until we feel this helplessness will we be prompted to cry to the Lord in prayer, telling Him of our desire to glorify Him and of our own weaknesses, imperfection and general undone condition.

To such as take this course, to such as hunger and thirst after righteousness and the glory of God, to such as desire to do the divine will, seeking, knocking, the way shall be opened, as the scriptures have promised. To such the Lord will point out the great Redeemer, who is the way, the truth, the life.

A GRACIOUS ARRANGEMENT.

Those who accept Jesus as their substitute under the condemnation passed upon all through the disobedience of our first parents will have all their unintentional blemishes covered through the merit of His sacrifice. God can be just and yet count such as though they were perfect, reckoning according to their intentions, and not according to their actual performances. How wonderful, how gracious an arrangement is this! This the scriptures designate justification through faith. Would that all could grasp even this primary feature of the divine plan and receive the blessing which accompanies it.

Although we who have taken this step now have peace with God, as the Apostle declares (Rom. xiii., 1), the matter does not rest here. If appreciative of the blessing received, we will determine afresh to glorify God in our bodies, to strive to live a godly life, rejoicing that the Lord is willing through Christ to accept good intentions with best endeavors as instead of perfection. Nevertheless such do not go far until they meet with serious difficulty; they cannot still do the things that they would; to will is present with them, but how to perform is the difficulty. (Rom. vii., 18.) They find such a tide of indifference, carelessness, ignorance, superstition, folly, sin, injustice and other evils all about them that they feel appalled at the situation. The stand that such have taken has put them in opposition to almost everybody and to almost all the arrangements of the present time. It is a query with many whether they will go on in their endeavor to glorify God in their bodies or will turn aside and yield to sin in greater or lesser degree. Such are at the parting of the ways; they need counsel; they need assistance, and it is the Lord's time to bring it to them.

DIVINE AID OFFERED.

At this very juncture the Lord shows the "natural man," "justified through faith," that it is impossible for him to go on of himself, in his own strength—that it will surely mean failure. At the same time the Lord proffers him divine aid and assistance, but with one condition, namely, a full surrender—a full consecration of mind and body, time, talent, influence, to the Lord's care. Here is his great struggle. Will be become a disciple of Christ, a follower of the Lamb—will be deny himself and take up his cross—or will he maintain his self-will? If he decides upon the latter course such decision is a great mistake. His only hope of going onward, in harmony with his good intention of glorifying God, lies in his acceptance of the proffered assistance of the great Redeemer.

Yet the latter does not force nor even urge the matter, but in his own language says: "Let him sit down first and count the cost" (Luke xiv., 28). If he has a sufficient love for righteousness, love for truth, honorable and noble principles of life, to desire to glorify his Creator by following the paths of righteousness, he will after complete consideration determine that duty calls him to a full surrender of self. Additionally by this time love for the Redeemer should be a powerful factor in his mind, and, as the apostle suggests in our text, he should realize that he is not his own, that he is bought with a price, even the precious blood of Christ.

LOVE AND DUTY.

These considerations of duty and of love decide the matter if the man has the proper character, of the kind the Lord has been seeking during this gospel age. If he have no such character he cannot be one of the kingdom now being sought.

To all who take this step of consecration—willingly laying their all of time, talent influence, at the feet of the Lord, with a desire to use all of these in glorifying God—the Savior has promised a hundredfold more in this present time and in the world to come everlasting life. A further result would be a gradual opening of the eyes of their understanding, the gradual attainment of the spirit of a sound mind in respect to all the affairs of life, the gradual transformation of the character in its every particular, especially noticeable in those features which were most defective.

They will give heed to the words of the Master: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." "Herein is your Father glorified, that ye bear much fruit." And the apostle explains that the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, all comprehended in the one word, love. "Love," says St. Paul, "suffereth long, and is kind; envieth not; vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoices not in iniquity, but rejoices in the truth."

The world may not glorify God at the present time through beholding the good works of those who are seeking to serve Him, but they will do so at a future time, as explained by the Apostle Peter, who says: "Having your conversation honest among the Gentiles, that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." (I. Pet. ii., 12.)

RESULTS OF CONSECRATION.

All who thus desire to glorify God are no longer called "natural men." They are what the scriptures designate "new creatures in Christ." Their change came as a result of their consecration to the Lord, when they receive the begetting of the Holy Spirit. If they are faithful to the end they will be made associates with the Redeemer in that glorious kingdom for which He taught us to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven."

As the facts as well as the declarations of scripture show that God is not glorified in our depraved race, those who have not accepted the robe of covering which the Redeemer supplies, but the very reverse—that He is dishonored—the picture presented to us of the future is a grandly inspiring one, for God's declaration through the prophet is that the earth shall be filled with the glory of God as the waters cover the great deep (Isa. xxi., 9). Not only will the present imperfect governments give place to the millenial reign of Christ, but the scriptures emphatically declare that Satan shall be bound, men's hearts shall be changed, that they shall be given a heart of "flesh," and that the earth shall yield her increase and blossom as a rose. This will be the day of the world's "visitation" mentioned by St. Peter.

"Heaven is my throne, the earth is my footstool"; "I will make the place of my feet glorious," is the Lord's declaration through the prophet. Again He declares, "As truly as I live, the whole earth shall be filled with the glory of the Lord."

ESSAY ON PEACE IS WANTED

Carnegie Church Union Offers Prizes to Religious Bodies.

The Church Peace Union, endowed recently by Andrew Carnegie with $2,000,000, announces money prizes for ministers, any religious body, for young women and young men, and for Sunday school pupils, and it has just voted $10,000 for the expense of a world peace conference to be held this summer, either in London or Berne. The prize open to ministers is $1,000 for a monograph on any phase of international peace, preferably 15,000 words long. It must be 10,000 words at least, and must not exceed 20,000. The union hopes to obtain in this way a monograph that it may find worth printing for general distribution, possibly translation into several languages. Three prizes of $500, $300 and $200 are offered for monographs on the same subject, not to exceed 5,000 words, written by students in theological schools.

The union proposes to distribute $3,000 in the prizes to young men and young women, and the Sunday school pupils. These are to be for essays, but fuller announcements of conditions are to be made later. It is stated that invitations to twenty American clergymen, various religious bodies, are to be extended to go to England, Germany and Switzerland, possibly to some parts of the United States, expenses to be paid by the union, to speak in behalf of world peace, and the co-operation of the peoples of the nations named to make that peace permanent. The purpose of this invitation by the union is to make larger use of churches in the interest of peace. The headquarters of the union, located temporarily in the Bible house, New York, are to be removed at once to the new educational building in lower Fifth avenue in that city.

Wise Use of Powers.

To turn away from useless and barren speculations; to withdraw persistently our thoughts from the unknowable, the inevitable and the irreparable; to concentrate them on the immediate present and on the nearest duty; to waste no moral energy on excessive introspection or self-abasement or self-reproach, but to make the cultivation and the wise use of all our powers the supreme ideal and end of our lives; to oppose labor and study to affliction and regret; to keep at a distance gloomy thoughts and exaggerated anxieties; "to see the individual in connection and co-operation with the whole," and to look upon effort and action as the main elements both of duty and happiness!—William Edward Hartpole Lecky.

CHRIST'S DISCIPLES STOOD TEST OF FAITH

Seven, Watching by the Sea of Galilee for the Return of the Savior, Typical of Undying Loyalty.

DAMP CLOUD CHILLED SOULS

Vigil Prompted Only by Word of Woman and Own Brief Vision of Easter Night, Pastor Declares.

BY THE REV. CLAUDE A. M'KAY.
(First Congregational Church, Ottawa, Ill.)

Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. * * * But when the morning was come Jesus stood on the shore.—John xxi., 3, 4.

It is worth while for us to make our way back through the centuries to that hill in Galilee where seven sad disciples were waiting! It will be worth while for us to sense their disappointment. Such men are not deeply disappointed over trifles. It will be good for us to feel the cold and damp of the cloud which chilled their souls. We will do well to notes the fears and desires which tried their faith. We want to see what they did and how it all came out, because human nature is the same, whether in the first or twentieth century. History repeats itself because each cycle is merely old human nature playing a new role, clothed in new circumstances.

To know why these seven men are here we must remember their Masters' words, spoken to Mary on Easter morning—"Go tell my disciples and Peter that I go before them into Galilee; there shall they see me." They are here, at their old trysting place, but He has not come. How hard to just wait, especially when the spirits are broken!

Everything they see is but salt to their wounds. 'Tis ever so with broken hearts. There is the sea of Tiberias and the fisher boats tugging at their ropes. Only three years ago a marvelous rabbi called them from those boats with a personality and truth that were irresistible. Can it be that all those events and visions could have been crowded into three years! Visions of a kingdom, too, but all ended in ingnominious defeat and death. Why waiting here? Merely on a woman's testimony and their own brief vision on Easter night. If your life has been normal, you have stood with these men in the slough of despond where your faith seemed lost in the face of circumstances, where it was hard to wait.

TASK OF WAITING.

Nothing to do but wait. How hard a task! At Waterloo the Duke stationed one regiment at a certain pass with orders to wait till ordered forward. They could hear the roar of the strife, but must merely wait. They did not strike at all and yet they declared it the most trying battle of the war. Impatience is a sin of our day. We fail to note that God is never in a hurry. He takes a century to grow an oak, but we want to build our skyscrapers in a few months. The most magnificently beautiful product in the universe is a Christian character, but it is not made in a day, nor a year. It requires a lifetime. We must learn to distinguish between idleness and noble patience. Simon Peter could brave a storm, but it was "a calm" which tried his soul. He could draw his sword and smite off an ear, but the taunts of an impudent maid was too much. This waiting he can't endure.

Up from the sea comes the smell of the nets. How enticing is an old association! "Simon Peter saith unto them, I go a-fishing." How human! Have you never cursed the day the saloon was born, when "the smell of the nets" had caught the fellow who had promised you faithfully to let it alone forever?

There is a weakness in Peter's determination to return to the nets. It is a failure to fully trust the Master's appointment. We dare not cast a stone, for we have distrusted His word, too. But there is also strength in his decision. Grief over past failures is a poor occupation, Simon thinks, and rightly so. If he can't do the best thing, he is willing to do the next best. There is heroism in that. If he can't be a world evangelist, he can be an honest fisherman. The world has sore need of heroes in homespuns. If he can't preach, he can fish.

THE SAVIOR APPEARS.

"They toiled all night and took nothing but when the morning was come Jesus stood on the shore." Many a fruitless, toilsome night has had just such a dawn. I am persuaded that God is nearest to us when we need Him the most. How sorely these seven sad fishermen needed their Lord when a weary night's toil was added to a heartless, fruitless waiting! A Christless life is always unbearable.

At breakfast (John tells us), "None of the disciples durst ask Him, 'Who are Thou?' knowing it was the Lord." How barren has your life been if you cannot point back to a bedside, a shattered plan or an open grave where a personality nourished you and heartened you and you durst not ask "Who are thou?" knowing it was the Lord.

So Simon and his six comrades were reinstated as foundation stones in the temple of God in human history. What a lot of destiny God can crowd into a few hours! A sheep tender in Egypt sees a bush aflame and, turning aside, is commissioned to emancipate a people and change all history. A woman takes her water jar to a well in Samaria. Forgetting her waterpot, she returns to evangelize her home and city. A zealous Jewish officer goes to search Damascus for heretics and arrest them, but is himself arrested by the risen Christ and the destroyer is made a disciple.

As you have sat in your pew or walked your daily path, has the Lord never said, "Lovest thou Me more than these?" And have you never breathed your soul's reply, "Yea, Lord, Thou knowest that I love Thee." And He has said, "Feed My sheep." There is lots of destiny wrapped in such moments. I pray you may never get away from them.